

THE SACRIFICE OF THE MASS

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In this series, we are going to look at the mechanics of sacrifice and apply what we learn to various Old Testament sacrifices, Christ's sacrifice on the Cross, the Last Supper, then finally, the Mass.

Using this information, we will then address the following questions or objections:

- "Why do we need to attend Mass? Can't we just as easily pray at home?"
- "Christ died once for sins. His sacrifice on the cross is never to be repeated. There is only *one* sacrifice for Christian. Therefore, no other sacrifice is needed or required."
- "Why can't 'freedom of religion' be restricted to 'freedom of worship?'"

HOW DO WE DO A SACRIFICE? (SACRIFICE 101)

Why Sacrifice?

NOTE: In this series, we are going to use the term "sacrifice" not as it is commonly used (i.e., doing without something or giving up something), but in its technical sense of offering a gift to God.

Sacrifice is a matter of justice (i.e., giving to each what is due):

- POSITIVE - A debt of thanks for what is given.
 - Justice demands that a proportionate response of thanks or gratitude is required for a gift given.
 - Someone gives you a penny, you don't hug and kiss them, offer them your car, and become their life-long servant.
 - Conversely, if someone gives you a million dollars, or the gift of life, and all you say is "thanks."
 - What has God given us?
 - 1 Corinthians 4:7, "What do you possess that you have not received? But if you have received it, why are you boasting as if you did not receive it?"

Problem: How can we, who have received everything from God, give a proportionate response of gratitude?

- A proportionate response is impossible. Therefore, the best humans can offer God is a mere token, symbol, or sign of a total self-offering to God.
 - Much like one's love for another is far more than the candy and flowers offered as a gift. The candy and flowers are mere tokens of one's affection.
 - In an agrarian culture, the offering of livestock (bulls, cattle, etc.) was capital with monetary value.

- **NEGATIVE - Reparation for an offense.**
 - The flip side... the failure to give God his due by violating his Law or being disobedient likewise requires, according to justice, offering reparation or restitution for sins committed.
 - St. Anselm in his book, *Why the God-man? (Cur Deus Homo)* gives a very robust and precise investigation into this problem.
 - The gravity of an offence is determined by the one who is offended.
 - Sin is primarily an offense against God, who is of infinite holy, just, and Goodness itself.
 - Therefore, the gravity of the offense is infinite and only a sacrifice of infinite value can repair the breach sin created between God and man.
 - St. Anselm concludes that God became man so that he could offer a sacrifice of infinite value.
 - Infinite because of Christ's divinity, offered from us, because of Christ's humanity.

WHY DOES GOD (or even "the gods") DESIRE SACRIFICE

Two Views:

Pagan View: The gods require sacrifice to eat

Daniel 14:3, 6, "The Babylonians had an idol called Bel, and every day they provided for it six barrels of fine flour, forty sheep, and six measures of wine...Then the king continued, "You do not think Bel is a living god? Do you not see how much he eats and drinks every day?"

The gods require sacrifice because it supplies them with something they need and they, in turn, bless us with what we need.

Hebrew View: A exterior sign of an interior sacrifice (immolation) of obedience to God.

Psalms 50:7-15, "Listen, my people, I will speak; Israel, I will testify against you; God, your God, am I. 8 Not for your sacrifices do I rebuke you, nor for your holocausts, set before me daily. 9 I need no bullock from your house, no goats from your fold. 10 For every animal of the forest is mine, beasts by the thousands on my mountains. 11 I know every bird of the heavens; the creatures of the field belong to me. 12 Were I hungry, I would not tell you, for mine is the world and all that fills it. 13 Do I eat the flesh of bulls or drink the blood of goats? 14 Offer praise [Hebrew, *todah*] as your sacrifice to God; fulfill your vows to the Most High. 15 Then call on me in time of distress; I will rescue you, and you shall honor me."

Psalms 51:17-19, "Lord, open my lips; my mouth will proclaim your praise. 18 For you do not desire sacrifice; a burnt offering you would not accept. 19 My sacrifice, God, is a broken spirit; God, do not spurn a broken, humbled heart."

1 Samuel 15:22, "But Samuel said: 'Does the LORD so delight in holocausts and sacrifices as in obedience to the command of the LORD? Obedience is better than sacrifice, and submission than the fat of rams.'"

Proverbs 21:3 "To do what is right and just is more acceptable to the LORD than sacrifice."

Sirach 35:1-8, "¹To keep the law is a great oblation, and he who observes the commandments sacrifices a peace offering. ²In works of charity one offers fine flour, and when he gives alms he presents his sacrifice of praise. ³To refrain from evil pleases the LORD, and to avoid injustice is an atonement. ⁴Appear not before the LORD empty-handed, for all that you offer is in fulfillment of the precepts. ⁵The just man's offering enriches the altar and rises as a sweet odor before the Most High. ⁶The just man's sacrifice is most pleasing, nor will it ever be forgotten. ⁷In generous spirit pay homage to the LORD, be not sparing of freewill gifts. ⁸With each contribution show a cheerful countenance, and pay your tithes in a spirit of joy."

Mark 6:33, "And 'to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself' is worth more than all burnt offerings and sacrifices."

Hebrews 13:15-16, "Through him (then) let us continually offer God a sacrifice of praise, that is, the fruit of lips that confess his name. 16 Do not neglect to do good and to share what you have; God is pleased by sacrifices of that kind."

HOW DOES ONE SACRIFICE?

Prerequisites:

a) A Gift - Need something to offer (a gift, or sometimes called a "victim" - explain "victim" in the technical sense, not someone injured by a crime).

b) A Priest - Someone authorized to offer sacrifice

"He must be a qualified person of the male sex. It is of the very notion of public sacrifice that it is offered in the name of the whole community, and no man can act as the representative of a community (family, tribe) unless he has been duly commissioned or called." (Preuss, *The Sacraments: A Dogmatic Treatise*, 3,1,1,2).

"Kill Fluffy"

IMMOLATION - Removing the gift out of profane (ordinary, everyday) use and making it sacred (for God's use). This is done through consecration (Latin: *consecrare* "to make holy").

i.) Bloody Sacrifices - Immolation occurs involves the killing of animals by a priest

ii.) Un-bloody sacrifices - The immolation of non-bloody sacrifices usually involves a mixing of elements like salt, incense, oil (for example, Leviticus 2:1, "When anyone wishes to bring a cereal offering to the LORD, his offering must consist of fine flour. He shall pour oil on it and put frankincense over it.") or some other ritual act.

Presenting Fluffy to God - giving or offering Fluffy

OBLATION (Latin, "to offer" - *oblatio*, Greek, *prosphora*) - To present the gift / victim "before the face of God" for his acceptance or rejection.

Gifts are offered to the Lord in various ways:

High places or by sacred poles or trees.

The ancients conceived these things as being the poles of the world (axis mundi) where (like the main pole of a tent) touches the sky and connects heaven and earth. (See Marcea Eliade, *The Sacred and Profane*).

Temple (miniature cosmos) - The divine indwelling of the tabernacle of Moses and later the Temple in Jerusalem modifies how oblations are presented before God. Some sacrifices were obliterated before God, not by smoke ascending to heaven, but by the presentation of part of the gift before God, who was present in the Holy of Holies (i.e., the sprinkling of blood on the propitiatory).

