

Scripture

I. Old Testament

(a). Foreshadowing of the Eucharistic Sacrifice

Gen. 14:18 - this is the first time that the word "priest" is used in Old Testament. Melchizedek is both a priest and a king and he offers a bread and wine sacrifice to God.

Psalm 76:2 - Melchizedek is the king of Salem. Salem is the future Jeru-salem where Jesus, the eternal priest and king, established his new Kingdom and the Eucharistic sacrifice which He offered under the appearance of bread and wine.

Psalm 110:4 - this is the prophecy that Jesus will be the eternal priest and king in the same manner as this mysterious priest Melchizedek. This prophecy requires us to look for an eternal bread and wine sacrifice in the future. This prophecy is fulfilled only by the Eucharistic sacrifice of the Catholic Church.

Malachi 1:11 - this is a prophecy of a pure offering that will be offered in every place from the rising of the sun to its setting. Thus, there will be only one sacrifice, but it will be offered in many places around the world. This prophecy is fulfilled only by the Catholic Church in the Masses around the world, where the sacrifice of Christ which transcends time and space is offered for our salvation. If this prophecy is not fulfilled by the Catholic Church, then Malachi is a false prophet.

Exodus 12:14,17,24; cf. 24:8 - we see that the feast of the paschal lamb is a perpetual ordinance. It lasts forever. But it had not yet been fulfilled.

Exodus 29:38-39 - God commands the Israelites to "offer" (poieseis) the lambs upon the altar. The word "offer" is the same verb Jesus would use to institute the Eucharistic offering of Himself.

Lev. 19:22 - the priests of the old covenant would make atonement for sins with the guilt offering of an animal which had to be consumed. Jesus, the High Priest of the New Covenant, has atoned for our sins by His one sacrifice, and He also must be consumed.

Jer. 33:18 - God promises that His earthly kingdom will consist of a sacrificial priesthood forever. This promise has been fulfilled by the priests of the Catholic Church, who sacramentally offer the sacrifice of Christ from the rising of the sun to its setting in every Mass around the world.

Zech. 9:15-16 - this is a prophecy that the sons of Zion, which is the site of the establishment of the Eucharistic sacrifice, shall drink blood like wine and be saved. This prophecy is fulfilled only by the priests of the Catholic Church.

2 Chron. 26:18 - only validly consecrated priests will be able to offer the sacrifice to God. The Catholic priests of the New Covenant trace their sacrificial priesthood to Christ.

(b). Foreshadowing of the Requirement to Consume the Sacrifice

Gen. 22:9-13 - God saved Abraham's first-born son on Mount Moriah with a substitute sacrifice which had to be consumed. This foreshadowed the real sacrifice of Israel's true first-born son

(Jesus) who must be consumed.

Exodus 12:5 - the paschal lamb that was sacrificed and eaten had to be without blemish. Luke 23:4,14; John 18:38 - Jesus is the true paschal Lamb without blemish.

Exodus 12:7,22-23 - the blood of the lamb had to be sprinkled on the two door posts. This paschal sacrifice foreshadows the true Lamb of sacrifice and the two posts of His cross on which His blood was sprinkled.

Exodus 12:8,11 - the paschal lamb had to be eaten by the faithful in order for God to "pass over" the house and spare their first-born sons. Jesus, the true paschal Lamb, must also be eaten by the faithful in order for God to forgive their sins.

Exodus 12:43-45; Ezek. 44:9 - no one outside the "family of God" shall eat the lamb. Non-Catholics should not partake of the Eucharist until they are in full communion with the Church.

Exodus 12:49 - no uncircumcised person shall eat of the lamb. Baptism is the new circumcision for Catholics, and thus one must be baptized in order to partake of the Lamb.

Exodus 12:47; Num. 9:12 - the paschal lamb's bones could not be broken. John 19:33 - none of Jesus' bones were broken.

Exodus 16:4-36; Neh 9:15 - God gave His people bread from heaven to sustain them on their journey to the promised land. This foreshadows the true bread from heaven which God gives to us at Mass to sustain us on our journey to heaven.

Exodus 24:9-11 - the Mosaic covenant was consummated with a meal in the presence of God. The New and eternal Covenant is consummated with the Eucharistic meal - the body and blood of Jesus Christ under the appearance of bread and wine.

Exodus 29:33 - God commands that they shall eat those things with which atonement was made. Jesus is the true Lamb of atonement and must now be eaten.

Lev. 7:15 - the Aaronic sacrifices absolutely had to be eaten in order to restore communion with God. These sacrifices all foreshadow the one eternal sacrifice which must also be eaten to restore communion with God. This is the Eucharist (from the Greek word "eucharistia" which means "thanksgiving").

Lev. 17:11,14 - in the Old Testament, we see that the life of the flesh is the blood which could never be drunk. In the New Testament, Jesus Christ's blood is the source of new life, and now must be drunk.

Gen. 9:4-5; Deut.12:16,23-24 - in these verses we see other prohibitions on drinking blood, yet Jesus commands us to drink His blood because it is the true source of life.

2 Kings 4:43 - this passage foreshadows the multiplication of the loaves and the true bread from heaven which is Jesus Christ.

2 Chron. 30:15-17; 35:1,6,11,13; Ezra 6:20-21; Ezek. 6:20-21 - the lamb was killed, roasted and eaten to atone for sin and restore communion with God. This foreshadows the true Lamb of God who was sacrificed for our sin and who must now be consumed for our salvation.

Neh. 9:15 - God gave the Israelites bread from heaven for their hunger, which foreshadows the

true heavenly bread who is Jesus.

Psalm 78:24-25; 105:40 - the raining of manna and the bread from angels foreshadows the true bread from heaven, Jesus Christ.