TYPES OF OBLATIONS

Burning - the smoke ascends to heaven and God, smelling the sweet-smelling odor of sacrifice- chooses to accept or reject it. Holocausts / incense for the cereal offering

Exodus 29:18, "The entire ram shall then be **burned on the altar**, since it is a holocaust, **a sweet-smelling oblation to the LORD.**"

Leviticus 6:7-9, "This is the ritual of the cereal offering. One of Aaron's sons shall first **present it before the LORD, in front of the altar**. Then he shall take from it a handful of its fine flour and oil, together with all the frankincense that is on it, **and this he shall burn on the altar as its token offering, a sweet-smelling oblation to the LORD.**"⁹ The rest of it Aaron and his sons may eat; but it must be eaten in the form of unleavened cakes and in a sacred place: in the court of the meeting tent they shall eat it."

Pouring - The spilling out of the gift upon the altar (usually around high places)

Exodus 29:12, "Take some of its blood and with your finger put it on the horns of the altar. **All the rest of the blood you shall pour out at the base of the altar.**"

Numbers 28:7, "And as the libation for the first lamb, you shall pour out to the LORD in the sanctuary a fourth of a hin of wine."

Sirach 50:15, "And had stretched forth his hand for the cup, **to offer blood of the grape, And poured it out at the foot of the altar, a sweet-smelling odor to the Most High God"**

Sprinkling - The blood is sprinkled on the altar.

2 Kings 16:13, "...burning his holocaust and cereal-offering, pouring out his libation, and **sprinkling the blood of his peace-offerings on the altar.**"

Leviticus 4:5-6, "The anointed priest shall then take some of the bullock's blood and bring it into the meeting tent, where, dipping his finger in the blood, **he shall sprinkle it seven times before the LORD, toward the veil of the sanctuary.**"

Leviticus 16:15, "Then he shall slaughter the people's sin-offering goat, and bringing its blood inside the veil, he shall do with it as he did with the bullock's blood, **sprinkling it on the propitiatory and before it.**"

SACRIFICE AND JUDGEMENT - Oblations are either accepted (and those that offered them receive God's blessing) or they are rejected as profane (offending God and those that offered them receive a God's wrath).

ACCEPTED SACRIFICE RECEIVES A BLESSING

Exodus 20:24, "An altar of earth you shall make for me, and upon it you shall sacrifice your holocausts and peace offerings, your sheep and your oxen. In whatever place I choose for the remembrance of my name I will come to you and bless you."

Psalms 20:4, " May God remember your every offering, graciously accept your holocaust."

PROFANE SACRIFICE RECEIVES A CURSE

Malachi 1:7-8, "⁷ By offering polluted food on my altar! Then you ask, "How have we polluted it?" By saying the table of the LORD may be slighted! ⁸ When you offer a blind animal for sacrifice, is this not evil? When you offer the lame or the sick, is it not evil? Present it to your governor; see if he will accept it, or welcome you, says the LORD of hosts. ⁹ So now if you implore God for mercy on us, when you have done the like Will he welcome any of you? says the LORD of hosts."

APPLYING THE LOGIC OF SACRIFICE TO APPARENTLY NON-SACRIFICIAL ACTS

Deuteronomy 21:22-23, "If a man guilty of a capital offense is put to death and his corpse hung on a tree, ²³ it shall not remain on the tree overnight. You shall bury it the same day; otherwise,

since God's curse rests on him who hangs on a tree, you will defile the land which the LORD, your God, is giving you as an inheritance."

Many other examples, such as the profane fire (incense) offered by Aaron's sons (Leviticus 10:3, Numbers 3:4), and also the rebellion of Korah.

COMMUNION (OPTIONAL) - Depending on the nature of the sacrifice, part of the victim is offered to God and the rest is left for the priests and/or people to consume. Communion signifies the restoration of friendship and fellowship with God by the sharing a common meal.

Not all sacrifices include communion. In Holocausts sacrifices, for example, the entire victim is burned up (oblation) to God

OLD TESTAMENT SACRIFICES

REFERENCE	SACRIFICE	IMMOLATION / OBLATION / COMMUNION
Gen. 2:15, 3:8	THE SACRIFICE OF ADAM	Immolation: Obedience Oblation: Sight of his body Communion: N/A
Genesis 4:3-7	THE SACRIFICES OF CAIN AND ABEL "In the course of time Cain brought an offering to the LORD from the fruit of the soil, ⁴ while Abel, for his part, brought one of the best firstlings of his flock. The LORD looked with favor on Abel and his offering, ⁵ but on Cain and his offering he did not.	Immolation: "brought an offering to the Lord" / Slaying the firstling... Oblation: "The LORD looked with favor on Abel and his offering..." Communion: N/A
Genesis 4:8-12	CAIN'S "PROFANE SACRIFICE" OF ABEL "Cain said to his brother Abel, "Let us go out in the field." When they were in the field, Cain attacked his brother Abel and killed him. ⁹ Then the LORD asked Cain, "Where is your brother Abel?" He answered, "I do not know. Am I my brother's keeper?" ¹⁰ The LORD then said: "What have you done! Listen: your brother's blood cries out to me from the soil! ¹¹ Therefore you shall be banned from the soil that	[Immolation]: The slaying of Cain [Oblation]: pouring of blood Hebrews 12:24, "...and Jesus, the mediator of a new covenant, and the sprinkled blood that speaks more eloquently than that of Abel. " Hebrews 11:4, "By faith Abel offered to

	opened its mouth to receive your brother's blood from your hand. ¹² If you till the soil, it shall no longer give you its produce. You shall become a restless wanderer on the earth."	God a sacrifice greater than Cain's. Through this he was attested to be righteous, God bearing witness to his gifts, and through this, though dead, he still speaks." [Communion]: N/A
Genesis 14:17-20	SACRIFICE OF MELCHEZADEK "When Abram returned from his victory over Chedorlaomer and the kings who were allied with him, the king of Sodom went out to greet him in the Valley of Shaveh (that is, the King's Valley). ¹⁸ Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words: ¹⁹ "Blessed be Abram by God Most High, the creator of heaven and earth; ²⁰ And blessed be God Most High, who delivered your foes into your hand." Then Abram gave him a tenth of everything."	If a Thanksgiving / Praise offering (Hebrew, <i>todah</i>): Immolation / Oblation: Sacrifice of an unmentioned animal. Communion: Bread and wine Result: Accepted / Abraham Blessed.

REFERENCE	SACRIFICE	IMMOLATION / OBLATION / COMMUNION
Genesis 22:4-7, 16-18	THE SACRIFICE OF ABRAHAM ⁴ On the third day Abraham got sight of the place from afar. ⁵ Then he said to his servants: "Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you. " ⁶ Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders , while he himself carried the fire and the knife. ⁷ As the two walked on together, Isaac spoke to his father Abraham. "Father!" he said. "Yes, son," he replied. Isaac continued, " Here are the fire and the wood, but where is the sheep for the holocaust? "... ⁶ and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, ¹⁷ I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, ¹⁸ and in your descendants all the nations of the earth shall find blessing—all this because you obeyed my command."	Immolation: slaying (knife) Oblation: fire (holocaust) Communion: N/A [Sacrifice of obedience] Immolation: Only begotten son, God's promises. Oblation: Offered at the place predetermined by God on a hilltop. Communion: Receives son back as a symbol (Hebrews 11:17-19). Result: Accepted / Abraham Blessed

<p>Exodus 12:3, 5 - 8, 12-13</p>	<p>THE PASSOVER SACRIFICE</p> <p>³ Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household... ⁵ The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. ⁶ You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. ⁷ They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. [Ex. 12:22 - " Then take a bunch of hyssop, and dipping it in the blood that is in the basin, sprinkle the lintel and the two doorposts with this blood. But none of you shall go outdoors until morning.] ⁸ That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. ¹² For on this same night I will go through Egypt, striking down every first—born of the land, both man and beast, and executing judgment on all the gods of Egypt-I, the LORD! ¹³ But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.</p>	<p>Immolation: Slaying of the unblemished lamb.</p> <p>Oblation: Sprinkled blood on doorpost, "Seeing the blood, I will pass over you."</p> <p>Communion: Lamb, bread, (wine).</p> <p>Result: Acceptance will be deliverance / Rejection as profane will be the death of the firstborn</p>
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REFERENCE	SACRIFICE	IMMOLATION / OBLATION / COMMUNION
<p>Exodus 24:1-11</p>	<p>Ratification of the Old Covenant (Moses)</p> <p>Then He said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you shall worship at a distance. "Moses alone, however, shall come near to the Lord, but they shall not come near, nor shall the people come up with him." Then Moses came and recounted to the people all the words of the Lord and all the ordinances; and all the people answered with one voice and said, "All the words which the Lord has spoken we will do!" ⁴ Moses wrote down all the words of the Lord. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. ⁵ He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the Lord. ⁶ Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. ⁷ Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the Lord has spoken we</p>	<p>Animal Sacrifice</p> <p>Immolation: Slaying of bulls</p> <p>Oblation: sprinkling of blood</p> <p>Communion: N/A</p> <p>Result: Acceptance / ratification of the covenant. Moses, Aaron and the seventy two elders see God and ate and drank.</p> <p>Spiritual Sacrifice</p> <p>Immolation: Obedience " All the words which the Lord has spoken we will do!"</p> <p>Oblation: Sprinkling of blood, "Behold</p>

	<p>will do, and we will be obedient!" 8 So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord has made with you in accordance with all these words." 9 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, 10 and they saw the God of Israel; and under His feet ^bthere appeared to be a pavement of sapphire, as clear as the sky itself. 11 Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank."</p>	<p>the blood of the covenant, which the Lord has made with you in accordance with all these words."</p> <p>Communion: Eating and drinking in the presence of God beneath his throne.</p> <p>Result: Moses, Aaron and the seventy two elders see God and ate and drank.</p>
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REFERENCE	SACRIFICE	IMMOLATION / OBLATION / COMMUNION
<p>Leviticus 16:2-4, 11-16, 18-19</p>	<p>Day of Atonement Sacrifice</p> <p>"Tell your brother Aaron that he is not to come whenever he pleases into the sanctuary, inside the veil, in front of the propitiatory on the ark; otherwise, when I reveal myself in a cloud above the propitiatory, he will die. ³ Only in this way may Aaron enter the sanctuary. He shall bring a young bullock for a sin offering and a ram for a holocaust. ⁴ He shall wear the sacred linen tunic, with the linen drawers next his flesh, gird himself with the linen sash and put on the linen miter. But since these vestments are sacred, he shall not put them on until he has first bathed his body in water. ¹¹ "Thus shall Aaron offer up the bullock, his sin offering, to atone for himself and for his family. When he has slaughtered it, ¹² he shall take a censer full of glowing embers from the altar before the LORD, as well as a double handful of finely ground fragrant incense, and bringing them inside the veil, ¹³ there before the LORD</p>	<p>Two sacrifices made (one for the sins of the high priest and the other for the sins of the people).</p> <p>Immolation: Slaying of the bullock.</p> <p>Oblation: Sprinkling of blood on the altar and propitiatory</p> <p>Communion: N/A</p>

	<p>he shall put incense on the fire, so that a cloud of incense may cover the propitiatory over the commandments; else he will die.¹⁴ Taking some of the bullock's blood, he shall sprinkle it with his finger on the fore part of the propitiatory and likewise sprinkle some of the blood with his finger seven times in front of the propitiatory.¹⁵ "Then he shall slaughter the people's sin-offering goat, and bringing its blood inside the veil, he shall do with it as he did with the bullock's blood, sprinkling it on the propitiatory and before it."¹⁶ Thus he shall make atonement for the sanctuary because of all the sinful defilements and faults of the Israelites. He shall do the same for the meeting tent, which is set up among them in the midst of their uncleanness.¹⁸ he shall come out to the altar before the LORD and make atonement for it also. Taking some of the bullock's and the goat's blood, he shall put it on the horns around the altar,¹⁹ and with his finger sprinkle some of the blood on it seven times. Thus he shall render it clean and holy, purged of the defilements of the Israelites."</p>	
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REFERENCE	SACRIFICE	IMMOLATION / OBLATION / COMMUNION
	THE MINCHAH OF THE FORECOURT	(Hebrew, <i>minhah</i> or <i>minchah</i>) = "gift" or "tribute." All cultic <i>minchahs</i> in the Pentateuch refers to unbloody sacrifices.
	<p>Leviticus 2 - Bread / Cereal Offerings</p> <p>Cereal offering -</p> <p style="padding-left: 40px;">Lev. 2:1 - Flour pour oil and frankincense on it. (Immolation)</p> <p style="padding-left: 40px;">Lev. 2:2 - Handful of flour and frankincense and burn it on the altar as a " a sweet-smelling oblation to the LORD." (Oblation)</p> <p style="padding-left: 40px;">Lev. 2:3 - The rest belongs to the priests (Communion)</p> <p>Bread offering -</p> <p style="padding-left: 40px;">Lev. 2:4-6 - Bread / Cakes oil poured over it and salt (Immolation)</p>	<p>The oblations of the cereal / bread offerings were apparently accompanied by the singing of Psalm 38 (LXX, 37) and Psalm 70 (LXX, 69).</p> <p>"Bloodless Offerings and their Ritual— These were brought as an accompaniment to animal sacrifice...They consisted of fine flour and oil prepared in different ways, and frankincense put on, but not mixed with, them. A portion of the offering and all the incense was burnt on the altar. This portion was called 'the memorial' because with its sweet odour it reminded God of the offerer.</p> <p>The rest which, after having been</p>

	<p>Lev. 2:9 - Part of it is burned on the altar as a "a sweet-smelling oblation to the LORD." (Oblation).</p> <p>Lev. 2:10 - the rest belongs to Aaron and his sons (Communion).</p>	<p>presented to God, had become most sacred, fell to the officiating priest. The sacredness of these offerings made it unlawful for laymen to partake of them (6:14–18). It is not without significance that bread was the commonest material of bloodless offerings in the Hebrew ritual. Oil and salt were used as ingredients in the sacrificial offering, while wine was generally offered with an animal sacrifice or bread (Os 9:4). <u>No other meal offerings were brought on the altar</u>. The typical relation of the sacrificial meal of the OT to the Eucharistic meal of the New Law is obvious."¹</p>
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THE MINCHAH OF THE HOLY PLACE²

Similarities

- All the elements involved in sacrificing in the fore-court (i.e., bread, wine, oil, incense, and salt) are present in the Holy Place but in a different fashion.