Isaiah 53:7 - this verse foreshadows the true Lamb of God who was slain for our sins and who must be consumed.

Wis. 16:20 - this foreshadows the true bread from heaven which will be suited to every taste. All will be welcome to partake of this heavenly bread, which is Jesus Christ.

Sir. 24:21 - God says those who eat Him will hunger for more, and those who drink Him will thirst for more.

Ezek. 2:8-10; 3:1-3 - God orders Ezekiel to open his mouth and eat the scroll which is the Word of God. This foreshadows the true Word of God, Jesus Christ, who must be consumed.

Zech. 12:10 - this foreshadows the true first-born Son who was pierced for the sins of the inhabitants of the new Jerusalem.

Zech. 13:1 - on the day of piercing, a fountain (of blood and water) will cleanse the sins of those in the new House of David.

II. New Testament

(a). Jesus Promises His Real Presence in the Eucharist

John 6:4,11-14 - on the eve of the Passover, Jesus performs the miracle of multiplying the loaves. This was prophesied in the Old Testament (e.g., 2 Kings4:43), and foreshadows the infinite heavenly bread which is Him.

Matt. 14:19, 15:36; Mark 6:41, 8:6; Luke 9:16 - these passages are additional accounts of the multiplication miracles. This points to the Eucharist.

Matt. 16:12 - in this verse, Jesus explains His metaphorical use of the term "bread." In John 6, He eliminates any metaphorical possibilities.

John 6:4 - Jesus is in Capernaum on the eve of Passover, and the lambs are gathered to be slaughtered and eaten. Look what He says.

John 6:35,41,48,51 - Jesus says four times "I AM the bread from heaven." It is He, Himself, the eternal bread from heaven.

John 6:27,31,49 - there is a parallel between the manna in the desert which was physically consumed, and this "new" bread which must be consumed.

John 6:51-52- then Jesus says that the bread He is referring to is His flesh. The Jews take Him literally and immediately question such a teaching. How can this man give us His flesh to eat?

John 6:53 - 58 - Jesus does not correct their literal interpretation. Instead, Jesus eliminates any metaphorical interpretations by swearing an oath and being even more literal about eating His flesh. In fact, Jesus says four times we must eat His flesh and drink His blood. Catholics thus believe that Jesus makes present His body and blood in the sacrifice of the Mass. Protestants, if they are not going to become Catholic, can only argue that Jesus was somehow speaking symbolically.

John 6:23-53 - however, a symbolic interpretation is not plausible. Throughout these verses, the Greek text uses the word "phago" nine times. "Phago" literally means "to eat" or "physically consume." Like the Protestants of our day, the disciples take issue with Jesus' literal usage of "eat." So Jesus does what?

John 6:54, 56, 57, 58 - He uses an even more literal verb, translated as "trogo," which means to gnaw or chew or crunch. He increases the literalness and drives his message home. Jesus will literally give us His flesh and blood to eat. The word "trogo" is only used two other times in the New Testament (in Matt. 24:38 and John 13:18) and it always means to literally gnaw or chew meat. While "phago" might also have a spiritual application, "trogo" is never used metaphorically in Greek. So Protestants cannot find one verse in Scripture where "trogo" is used symbolically, and yet this must be their argument if they are going to deny the Catholic understanding of Jesus' words. Moreover, the Jews already knew Jesus was speaking literally even before Jesus used the word "trogo" when they said "How can this man give us His flesh to eat?" (John 6:52).

John 6:55 - to clarify further, Jesus says "For My Flesh is food indeed, and My Blood is drink indeed." This phrase can only be understood as being responsive to those who do not believe that Jesus' flesh is food indeed, and His blood is drink indeed. Further, Jesus uses the word which is translated as "sarx." "Sarx" means flesh (not "soma" which means body). See, for example, John 1:13,14; 3:6; 8:15; 17:2; Matt. 16:17; 19:5; 24:22; 26:41; Mark 10:8; 13:20; 14:38; and Luke 3:6; 24:39 which provides other examples in Scripture where "sarx" means flesh. It is always literal.

John 6:55 - further, the phrases "real" food and "real" drink use the word "alethes." "Alethes" means "really" or "truly," and would only be used if there were doubts concerning the reality of Jesus' flesh and blood as being food and drink. Thus, Jesus is emphasizing the miracle of His body and blood being actual food and drink.

John 6:60 - as are many anti-Catholics today, Jesus' disciples are scandalized by these words. They even ask, "Who can 'listen' to it (much less understand it)?" To the unilluminated mind, it seems grotesque.

John 6:61-63 - Jesus acknowledges their disgust. Jesus' use of the phrase "the spirit gives life" means the disciples need supernatural faith, not logic, to understand His words.

John 3:6 - Jesus often used the comparison of "spirit versus flesh" to teach about the necessity of possessing supernatural faith versus a natural understanding. In Mark 14:38 Jesus also uses the "spirit/flesh" comparison. The spirit is willing but the flesh is weak. We must go beyond the natural to understand the supernatural. In 1 Cor. 2:14,3:3; Rom 8:5; and Gal. 5:17, Paul also uses the "spirit/flesh" comparison to teach that unspiritual people are not receiving the gift of faith. They are still "in the flesh."

John 6:63 - Protestants often argue that Jesus' use of the phrase "the spirit gives life" shows that Jesus was only speaking symbolically. However, Protestants must explain why there is not one place in Scripture where "spirit" means "symbolic." As we have seen, the use of "spirit" relates to supernatural faith. What words are spirit and life? The words that we must eat Jesus' flesh and drink His blood, or we have no life in us.