Differences

- The fore-court had blood and un-bloody sacrifices where the Holy Place had only un-bloody sacrifices. The only except was during the oblation of the Day of Atonement's sacrifices (when the blood was carried in and sprinkled).
- The fore-court sacrifices intermixed the flour (bread), oil, incense, and salt and they were all completed upon one altar Holy Place minchahs divides these elements into cereal (bread) offerings, incense-offerings, and light (candle) offerings.
- the sacrifices of the fore-court were only occasional, while the sacrifices of the Holy Place were continual. The bread-offering and oil-offering (candles) were continually in the presence of God. The incense was offered from sunrise to sunset.

REFERENCE	SACRIFICE	IMMOLATION / OBLATION / COMMUNION
Leviticus 24:5-10	<p>The "Bread of the Presence"</p> <p>⁵ "You shall take fine flour and bake it into twelve cakes, using two tenths of an ephah of flour for each cake.</p>	<p>Immolation: By design</p> <p>Oblation: Placed before the face of God / Incense</p>

¹ (Orchard, B., & Sutcliffe, E. F. (Eds.). (1953). *A Catholic Commentary on Holy Scripture*. Toronto; New York; Edinburgh: Thomas Nelson.) Lev. 2:1-2 sect. d)

² See, J. H. Kurtz, *Sacrificial Worship of the Old Testament*, trans. J. M. Nottingham (Edinburgh: T & T Clark, 1863), 296-321.

	<p>⁶ These you shall place in two piles, six in each pile, on the pure gold table before the LORD.</p> <p>⁷ On each pile put some pure frankincense, which shall serve as an oblation to the LORD, a token offering for the bread.</p> <p>⁸ Regularly on each sabbath day this bread shall be set out afresh before the LORD, offered on the part of the Israelites by an everlasting agreement.</p> <p>⁹ It shall belong to Aaron and his sons, who must eat it in a sacred place, since, as something most sacred among the various oblations to the LORD, it is his by perpetual right."</p>	<p>Communion: Only by Priests once a week.</p>
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THE SACRIFICE OF THE CROSS

PROTESTANT OBJECTION: "You Catholics believe that you re-sacrifice Christ over and over again at Mass. But Scripture says that Christ died only once."

Romans 6:9, "we know that Christ, raised from the dead, dies no more; death no longer has power over him. "

Romans 6:10, "As to his death, he died to sin once and for all; as to his life, he lives for God."

Hebrews 9:27-28, "Just as it is appointed that human beings die once, and after this the judgment, so also Christ, offered once to take away the sins of many, will appear a second time, not to take away sin but to bring salvation to those who eagerly await him."

Revelation 2:8, "The first and the last, who once died but came to life, says this..."

Council of Trent, "...He, therefore, our God and Lord, though He was about to offer Himself once to God the Father upon the altar of the Cross by the mediation of death, so that He might accomplish an eternal redemption for them..." (Council of Trent, Session 22, D 938 [DS 1740]).

Christ presents his immolation on the cross through his glorified body in heaven:

Revelation 5:5-6, One of the elders said to me, "Do not weep. The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals." ⁶ Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain."

There is only one Immolation of Christ on the cross. Christ suffered and died only once. Never to be repeated.

THE SACRIFICE OF THE CROSS

IMMOLATION	ONCE FOR ALL DEATH ON THE CROSS
John 19:14	"It was preparation day for Passover, and it was about noon. And he said to the Jews,

<p>John 19:23</p> <p>John 19:29</p> <p>John 19:36</p>	<p>“Behold, your king!”</p> <p>²³ When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down.</p> <p>- Recalls the special linen tunic vestment worn by the high priests (Leviticus 16:4), which was unlawful to rend (Leviticus 21:10).</p> <p>²⁹ There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.</p> <p>- Harkens back to the hyssop used to put the blood of the Passover lamb's blood on the doorposts (Exodus 12:21-23).</p> <p>³⁶ For this happened so that the scripture passage might be fulfilled: “Not a bone of it will be broken.”</p> <p>- Referencing Exodus 12:46 (also Numbers 9:11-12) in regards to the Passover lamb not having broken bones.</p>
<p>OBLATION</p>	<p>THE OFFERING OF CHRIST'S SACRED BODY AND BLOOD TO THE FATHER</p>
<p>SEVERAL POSSIBILITIES</p> <p>Naked on the Cross</p> <p>Matthew 27:35-36</p> <p>Luke 22:34</p>	<p>Adam's oblation was his naked obedient body in the presence of God. Christ was crucified naked.</p> <p>- Hebrews 10:5-7, "For this reason, when he came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; 6 holocausts and sin offerings you took no delight in. 7 Then I said, ‘As is written of me in the scroll, Behold, I come to do your will, O God.’”</p> <p>Jesus is crucified naked</p> <p>Matthew 27:35 "After they had crucified him, they divided his garments by casting lots;"</p> <p>"(Then Jesus said, “Father, forgive them, they know not what they do.”) They divided his garments by casting lots."</p> <p>"When the soldiers had crucified Jesus, they took his clothes and divided them into four</p>

<p>John 19:23</p>	<p>shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down."</p>
<p>The Wine on Hyssop</p>	<p>The oblation of the Passover lamb originally was the sprinkling or smearing of the victim's blood on the doorpost. Seeing the blood, God passed over the Israelites (Exodus 12:13).</p> <p>- Notice the change from the oblation of blood on hyssop to the oblation of wine on hyssop.</p>
<p>Matthew 27:48-50</p>	<p>"48 Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. 49 But the rest said, "Wait, let us see if Elijah comes to save him." 50 But Jesus cried out again in a loud voice, and gave up his spirit."</p>
<p>Mark 15:34-36</p>	<p>34 And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" 35 Some of the bystanders who heard it said, "Look, he is calling Elijah." 36 One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down."</p>
<p>John 19:28-29</p>	<p>28 After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." 29 There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.</p>
<p>The pouring out of blood and water</p> <p>John 19:34</p>	<p>34 but one soldier thrust his lance into his side, and immediately blood and water flowed out.</p>
<p>Christ's Oblation in the Holies of Holies in Heaven.</p> <p>Hebrews 9:6-8, 12-14</p>	<p>6 With these arrangements for worship, the priests, in performing their service, go into the outer tabernacle repeatedly, 7 but the high priest alone goes into the inner one once a year, not without blood that he offers for himself and for the sins of the people... 11 But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, 12 he entered once for all into the sanctuary, not with the</p>

Revelation 5:5-6	<p>blood of goats and calves but with his own blood, thus obtaining eternal redemption. 13 For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed,¹⁴ how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.</p> <p>One of the elders said to me, "Do not weep. The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals." 6 Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain."</p>
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SACRIFICE OF THE LAST SUPPER

Immolation	<p>The Last Supper is a Passover meal (Matthew 26:17–20, Mark 14:12–17, and Luke 22:7–14). The Passover lamb was immolated at twilight among the assembly (Exodus 12:6). The Passover meal is where the families consume the lamb.</p> <p>In all accounts, the Passover lamb and the eating of the Passover lamb is absent in the institution narratives. Where is the lamb for Jesus' Passover? (see what is said in John 19 above).</p>
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Oblation	
<p>"my blood of the [new] covenant"</p> <p>Matthew 26:26-28</p> <p>Mark 16:24</p> <p>Luke 22:19</p> <p>1 Corinthians 11:25</p>	<p>Moses' oblation of the sacrifices that inaugurated the Mosaic covenant by the pouring the blood into a basin and sprinkling the altar, the book of the Law, and the people saying: Exodus 24:8, "⁸ Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant which the LORD has made with you in accordance with all these words of his."</p> <p>"Take and eat; this is my body."²⁷ Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you,²⁸ for this is my blood of the covenant..."</p> <p>²⁴ He said to them, "This is my blood of the covenant..."</p> <p>"And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood..."</p> <p>²⁵ In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood..."</p>

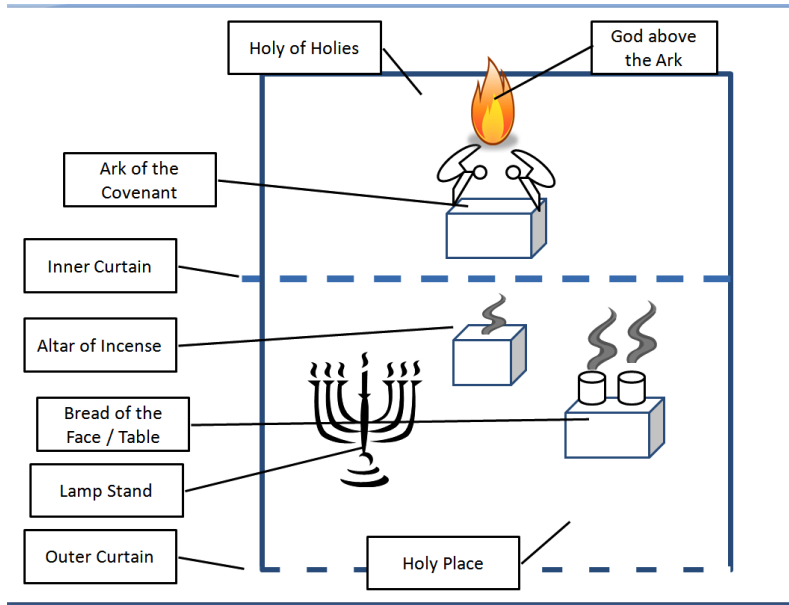
<p>"Poured out for you..."</p>	<p>Numerous Old Testament sacrifices are obliterated by the pouring [ἐκχυννόμενον] of blood, usually at the foot of the altar (Leviticus 4:7, 18, 25, 30, 34, 8:15, 9:9, 17:4, Numbers 19:17-19, Psalm 106:37-38, poss. Ezekiel 16:36, 24:7-8, 36:18, figuratively Psalm 102:1, Tobit 4:17, Lamentations 2:19).</p>
<p>Matthew 26:28</p>	<p>²⁸ for this is my blood of the covenant, which will be shed [ἐκχυννόμενον] on behalf of many for the forgiveness of sins.</p>
<p>Mark 14:24</p>	<p>²⁴ He said to them, "This is my blood of the covenant, which will be shed [τὸ ἐκχυννόμενον] for many."</p>
<p>Luke 22:20</p>	<p>²⁰ And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed [ἐκχυννόμενον] for you.</p>
	<p>- Note: The participle "that which is poured out" is in the present tense. "That which is being poured out for you" showing that the Eucharistic cup is an ongoing oblation.</p> <p>A similar point is made with Christ's words concerning the Eucharistic bread, which identifies it as "that is being given for you." The USB Translators' Handbook makes an interesting point:</p> <p><i>"to hyper humōn didomenon 'that is being given for you'... hyper humōn 'in your behalf', not, 'in your place' or, 'as a substitute for you'. didomenon is best understood in a sacrificial sense, viz. 'being offered up as a sacrifice'. The present tense of didomenon expresses that Jesus' being offered up is viewed as happening already. The agent may be Jesus himself, or God, preferably the former." USB Handbook, Luke 22:19.</i></p>
<p>"Do this"</p>	<p>The word "do" (Greek, <i>poieo</i>) can mean "perform this task" or "offer this sacrifice" when it is used in a sacrificial context (cf. Exodus 29:39, Leviticus 9:7, Luke 2:27, etc.). Should be translated as "offer this"</p>
<p>1 Corinthians 11:25</p>	<p>"... Do this, as often as you drink it, in remembrance of me."</p>
<p>"In remembrance of me"</p>	<p>The word translated "remembrance" (Greek, ἀνάμνησις) is a rare word in the Greek Bible. It is used 5 times in the OT Septuagint (LXX) and once outside of the institution narratives in the NT (Hebrews 10:3). The five uses in the LXX are:</p> <p>Uses of the word "remembrance" (Greek, anamnesis).</p> <p>THE "SHOWBREAD" OFFERING Leviticus 24:7, ⁷On each pile put some pure frankincense, <u>which shall serve as an oblation [ἀνάμνησιν] to the LORD</u>, a token offering for the bread."</p> <p>FESTIVALS / NEW-MOON FEAST HOLOCAUSTS AND PEACE OFFERINGS Numbers 10:10, ¹⁰On your days of celebration, your festivals, and your new-moon feasts, you shall blow the trumpets over your holocausts and your peace offerings; this <u>will serve as a reminder [ἀνάμνησις] of you before your God. I, the LORD, am your God.</u>"</p>

	<p>PSALMS SUNG FOR THE MINCHAH OFFERINGS</p> <p>Psalm 38 (prescript) (LXX, 37), "A psalm of David. For <i>remembrance</i> [ἀνάμνησιν] "</p> <p>Psalm 70 (prescript) (LXX, 69), "For the leader; of David. For <i>remembrance</i> [ἀνάμνησιν]."</p> <p>THE SERPENT ON THE POLE (Numbers 21:6-9).</p> <p>Wisdom 16:6, "But as a warning, for a short time they were terrorized, though they had a sign of salvation, to <i>remind</i> [ἀνάμνησιν] them of the precept of your law."</p> <p>Only the last example, Wisdom 16:6, uses <i>anamnesis</i> as simply "to remember." All the rest are associated with sacrifice.</p> <p>A "remembrance" or "memorial" (<i>anamnesis</i>) therefore is that which calls God's attention to an oblation, in a sense "makes present" the oblation to God.</p> <p>The Eucharist "calls God's attention" (anthropomorphically speaking) or it makes present to God the immolation. It is a participation in the oblation of the Cross.</p>
Communion	The sacramental bread and wine (Christ)

More of the "Bread of the Presence"

The names of the showbread:

- "Bread of ordering" or "bread of the rows" (Hebrew, *lehem hamma^areket*) - because it is placed in two rows of six.
- "Bread of the Face(s)" (Hebrew, *lehem happānīm*) - the altar is called the "table of the face(s)"
- "Bread of the setting forth" (Greek, *artoi tes protheseos*)
- "Bread that is exposed openly" or "Bread of proposition" (Greek, *artoi tes prokeimenos*).
- "The Bread of the offering" or "The bread of the oblation" (Greek, *oi artoi tes propharos*) (1 Kings 7:48 LXX)



The Sacrifice of the Last Supper

Exodus 25:8-9, "They shall make a sanctuary for me, that I may dwell in their midst. This Dwelling and all its furnishings you shall make exactly according to the pattern that I will now show you." (Also, Exodus 25:40, 26:30; Numbers 8:4, Acts 7:44 and Hebrews 8:5).