John 6:66-67 - many disciples leave Jesus, rejecting this literal interpretation that we must eat

His flesh and drink His blood. At this point, these disciples really thought Jesus had lost His mind. If they were wrong about the literal interpretation, why wouldn't Jesus, the Great Teacher, have corrected them? Why didn't Jesus say, "Hey, come back here, I was only speaking symbolically!"? Because they understood correctly.

Mark 4:34 - Jesus always explained to His disciples the real meanings of His teachings. He never would have let them go away with a false impression, most especially in regard to a question about eternal salvation.

John 6:37 - Jesus says He would not drive those away from Him. They understood Him correctly but would not believe.

John 3:5,11; Matt. 16:11-12 - here are some examples of Jesus correcting wrong impressions of His teaching. In the Eucharistic discourse, Jesus does not correct the scandalized disciples.

John 6:64,70 - Jesus ties the disbelief in the Real Presence of His Body and Blood in the Eucharist to Judas' betrayal. Those who don't believe in this miracle betray Him.

Psalms 27:2; Isa. 9:20; 49:26; Mic. 3:3; 2 Sam. 23:17; Rev. 16:6; 17:6, 16 - to further dispense with the Protestant claim that Jesus was only speaking symbolically, these verses demonstrate that symbolically eating body and blood is always used in a negative context of a physical assault. It always means "destroying an enemy," not becoming intimately close with him. Thus, if Jesus were speaking symbolically in John 6:51-58, He would be saying to us, "He who reviles or assaults me has eternal life." This, of course, is absurd.

John 10:7 - Protestants point out that Jesus did speak metaphorically about Himself in other places in Scripture. For example, here Jesus says, "I am the door." But in this case, no one asked Jesus if He was literally made of wood. They understood him metaphorically.

John 15:1,5 - here is another example, where Jesus says, "I am the vine." Again, no one asked Jesus if He was literally a vine. In John 6, Jesus' disciples did ask about His literal speech (that this bread was His flesh which must be eaten). He confirmed that His flesh and blood were food and drink indeed. Many disciples understood Him and left Him.

Matt. 26:29; Mark 14:25; Luke 22:18 - Jesus says He will not drink of the "fruit of the vine" until He drinks it new in the kingdom. Some Protestants try to use this verse (because Jesus said "fruit of the vine") to prove the wine cannot be His blood. But the Greek word for fruit is "genneema" which literally means "that which is generated from the vine." In John 15:1,5 Jesus says "I am the vine." So "fruit of the vine" can also mean Jesus' blood. In 1 Cor. 11:26-27, Paul also used "bread" and "the body of the Lord" interchangeably in the same sentence. Also, see Matt. 3:7; 12:34; 23:33 for examples where "genneema" means "birth" or "generation."

Rom. 14:14-18; 1 Cor. 8:1-13; 1 Tim. 4:3 - Protestants often argue that drinking blood and eating certain sacrificed meats were prohibited in the New Testament, so Jesus would have never commanded us to consume His body and blood. But these verses prove them wrong, showing that Paul taught all foods, even meat offered to idols, strangled, or with blood, could be consumed by the Christian if it didn't bother the brother's conscience and were consumed with thanksgiving to God.

Matt. 18:2-5 - Jesus says we must become like children, or we will not enter the kingdom of God. We must believe Jesus' words with child-like faith. Because Jesus says this bread is His flesh, we believe by faith, even though it surpasses our understanding.

Luke 1:37 - with God, nothing is impossible. If we can believe in the incredible reality of the Incarnation, we can certainly believe in the Real Presence of Jesus in the Eucharist. God coming

to us in elements He created is an extension of the awesome mystery of the Incarnation.

(b). Jesus Institutes the Eucharist / More Proofs of the Real Presence

Matt. 26:26-28; Mark. 14:22,24; Luke 22:19-20; 1 Cor. 11:24-25 - Jesus says, this IS my body and blood. Jesus does not say, this is a symbol of my body and blood.

Matt. 26:26; Mark. 14:22; Luke 22:19-20 - the Greek phrase is "Touto estin to soma mou." This phraseology means "this is actually" or "this is really" my body and blood.

1 Cor. 11:24 - the same translation is used by Paul - "touto mou estin to soma." The statement is "this is really" my body and blood. Nowhere in Scripture does God ever declare something without making it so.

Matt. 26:26; Mark. 14:22; Luke 22:19 - to deny the 2,000 year-old Catholic understanding of the Eucharist, Protestants must argue that Jesus was really saying "this represents (not is) my body and blood." However, Aramaic, the language that Jesus spoke, had over 30 words for "represent," but Jesus did not use any of them. He used the Aramaic word for "estin" which means "is."

Matt. 26:28; Mark. 14:24; Luke 22:20 - Jesus' use of "poured out" in reference to His blood also emphasizes the reality of its presence.

Exodus 24:8 - Jesus emphasizes the reality of His actual blood being present by using Moses' statement "blood of the covenant."

1 Cor. 10:16 - Paul asks the question, "the cup of blessing and the bread of which we partake, is it not an actual participation in Christ's body and blood?" Is Paul really asking because He, the divinely inspired writer, does not understand? No, of course not. Paul's questions are obviously rhetorical. This IS the actual body and blood. Further, the Greek word "koinonia" describes an actual, not symbolic participation in the body and blood.

1 Cor. 10:18 - in this verse, Paul is saying we are what we eat. We are not partners with a symbol. We are partners of the one actual body.

1 Cor. 11:23 - Paul does not explain what he has actually received directly from Christ, except in the case when he teaches about the Eucharist. Here, Paul emphasizes the importance of the Eucharist by telling us he received directly from Jesus instructions on the Eucharist which is the source and summit of the Christian faith.

1 Cor. 11:27-29 - in these verses, Paul says that eating or drinking in an unworthy manner is the equivalent of profaning (literally, murdering) the body and blood of the Lord. If this is just a symbol, we cannot be guilty of actually profaning (murdering) it. We cannot murder a symbol. Either Paul, the divinely inspired apostle of God, is imposing an unjust penalty, or the Eucharist is the actual body and blood of Christ.

1 Cor. 11:30 - this verse alludes to the consequences of receiving the Eucharist unworthily. Receiving the actual body and blood of Jesus in mortal sin results in actual physical consequences to our bodies.

1 Cor. 11:27-30 - thus, if we partake of the Eucharist unworthily, we are guilty of literally murdering the body of Christ, and risking physical consequences to our bodies. This is overwhelming evidence for the Real Presence of Christ in the Eucharist. These are unjust

penalties if the Eucharist is just a symbol.

Acts 2:42 - from the Church's inception, apostolic tradition included celebrating the Eucharist (the "breaking of the bread") to fulfill Jesus' command "do this in remembrance of me."

Acts 20:28 - Paul charges the Church elders to "feed" the Church of the Lord, that is, with the flesh and blood of Christ.

Matt. 6:11; Luke 11:3 - in the Our Father, we ask God to give us this day our daily bread, that is the bread of life, Jesus Christ.

Matt. 12:39 - Jesus says no "sign" will be given except the "sign of the prophet Jonah." While Protestants focus only on the "sign" of the Eucharist, this verse demonstrates that a sign can be followed by the reality (here, Jesus' resurrection, which is intimately connected to the Eucharist).

Matt. 19:6 - Jesus says a husband and wife become one flesh which is consummated in the life giving union of the marital act. This union of marital love which reflects Christ's union with the Church is physical, not just spiritual. Thus, when Paul says we are a part of Christ's body (Eph. 1:22-23; 5:23,30-31; Col. 1:18,24), he means that our union with Christ is physical, not just spiritual. But our union with Christ can only be physical if He is actually giving us something physical, that is Himself, which is His body and blood to consume (otherwise it is a mere spiritual union).

Luke 14:15 - blessed is he who eats this bread in the kingdom of God, on earth and in heaven.

Luke 22:19, 1 Cor. 11:24-25 - Jesus commands the apostles to "do this," that is, offer the Eucharistic sacrifice, in remembrance of Him.

Luke 24:26-35 - in the Emmaus road story, Jesus gives a homily on the Scriptures and then follows it with the celebration of the Eucharist. This is the Holy Mass, and the Church has followed this order of the Liturgy of the Word and the Liturgy of the Eucharist for 2,000 years.

Luke 24:30-31,35 - Jesus is known only in the breaking of bread. Luke is emphasizing that we only receive the fullness of Jesus by celebrating the Eucharistic feast of His body and blood, which is only offered in its fullness by the Catholic Church.

John 1:14 - literally, this verse teaches that the Word was made flesh and "pitched His tabernacle" among us. The Eucharist, which is the Incarnate Word of God under the appearance of bread, is stored in the tabernacles of Catholic churches around the world.

John 21:15,17 - Jesus charges Peter to "feed" His sheep, that is, with the Word of God through preaching and the Eucharist.

Acts 9:4-5; 22:8; 26:14-15 - Jesus asks Saul, "Why are you persecuting me?" when Saul was persecuting the Church. Jesus and the Church are one body (Bridegroom and Bride), and we are one with Jesus through His flesh and blood (the Eucharist).

1 Cor. 12:13 - we "drink" of one Spirit in the Eucharist by consuming the blood of Christ eternally offered to the Father.

Heb. 10:25,29 - these verses allude to the reality that failing to meet together to celebrate the Eucharist is mortal sin. It is profaning the body and blood of the Lord.

Heb. 12:22-23 - the Eucharistic liturgy brings about full union with angels in festal gathering, the

just spirits, and God Himself, which takes place in the assembly or "ecclesia" (the Church).

Heb. 12:24 - we couldn't come to Jesus' sprinkled blood if it were no longer offered by Jesus to the Father and made present for us.

2 Pet. 1:4 - we partake of His divine nature, most notably through the Eucharist - a sacred family bond where we become one.

Rev. 2:7; 22:14 - we are invited to eat of the tree of life, which is the resurrected flesh of Jesus which, before, hung on the tree.

(c). Jesus' Passion is Connected to the Passover Sacrifice where the Lamb Must Be Eaten

Matt. 26:2; Mark 14:12; Luke 22:7 - Jesus' passion is clearly identified with the Passover sacrifice (where lambs were slain and eaten).

John 1:29,36; Acts 8:32; 1 Peter 1:19 - Jesus is described as the Lamb of God who takes away the sins of the world. The Lamb must be sacrificed and eaten.

Luke 23:4,14; John 18:38; 19:4,6 - under the Old Covenant, the lambs were examined on Nisan 14 to ensure that they had no blemish. The Gospel writers also emphasize that Jesus the Lamb was examined on Nisan 14 and no fault was found in him. He is the true Passover Lamb which must be eaten.

Heb. 9:14 - Jesus offering Himself "without blemish" refers to the unblemished lamb in Exodus 12:5 which had to be consumed.