"I must also remind my readers, that the word *anamnesis*, "memorial," which is rendered by the English translators "remembrance," is a sacrificial word; and is by the LXX translators applied to the offering the shew-bread, which was a most plain type of the Christian Sacrifice, Levit. xxiv. 6, 7. And it is from this text of the LXX that the ancient Fathers and Liturgists take the word *prokeimena*, which I commonly have rendered "lying in open view ;" and this shew-bread is, in the text now cited, expressly called "an offering of the Lord." And it is well known, that **the memorial was the most essential part of the oblation; indeed, no part of it but this was directly presented to God by a solemn act of oblation; but the whole sacrifice was rendered operative and beneficial, by virtue of this memorial;** as you may see, Levit. ii" (*The Unbloody Sacrifice of the Altar*, John Johnston, p. 171).

At Christ's death on the Cross:

Matthew 27:51, "And behold, the **veil of the sanctuary was torn** in two from **top to bottom**..."

Mark 15:38, "The **veil of the sanctuary was torn** in two from **top to bottom**."

Luke 23:45, "because of an eclipse of the sun. **Then the veil of the temple was torn down the middle**."

Outer or Inner Curtain / Veil? - Commentators almost unanimously affirm that it was the inner curtain that separated the Holy of Holies from the Holy Place.

Hebrews 10:19-22, ¹⁹ Therefore, brothers, since through the blood of Jesus **we have confidence of entrance into the sanctuary** ²⁰ by the **new and living way he opened for us through the veil, that is, his flesh**, ²¹ and since we have "a great priest over the house of God," ²² let us approach with a sincere heart and in absolute trust, with our hearts **sprinkled** clean from an evil conscience and our bodies **washed in pure water**."

- We approach the heavenly Holy of Holies with our hearts "sprinkled" and our bodies "washed"

- Describes Baptism (Acts 22:16; Ephesians 5:26; 1 Peter 3:21) in terms of the ordination of Aaron and his sons as priests (washed with water = Exodus 29:4, Leviticus 8:6, and sprinkled with blood = Exodus 29:21, Leviticus 8:30).

Once a week (every Sabbath) the priests enter into the Holy Place, exchange the bread with fresh bread, and only they can eat it "in a sacred place."

Leviticus 24:8, "Regularly **on each sabbath day this bread shall be set out afresh before the LORD**, offered on the part of the Israelites by an everlasting agreement."⁹ **It shall belong to Aaron and his sons, who must eat it in a sacred place**, since, as something most sacred among the various oblations to the LORD, it is his by perpetual right."

CHRIST: THE SHOWBREAD

"As David, therefore, understood of what that bread of proposition [the showbread] was the image, he does not exhort us to hasten to the corporeal (bread), but to that indicated by it. We, therefore, who are upon earth, partake of that bread that came down from heaven, and of the Word that emptied and made himself little; whilst they who are in the kingdom of heaven, partake of Him now full and perfect, feeding on His Godhead, and enjoying the contemplations of wisdom."(Eusebius, *In Ps. 33*).

THE NECESSITY OF THE MASS

We are so united to Christ that Scripture calls us his Body:

Acts 9:4, "He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" (Also Acts 22:7, 26:14).

Romans 12:4-5, "⁴ For as in one body we have many parts, and all the parts do not have the same function,⁵ so we, though many, are one body in Christ and individually parts of one another."

1 Corinthians 12:12-14, "¹² As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. ¹³ For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. ¹⁴ Now the body is not a single part, but many."

Ephesians 5:23-30, "²³ For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body... ²⁸ So (also) husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹ For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, ³⁰ because we are members of his body."

We have the mind of Christ...

1 Corinthians 2:16, "For 'who has known the mind of the Lord, so as to counsel him?' But we have the mind of Christ."

Christ guides our actions...

Philippians 2:12-13, "So then, my beloved, obedient as you have always been, not only when I am present but all the more now when I am absent, work out your salvation with fear and trembling.¹³ For God is the one who, for his good purpose, works in you both to desire and to work."

Immorality is attributed to Christ's Body

1 Corinthians 6:15, "Do you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute? Of course not!"

We share in the sufferings of Christ

1 Peter 4:13, "¹³ But rejoice to the extent that **you share in the sufferings of Christ**, so that when his glory is revealed you may also rejoice exultantly."

Romans 8:17, "and if children, then heirs, heirs of God and joint heirs with Christ, **if only we suffer with him** so that we may also be glorified with him."

Our identity as Christians is linked to Christ

Galatians 2:19-20, "... I have been crucified with Christ;²⁰ **yet I live, no longer I, but Christ lives in me**; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me."

Romans 8:29, "²⁹ For those he foreknew he also predestined **to be conformed to the image of his Son**, so that he might be **the firstborn among many brothers**."

The Common Priesthood

Exodus 19:5-6, "Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine.⁶ You shall be to me **a kingdom of priests**, a holy nation. That is what you must tell the Israelites."

1 Peter 2:5, "...like living stones, let yourselves be built into a spiritual house **to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ**."

1 Peter 2:9, "But you are "a chosen race, **a royal priesthood**, a holy nation, a people of his own, so that you may announce the praises" of him who called you out of darkness into his wonderful light."

Revelation 1:5-6, "...To him who loves us and has freed us from our sins by his blood, ⁶ who has made us into a kingdom, **priests for his God** and Father, to him be glory and power forever (and ever). Amen."

Revelation 5:10, "You made them a kingdom and **priests** for our God, and they will reign on earth."

The Catechism of the Catholic Church on the Common Priesthood

784 On entering the People of God **through faith and Baptism, one receives a share** in this **people's unique, priestly vocation: "Christ the Lord, high priest taken from among men, has made this new people 'a kingdom of priests to God, his Father.'** The baptized, by regeneration and the anointing of the Holy Spirit, **are consecrated** to be a spiritual house and a holy priesthood."

1141 The celebrating assembly is the community of the baptized who, "by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices." This "common priesthood" is that **of Christ the sole priest**, in which **all his members participate**: Mother Church earnestly desires that all the faithful should be led to that **full, conscious, and active participation in liturgical celebrations** which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people," have a right **and an obligation by reason of their Baptism**.

1322 The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation **participate with the whole community in the Lord's own sacrifice by means of the Eucharist**.

(Also see CCC 1268, 1279).

Distinction between the "common priesthood" and that bestowed by Holy Orders

1591 The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the "common priesthood of the faithful." Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is **to serve in the name and in the person of Christ the Head in the midst of the community**. (Also see, CCC 1535).