Matt. 26:29; Mark 14:25 - Jesus is celebrating the Passover seder meal with the apostles which requires them to drink four cups of wine. But Jesus only presents the first three cups. He stops at the Third Cup (called "Cup of Blessing" - that is why Paul in 1 Cor. 10:16 uses the phrase "Cup of Blessing" to refer to the Eucharist - he ties the seder meal to the Eucharistic sacrifice). But Jesus conspicuously tells his apostles that He is omitting the Fourth Cup called the "Cup of Consummation." The Gospel writers point this critical omission of the seder meal out to us to demonstrate that the Eucharistic sacrifice and the sacrifice on the cross are one and the same sacrifice, and the sacrifice would not be completed until Jesus drank the Fourth Cup on the cross.

Matt. 26:30; Mark 14:26 - they sang the great Hallel, which traditionally followed the Third Cup of the seder meal, but did not drink the Fourth Cup of Consummation. The Passover sacrifice had begun, but was not yet finished. It continued in the Garden of Gethsemane and was consummated on the cross.

Matt. 26:39; Mark 14:36; Luke 22:42; John 18:11 - our Lord acknowledges He has one more cup to drink. This is the Cup of Consummation which he will drink on the cross.

Psalm 116:13 - this passage references this cup of salvation. Jesus will offer this Cup as both Priest and Victim. This is the final cup of the New Testament Passover.

Luke 22:44 - after the Eucharist, Jesus sweats blood in the garden of Gethsemane. This shows that His sacrifice began in the Upper Room and connects the Passion to the seder meal where the lamb must not only be sacrificed, but consumed.

Matt. 27:34; Mark 15:23 - Jesus, in his Passion, refuses to even drink an opiate. The writers

point this out to emphasize that the final cup will be drunk on the cross, after the Paschal Lamb's sacrifice is completed.

John 19:23 - this verse describes the "chiton" garment Jesus wore when He offered Himself on the cross. These were worn by the Old Testament priests to offer sacrifices. See Exodus 28:4; Lev. 16:4.

John 19:29; cf. Matt. 27:48; Mark 15:36; - Jesus is provided wine (the Fourth Cup) on a hyssop branch which was used to sprinkle the lambs' blood in Exodus 12:22. This ties Jesus' sacrifice to the Passover lambs which had to be consumed in the seder meal which was ceremonially completed by drinking the Cup of Consummation. Then in John 19:30, Jesus says, "It is consummated." The sacrifice began in the upper room and was completed on the cross. God's love for humanity is made manifest.

Matt. 27:45; Mark 15:33; John 19:14 - the Gospel writers confirm Jesus' death at the sixth hour, just when the Passover lambs were sacrificed. Again, this ties Jesus' death to the death of the Passover lambs. Like the Old Covenant, in the New Covenant, the Passover Lamb must be eaten.

1 Cor. 5:7 - Paul tells us that the Lamb has been sacrificed. But what do we need to do? Some Protestants say we just need to accept Jesus as personal Lord and Savior.

1 Cor. 5:8 - But Paul says that we need to celebrate the Eucharistic feast. This means that we need to eat the Lamb. We need to restore communion with God.

Heb. 13:15 - "sacrifice of praise" or "toda" refers to the thanksgiving offerings of Lev. 7:12-15; 22:29-30 which had to be eaten.

1 Cor. 10:16 - Paul's use of the phrase "the cup of blessing" refers to the Third Cup of the seder meal. This demonstrates that the seder meal is tied to Christ's Eucharistic sacrifice.

John 19:34-35 - John conspicuously draws attention here. The blood (Eucharist) and water (baptism) make the fountain that cleanses sin as prophesied in Zech 13:1. Just like the birth of the first bride came from the rib of the first Adam, the birth of the second bride (the Church) came from the rib of the second Adam (Jesus). Gen. 2:22.

John 7:38 - out of His Heart shall flow rivers of living water, the Spirit. Consequently, Catholics devote themselves to Jesus' Sacred Heart.

Matt. 2:1, Luke 2:4-7 - Jesus the bread of life was born in a feeding trough in the city of Bethlehem, which means "house of bread."

Luke 2: 7,12 - Jesus was born in a "manger" (which means "to eat"). This symbolism reveals that Jesus took on flesh and was born to be food for the salvation of the world.

(d). The Eucharist Makes Present Jesus' One Eternal Sacrifice; it's Not Just a Symbolic Memorial

Gen. 14:18 - remember that Melchizedek's bread and wine offering foreshadowed the sacramental re-presentation of Jesus' offering.

Luke 22:19; 1 Cor. 11:24-25 - the translation of Jesus' words of consecration is "touto poieite tan eman anamnasin." Jesus literally said "offer this as my memorial sacrifice." The word "poiein" (do) refers to offering a sacrifice (see, e.g., Exodus 29:38-39, where God uses the same word -

poieseis – regarding the sacrifice of the lambs on the altar). The word “anamnesis” (remembrance) also refers to a sacrifice which is really or actually made present in time by the power of God, as it reminds God of the actual event (see, e.g., Heb. 10:3; Num. 10:10). It is not just a memorial of a past event, but a past event made present in time.

In other words, the “sacrifice” is the “memorial” or “reminder.” If the Eucharist weren’t a sacrifice, Luke would have used the word “mnemosunon” (which is the word used to describe a nonsacrificial memorial. See, for example, Matt. 26:13; Mark 14:9; and especially Acts 10:4). So there are two memorials, one sacrificial (which Jesus instituted), and one non-sacrificial.

Lev. 24:7 - the word "memorial" in Hebrew in the sacrificial sense is "azkarah" which means to actually make present (see Lev. 2:2,9,16;5:12;6:5; Num.5:26 where “azkarah” refers to sacrifices that are currently offered and thus present in time). Jesus' instruction to offer the bread and wine (which He changed into His body and blood) as a "memorial offering" demonstrates that the offering of His body and blood is made present in time over and over again.