Old Testament	New Testament	
High Priest	High Priest - Christ	Christ is <u>the sole priest</u> . The ordained priesthood and the common priesthood only participates in Christ's priesthood.
Middle Ministerial Priesthood	Holy Orders - "Do this in anamnesis of me..."	
Lay priesthood	Lay priesthood - Common priesthood	

IF WE ARE PRIESTS, THEN WE **MUST** OFFER SACRIFICE:

Hebrews 8:3, "Now every high priest is appointed to offer gifts and sacrifices; **thus the necessity for this one also to have something to offer.**"

Hebrews 10:11, "Every priest stands daily at his ministry, offering frequently those same sacrifices that can never take away sins."

P1. Every priest must offer sacrifice (immolate / oblate)

P2. We are priests in Christ (see above).

∴ We must offer sacrifice (immolate / oblate).

"I URGE YOU THEREFORE, BROTHERS, BY THE MERCIES OF GOD, TO OFFER YOUR BODIES AS A LIVING SACRIFICE, HOLY AND PLEASING TO GOD, YOUR SPIRITUAL [OR LOGICAL / RATIONAL] WORSHIP" (ROMANS 12:1)

Sacrifice apart from Christ? Didn't we just affirm that there is only one priest, one victim, one sacrifice, one oblation? How can Paul command Christians to offer their bodies as a living sacrifice?

Two Necessary Components of any sacrifice: (1) Immolation of a gift/victim and (2) the oblation of the immolation before God.

IMMOLATION:

Luke 9:23, "Then he said to all, "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me (also Matthew 16:24 and Mark 8:34).

Luke 14:27 "Whoever does not carry his own cross and come after me cannot be my disciple."

Roman 8:13, ""For if you live according to the flesh, you will die, but if by the spirit you put to death the deeds of the body, you will live."

Romans 8:16-17, "¹⁶The Spirit itself bears witness with our spirit that we are children of God,¹⁷ and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him."

Galatians 2:19-20, "For through the law I died to the law, that I might live for God. I have been crucified with Christ;²⁰ yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me."

Galatians 5:24-25, ²⁴ Now those who belong to Christ (Jesus) have crucified their flesh with its passions and desires.²⁵ If we live in the Spirit, let us also follow the Spirit."

Colossians 3:5-7, "Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. ⁶ Because of these the wrath of God is coming (upon the disobedient)."

Colossians 1:24, "Now I rejoice in **my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ** on behalf of **his body**, which is **the church...**"

1 Peter 4:1-2, "Therefore, since Christ suffered in the flesh, arm yourselves also with the same attitude (for whoever suffers in the flesh has broken with sin),² so as not to spend what remains of one's life in the flesh on human desires, but on the will of God."

Romans 12:1-2, "I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.² Do not conform yourselves to this age but be

transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.

Romans 8:35, "What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? ³⁶ As it is written: **"For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered."** ³⁷ No, in all these things we conquer overwhelmingly through him who loved us."

ROMANS 12:1, "...OFFER YOUR BODIES AS A LIVING SACRIFICE..."

"We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. This is why we ask the Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift" (Vatican II, Constitution on the Divine Liturgy, 1, 12).

Eucharistic Prayer III, "May he make us an everlasting gift to you..."

CCC 2099, "It is right to offer sacrifice to God as a sign of adoration and gratitude, supplication and communion: **"Every action done so as to cling to God** in communion of holiness, and thus achieve blessedness, **is a true sacrifice."**

CCC 618, "The cross is the **unique sacrifice** of Christ, the **"one mediator** between God and men". **But because in his incarnate divine person** he has in some way **united himself to every man**, "the possibility of being made partners, in a way known to God, in the paschal mystery" **is offered to all men**. He calls his disciples to "take up [their] cross and follow [him]", for "Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps." In fact **Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries**. This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering."

ST. PAUL SAYS "OFFER YOUR BODY AS LIVING SACRIFICES"?

HOW TO YOU OFFER (OBLATE) YOUR BODY AS A LIVING SACRIFICE? DO YOU DO IT APART FROM CHRIST? DO YOU MAKE "ANOTHER" OFFERING IN ADDITION TO CHRIST?

"But **there is still a New Testament sacrificial system**. It is not a sacrifice that we give in order to make an atonement, but a sacrifice that we give because an atonement has been made for us. God does not ask us to bring in our livestock and burn it on the altar; he asks us to give ourselves, to put ourselves *alive* on the altar. **To be a Christian means to live a life of sacrifice, a life of presentation, making a gift of ourselves to God"** (R. C. Sproul, The Gospel of God: Romans, 12:1).

Paul says, "**Present** your bodies as living sacrifices"

VINCENT WORD STUDY: Present. See on ch. [Romans] 6:13. It is the technical term for presenting the Levitical victims and offerings. See Luke 2:22. In the Levitical sacrifices the offerer placed his offering so as to face the Most Holy Place, thus bringing it before the Lord.

1 Corinthians 10:16-17,

"The cup of blessing that we bless, is it not a **participation** [κοινωνία] in the blood of Christ? The bread that we break, is it not a **participation** [κοινωνία] in the body of Christ? ¹⁷ Because the loaf of bread is one, we, though many, are one body, **for we all partake of the one loaf.**

1 CORINTHIANS 10:18-21

¹⁸ Look at Israel according to the flesh; are not those **who eat the sacrifices** [consume the immolated victim] **participants** [κοινωνοὶ] **in the altar?** [participant in the oblation].

¹⁹ So what am I saying? That meat sacrificed to idols is anything? Or that an idol is anything? ²⁰ No, I mean that what they sacrifice, (they sacrifice) to demons, not to God,

and I do not want you to become **participants with demons** [κοινωνοὶ τῶν δαιμονίων].

²¹ You cannot **drink the cup of the Lord** [consume the immolated victim] and also **the cup of demons** [consume the immolated victim].

You cannot partake of **the table of the Lord** [oblation of the victim] and of **the table of demons** [oblation of the victim]."

1 Corinthians 10:16-21 shows that the Eucharist is not only a sacrifice, in which we consume Christ, the holy victim, but also that it is an oblation.

- ▶ James McCarthy, "Note also that the Lord took bread and wine at a table, not an altar. Tables are for eating; altars are for sacrificing. God commanded the Jews that there was to be only one altar. If Jesus were indeed instituting a sacrifice, then he was establishing a second altar in Jerusalem. No Scripture supports such a significant change. (The Mass: From Mystery to Meaning, by James G. McCarthy of GNFC.org).

Malachi 1:6-13, "A son honors his father, and a servant fears his master; If then I am a father, where is the honor due to me? And if I am a master, where is the reverence due to me?— So says the LORD of hosts to you, O priests, who despise his name. But you ask, "How have we despised your name?" 7 By offering polluted food **on my altar!** Then you ask, "How have we polluted it?" By saying **the table of the LORD** may be slighted! 8 When you offer a blind animal for sacrifice, is this not evil? When you offer the lame or the sick, is it not evil? Present it to your governor; see if he will accept it, or welcome you, says the LORD of hosts. 9 So now if you implore God for mercy on us, when you have done the like Will he welcome any of you? says the LORD of hosts. 10 Oh, that one among you would shut the temple gates to keep you from kindling fire on my altar in vain! I have no pleasure in you, says the LORD of hosts; neither will I accept any sacrifice from your hands, 11 For from the rising of the sun, even to its setting, my name is great among the nations; And everywhere they bring sacrifice to my name, and a pure offering; For great is my name among the nations, says the LORD of hosts. 12 But you behave profanely toward me by thinking **the LORD'S table** and its offering may be polluted, and its food slighted. 13 You also say, "What a burden!" and you scorn it, says the LORD of hosts; You bring in what you seize, or the lame, or the sick; yes, you bring it as a sacrifice. Shall I accept it from your hands? says the LORD

CHRIST'S OBLATION IN HEAVEN IS AS HEAD AND AS BODY.