Num. 10:10 - in this verse, "remembrance" refers to a sacrifice, not just a symbolic memorial. So Jesus' command to offer the memorial “in remembrance” of Him demonstrates that the memorial offering is indeed a sacrifice currently offered. It is a re-presentation of the actual sacrifice made present in time. It is as if the curtain of history is drawn and Calvary is made present to us.

Mal. 1:10-11 - Jesus' command to his apostles to offer His memorial sacrifice of bread and wine which becomes His body and blood fulfills the prophecy that God would reject the Jewish sacrifices and receive a pure sacrifice offered in every place. This pure sacrifice of Christ is sacramentally re-presented from the rising of the sun to its setting in every place, as Malachi prophesied.

Heb. 9:23 - in this verse, the author writes that the Old Testament sacrifices were only copies of the heavenly things, but now heaven has better “sacrifices” than these. Why is the heavenly sacrifice called “sacrifices,” in the plural? Jesus died once. This is because, while Christ’s sacrifice is transcendent in heaven, it touches down on earth and is sacramentally re-presented over and over again from the rising of the sun to its setting around the world by the priests of Christ’s Church. This is because all moments to God are present in their immediacy, and when we offer the memorial sacrifice to God, we ask God to make the sacrifice that is eternally present to Him also present to us. Jesus’ sacrifice also transcends time and space because it was the sacrifice of God Himself.

Heb. 9:23 - the Eucharistic sacrifice also fulfills Jer. 33:18 that His kingdom will consist of a sacrificial priesthood forever, and fulfills Zech. 9:15 that the sons of Zion shall drink blood like wine and be saved.

Heb. 13:15 - this "sacrifice of praise" refers to the actual sacrifice or "toda" offering of Christ who, like the Old Testament toda offerings, now must be consumed. See, for example, Lev. 7:12-15; 22:29-30 which also refer to the “sacrifice of praise” in connection with animals who had to be eaten after they were sacrificed.

1 Peter 2:5-6 - Peter says that we as priests offer "sacrifices" to God through Jesus, and he connects these sacrifices to Zion where the Eucharist was established. These sacrifices refer to the one eternal Eucharistic sacrifice of Christ offered in every place around the world.

Rom. 12:1 - some Protestants argue that the Eucharist is not really the sacrifice of Christ, but a symbolic offering, because the Lord's blood is not shed (Heb. 9:22). However, Paul instructs us to present ourselves as a "living sacrifice" to God. This verse demonstrates that not all sacrifices are bloody and result in death (for example, see the wave offerings of Aaron in Num. 8:11,13,15,21 which were unbloody sacrifices). The Eucharistic sacrifice is unbloody and

lifegiving, the supreme and sacramental wave offering of Christ, mysteriously presented in a sacramental way, but nevertheless the one actual and eternal sacrifice of Christ. Moreover, our bodies cannot be a holy sacrifice unless they are united with Christ's sacrifice made present on the altar of the Holy Mass.

1 Cor. 10:16 - "the cup of blessing" or Third cup makes present the actual paschal sacrifice of Christ, the Lamb who was slain.

1 Cor. 10:18 - Paul indicates that what is eaten from the altar has been sacrificed, and we become partners with victim. What Catholic priests offer from the altar has indeed been sacrificed, our Lord Jesus, the paschal Lamb.

1 Cor. 10:20 - Paul further compares the sacrifices of pagans to the Eucharistic sacrifice - both are sacrifices, but one is offered to God. This proves that the memorial offering of Christ is a sacrifice.

1 Cor. 11:26 - Paul teaches that as often as you eat the bread and drink the cup, you proclaim the Lord's death. This means that celebrating the Eucharist is proclaiming the Gospel.

1 Cor. 10:21 - Paul's usage of the phrase "table of the Lord" in celebrating the Eucharist is further evidence that the Eucharist is indeed a sacrifice. The Jews always understood the phrase "table of the Lord" to refer to an altar of sacrifice. See, for example, Lev. 24:6, Ezek. 41:22; 44:16 and Malachi 1:7,12, where the phrase "table of the Lord" in these verses always refers to an altar of sacrifice.

Heb. 13:10,15 - this earthly altar is used in the Mass to offer the Eucharistic sacrifice of praise to God through our eternal Priest, Jesus Christ.

(e). Jesus in Glory Perpetually Offers the Father His Sacrifice on Our Behalf

Rev. 1 to 22 - Jesus is described as the "Lamb" 28 times in the book of Revelation. This is because Jesus emphasizes His sacrifice in heaven and in His Holy Catholic Church.

Rev. 1:13 - Jesus is clothed in heaven with a long robe and golden girdle like the Old Testament priests who offered animal sacrifices. See Exodus 28:4.

Rev. 2:17 - the spiritual manna, our Lord's glorious body and blood, is emphasized in the heavenly feast.

Rev. 3:20 - as Priest and Paschal Lamb, our Lord shares the Eucharistic meal with us to seal His New Covenant. Through the covenant of his body and blood, we are restored to the Father and become partakers of the divine nature.

Rev. 5:6 - this verse tells us that Jesus in His glory still looks like a lamb who was slain. Also, Jesus is "standing" as though a Lamb who was slain. Lambs that are slain lie down. This odd depiction shows Jesus stands at the Altar as our eternal priest in forever offering Himself to the Father for our salvation.

Rev. 7:14 - the blood of the Lamb is eternally offered in heaven with the washing of the robes to make them white.

Rev. 14:1, Heb. 12:22 - Zion is the city where Jesus established the Eucharist and which was miraculously preserved after the destruction of Jerusalem. See also Psalms 2:6 and 132:13. It

represents the union of heaven and earth, of divinity and humanity. This is why those who enter into the Eucharistic celebration on earth enter into the presence of innumerable angels, the souls of the just made perfect, Jesus the Mediator of the Covenant and His sprinkled blood, and God the Judge of all.

Rev. 19:13 - in all His glory, Jesus' sacrifice is eternally present as He presents Himself to the Father clothed in a robe dipped in blood. Jesus' sacrifice is the focus in heaven and in the Mass. When the Father beholds His Son, He beholds His sacrifice for humanity.

Rev. 19:9 - we are invited to the marriage supper of the Lamb where we become one with Him by consuming His body and blood. This is the nuptial union of divinity and humanity.

Heb. 2:17; 3:1; 4:14; 8:1; 9:11,25; 10:19,22 - Jesus is repeatedly described as "High Priest." But in order to be a priest, "it is necessary for [Jesus] to have something to offer." Heb. 8:3. This is the offering of the eternal sacrifice of His body and blood to the Father.

Heb. 2:18 - although His suffering is past tense, His expiation of our sins is present tense because His offering is continual. Therefore, He is able (present tense) to help those who are tempted.

Heb. 5:6,10; 6:20; 7:15,17 - these verses show that Jesus restores the father-son priesthood after Melchizedek. Jesus is the new priest and King of Jerusalem and feeds the new children of Abraham with His body and blood. This means that His eternal sacrifice is offered in the same manner as the bread and wine offered by Melchizedek in Gen. 14:18. But the bread and wine that Jesus offers is different, just as the Passover Lamb of the New Covenant is different. The bread and wine become His body and blood by the overshadowing of the Holy Spirit.

Heb. 4:3 - God's works were finished from the foundation of the world. This means that God's works, including Christ's sacrifice (the single act that secured the redemption of our souls and bodies), are forever present in eternity. Jesus' suffering is over and done with (because suffering was earthly and temporal), but His sacrifice is eternal, because His priesthood is eternal (His victimized state was only temporal).

Heb. 4:14 - Jesus the Sacrifice passes through the heavens by the glory cloud of God, just like the sacrifices of Solomon were taken up into heaven by the glory cloud of God in 2 Chron. 7:1. See also Mark 16:19; Luke 24:51; and Acts 1:10.

Heb. 7:24 - Jesus holds His priesthood forever because He continues forever, so His sacrificial offering is forever. He continues to offer His body and blood to us because He is forever our High Priest.

Heb. 8:2 - Jesus is a minister in the sanctuary offering up (present tense) His eternal sacrifice to the Father which is perfected in heaven. This is the same sanctuary that we enter with confidence by the blood of Jesus as written in Heb. 10:19. See also Heb. 12:22-24.

Heb. 8:3 - as High Priest, it is necessary for Jesus to have something to offer. What is Jesus offering in heaven? As eternal Priest, He offers the eternal sacrifice of His body and blood.

Heb. 8:6; 9:15; cf. Heb. 12:22-24; 13:20-21 - the covenant Jesus mediates (present tense) is better than the Old covenant. The covenant He mediates is the covenant of His body and blood which He offers in the Eucharist. See Matt. 26:26-28; Mark. 14:22,24; Luke 22:19-20; 1 Cor. 11:24-25 - which is the only time Jesus uses the word "covenant" (which is the offering of His body and blood).

Heb. 9:12 - Jesus enters into heaven, the Holy Place, taking His own blood. How can this be? He

wasn't bleeding after the resurrection. This is because He enters into the heavenly sanctuary to mediate the covenant of His body and blood by eternally offering it to the Father. This offering is made present to us in the same manner as Melchizedek's offering, under the appearance of bread and wine.

Heb. 9:14 - the blood of Christ offered in heaven purifies (present tense) our consciences from dead works to serve the living God. Christ's offering is ongoing.

Heb. 9:22 - blood is indeed required for the remission of sin. Jesus' blood was shed once, but it is continually offered to the Father. This is why Jesus takes His blood, which was shed once and for all, into heaven. Heb. 9:12.

Heb. 9:23 - Jesus' sacrifice, which is presented eternally to the Father in heaven, is described as "sacrifices" (in the plural) in the context of its re-presentation on earth (the author first writes about the earthly sacrifices of animals, and then the earthly offerings of Jesus Christ's eternal sacrifice).

Heb. 9:26 - Jesus' once and for all appearance into heaven to put away sin by the sacrifice of Himself shows that Jesus' presence in heaven and His sacrifice are inseparable. This also shows that "once for all," which refers to Jesus' appearance in heaven, means perpetual (it does not, and cannot mean, "over and done with" because Jesus is in heaven for eternity). "Once for all" also refers to Jesus' suffering and death (Heb. 7:27; 9:12,26;10:10-14). But "once for all" never refers to Jesus' sacrifice, which is eternally presented to the Father. This sacrifice is the Mal. 1:11 pure offering made present in every place from the rising of the sun to its setting in the Eucharist offered in the same manner as the Melchizedek offering.

Heb. 10:19 - we have confidence to enter the sanctuary by the blood of Jesus on earth in the Eucharistic liturgy, which is the heavenly sanctuary where Jesus' offering is presented to God in Heb. 8:2.

Heb. 10:22 - our hearts and bodies are (not were) washed clean by the action of Jesus' perpetual priesthood in heaven.

Heb. 13:10 - the author writes that we have an altar from which those who serve the tent have no right to eat. This altar is the heavenly altar at which Jesus presides as Priest before the Father, eternally offering His body and blood on our behalf. See. Mal. 1:7,12; Lev. 24:7; Ez. 41:22; 44:16; Rev. 5:6; 6:9; 9:13; 11:1; 16:7.

Heb. 13:20-21 - Jesus died once, but His blood of the eternal covenant is eternally offered to equip us (present tense) with everything good that we may do God's will.

Heb. 13:8 - this is because Jesus Christ is the same yesterday and today and forever. While His suffering was temporal (because bodily pain is temporal), Jesus and His sacrifice are eternal (because redemption, salvation, and the mediation of the New covenant are eternal).

Heb. 13:15 - the letter concludes with an instruction to continually offer up, through Christ, a sacrifice of praise to God. The phrase "sacrifice of praise" refers to the "toda" animal sacrifices that had to be consumed. See, for example, Lev. 7:12-15; 22:29-30.

1 Pet. 2:9; Rev. 20:6 - we are a royal priesthood in Jesus, and offer His sacrifice to the Father on earth as He does in heaven.

1 John 1:7 - the blood of Jesus cleanses us (present tense) from all sin. His blood cannot currently cleanse us unless it is currently offered for us.

(f). The Book of Revelation and the Holy Mass

The Book of Revelation shows us glimpses of the heavenly liturgy – Jesus Christ's once and for all sacrifice eternally present in heaven. This is why the Church has always incorporated the elements that John saw in the heavenly liturgy into her earthly liturgy, for they are one and the same liturgical action of Jesus Christ our High Priest.

Rev. 1:6, 20:6 - heaven's identification of the priesthood of the faithful is the same as the Church's identification on earth.

Rev. 1:10 - John witnesses the heavenly liturgy on Sunday, the Lord's day, which is a Catholic holy day of obligation for attending Mass on earth.

Rev. 1:12, 2:5 - there are lampstands or Menorahs in heaven. These have always been used in the Holy Mass of the Church on earth.

Rev. 1:13 - Jesus is clothed as High Priest. Our priests also clothe themselves as "alter Christuses" (other Christs) in offering His sacrifice in the Holy Mass on earth.

Rev. 1:13, 4:4, 6:11, 7:9, 15:6, 19:13-14 - priests wear special vestments in heaven. Our priests also wear special vestments in celebrating the Holy Mass on earth.

Rev. 2:5,16,21; 3:3; 16:11 - there is a penitential rite in heaven which is also part of the liturgy of the Holy Mass on earth.

Rev. 2:17 - there is manna in heaven given to the faithful. This is the same as the Eucharistic manna given to the faithful at the Holy Mass on earth.

Rev. 4:4, 5:14; 11:16, 14:3, 19:4 - there are priests ("presbyteroi") in heaven. Priests offer sacrifice. Our earthly priests participate with the heavenly priests in offering Jesus' eternal sacrifice in the Holy Mass on earth.

Rev. 4:8 - heaven's liturgical chant "Holy, Holy, Holy" is the same that is used in the liturgy of the Holy Mass on earth.

Rev. 4:8-11, 5:9-14, 7:10-12, 18:1-8 - the various antiphonal chants in the heavenly liturgy are similar to those used at the Holy Mass on earth.

Rev. 5:1 - there is a book or scroll of God's word in heaven. This is reflected in the Liturgy of the Word at the Holy Mass on earth.

Rev. 5:6 and throughout - heaven's description of Jesus as the "Lamb" is the same as the description of Jesus as the Lamb of God in the Eucharistic liturgy of the Holy Mass on earth.

Rev. 5:8, 6:9-11, 8:3-4 - heaven's emphasis on the intercession of the saints is the same as the Holy Mass on earth.

Rev. 5:8, 8:3-4 - there is incense in heaven which has always been part of the liturgy of the Holy Mass on earth.

Rev. 5:14; 7:12; 19:4 - heaven's concluding liturgical prayer "Amen" is the same as is used at the Holy Mass on earth.

Rev. 6:9 - the martyrs who are seen under the heavenly altar is similar to the Church's tradition

of keeping relics of saints under the earthly altars.

Rev. 7:3, 14:1, 22:4 - there is the sign of the cross ("tau") in heaven. This sign is used during the Holy Mass on earth.

Rev. 7:9; 14:6 - the catholicity or universality of heaven as God's family is the essence of the Catholic faith on earth.

Rev. 8:1 - the silent contemplation in heaven is similar to our silent contemplation at the Holy Mass on earth.

Rev. 8:3, 11:1, 14:18, 16:7 - there is an altar in heaven. But no altar is needed unless a sacrifice is being offered in heaven. This is the same sacrifice that is offered on the altars used in the Holy Masses on earth.

Rev. 11:12 - the phrase "come up here" is similar to the priest's charge to "lift up your hearts" at the Holy Mass on earth.

Rev. 12:1-6, 13-17 - heaven's emphasis on the Blessed Virgin Mary is the same as the Holy Mass on earth.

Rev. 12:7 - heaven's emphasis on the Archangel Michael's intercession is the same as the concluding prayers at the Holy Mass on earth.

Rev. 14:4 - there are consecrated celibates in heaven, as there are with our Catholic priests and religious on earth.

Rev. 15:7, 16:1-4,8,10,12,17; 21:9 - there are chalices (or bowls) in the heavenly liturgy. This is like the chalices used to offer Christ's sacrifice in the Holy Mass on earth.

Rev. 15:3-4 - there is the recitation of the "Gloria" in heaven. This is also recited at the Holy Mass on earth.

Rev. 15:5 - there is a tent or tabernacle in heaven. Tabernacles are used to store the Eucharist at the Holy Mass on earth.

Rev. 17, 19:9 - the consummation of the Lamb at heaven's marriage supper is the same as the Lamb's supper in the Holy Mass on earth.

Rev. 19:1,3,4,6 - there is the recitation of the "Alleluia" in heaven. This is also recited at the Holy Mass on earth.

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