Vatican II, Constitution on the Divine Liturgy

They should be instructed by God's word and be nourished at the table of the Lord's body; **they should give thanks to God; by offering the Immaculate Victim**, not only through the hands of the priest, but also **with him**, they should learn also **to offer themselves; through Christ the Mediator**, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all (Chapter 2, 48).

CCC 1368 *The Eucharist is also the sacrifice of the Church. The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value.* Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering.

1330 *The memorial of the Lord's Passion and Resurrection. The Holy Sacrifice, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms holy sacrifice of the Mass, "sacrifice of praise," spiritual sacrifice, pure and holy sacrifice are also used, since it completes and surpasses all the sacrifices of the Old Covenant.*

1361 The Eucharist is also the sacrifice of praise by which the Church sings the glory of God in the name of all creation. This sacrifice of praise is possible only through Christ: he unites the faithful to his person, to his praise, and to his intercession, so that the sacrifice of praise to the Father is offered *through* Christ and *with* him, to be accepted *in* him.

1372 St. Augustine admirably summed up this doctrine that moves us to an ever more complete participation in our Redeemer's sacrifice which we celebrate in the Eucharist:

This wholly redeemed city, the assembly and society of the saints, is offered to God as a universal sacrifice by the high priest who in the form of a slave went so far as to offer himself for us in his Passion, to make us the Body of so great a head. . . . Such is the sacrifice of Christians: "we who are many are one Body in Christ" **The Church continues to reproduce this sacrifice in the sacrament of the altar** so well-known to believers wherein it is evident to them **that in what she offers she herself is offered.**

[WHY THE ORDAINED PRIESTHOOD]

The priest in the Mass stands in the persona Christi (in the person of Christ) and "acting in the person of Christ... unites the votive offerings of the faithful to the sacrifice of Christ their head."

1566 "It is in the Eucharistic cult or in the *Eucharistic assembly* of the faithful (*synaxis*) that they exercise in a supreme degree their sacred office; there, acting in the person of Christ and proclaiming his mystery, they unite the votive offerings of the faithful to the sacrifice of Christ their head...."

BACK TO THE "BREAD OF THE PRESENCE"

"According to the text there seems to be **"a remembrance before the Lord" of the twelve tribes of Israel in the twelve loaves**, and the precept is given that without ceasing these "twelve loaves are placed in the sight of the Lord," so that also the memory of the twelve tribes is always to be held before him, **by which, as it were, a certain entreaty and supplication is seen to be done**

through these things for each of them. But an intercession of this kind is quite small and poor enough.

For how much does it accomplish as a propitiation when the fruits of each tribe must be considered through a loaf and the works through the fruits? (3) But if these things are referred to the **greatness of the mystery**, you will find **this “remembrance” to have the effect of a great propitiation.** If you return to that “loaf which descends from heaven and gives life to this world,” that showbread “whom God set forth as a propitiation through faith in his blood” and **if you turn your attention to that “remembrance”** about which the Lord says, **“Do this in remembrance of me,” you will find that this is the only “remembrance” which makes God gracious to men** (Origen, *Homilies on Leviticus*, 13.3.2-3)

Leviticus 24:8, "Regularly on each Sabbath day this bread shall be set out afresh before the LORD, **offered on the part of the Israelites** by an everlasting agreement."

The arrangement of the twelve loaves (into two piles of six) also corresponds to the arrangement of the names of the twelve tribes upon the two stones on Aaron's shoulder-dress (Exodus 28:10)³

The Jews saw the showbread as a token of themselves:

"So the usage bears the lesson that they would lift it up and show the pilgrims the show bread that was on it, saying, 'Behold God's love for you!' ... *What is the meaning of "Behold God's love for you"?* It is in accord with what R. Joshua b. Levi said, for said R. Joshua b. Levi, "The great miracle that took place with the show bread was that when it was removed it was as fresh as when it was set on the table, in line with this verse: 'to put hot bread in the day that it was taken away' (1 Sam. 21:7)." (b. Menah. 3:7, l.8.C).⁴

Martyrdom of St. Polycarp (ca. AD 160).

"When he had pronounced this *amen*, and so finished his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth in great fury, we, to whom it was given to witness it, beheld a great miracle, and have been preserved that we might report to others what then took place. For the fire, shaping itself into the form of an arch, like the sail of a ship when filled with the wind, encompassed as by a circle the body of the martyr. And **he appeared** within not like flesh which is burnt, **but as bread that is baked**, or as gold and silver glowing in a furnace. Moreover, **we perceived such a sweet odour [coming from the pile], as if**

³ Exodus 23:6-12, "The ephod they shall make of gold thread and of violet, purple and scarlet yarn, embroidered on cloth of fine linen twined. ⁷ It shall have a pair of shoulder straps joined to its two upper ends. ⁸ The embroidered belt of the ephod shall extend out from it and, like it, be made of gold thread, of violet, purple and scarlet yarn, and of fine linen twined."⁹ "Get two onyx stones and engrave on them the names of the sons of Israel:¹⁰ **six of their names on one stone, and the other six on the other stone**, in the order of their birth."¹¹ As a gem-cutter engraves a seal, so shall you have the two stones engraved with the names of the sons of Israel and then mounted in gold filigree work.¹² **Set these two stones on the shoulder straps of the ephod as memorial stones of the sons of Israel. Thus Aaron shall bear their names on his shoulders as a reminder before the LORD.**

⁴ Neusner, J. (2011). *The Babylonian Talmud: A Translation and Commentary*. Peabody, MA: Hendrickson Publishers.

frankincense or some such precious spices had been smoking there" (Martyrdom of Polycarp, 15).

THE KING IS NEVER WITHOUT HIS HEAVENLY COURT

Blessed Pope Paul VI's Credo of the Pope of God

"We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His body and His blood which were to be offered for us on the cross, likewise the bread and wine consecrated by the priest are changed into the body and blood of Christ **enthroned gloriously in heaven**, and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is a true, real and substantial presence...The unique and indivisible existence **of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament in the many places** on earth where Mass is celebrated. And **this existence [i.e., the glorious, heavenly existence]** remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, **without leaving heaven**, is made present before us."

PORTIONS OF THE MASS WE SUDDENLY START SPEAKING ABOUT AND SINGING WITH ANGELS

The Gloria

"Glory to God in the highest..." (sung by the angels in Luke 2:14).

Priest: The Lord be with you. **All: And with your spirit.**

Priest: Lift up your hearts. **All: We lift them up to the Lord.**

Priest: Let us give thanks to the Lord, our God. **All: It is right and just.**

The Sanctus:

Eucharistic Prayer I, "And so, with the Angels and all the Saints we declare your glory, as with one voice we acclaim.."

Eucharistic Prayer III, "And so, in your presence are countless hosts of Angels, who serve you day and night and, gazing upon the glory of your face, glorify you without ceasing. With them we, too, confess your name in exultation, giving voice to every creature under heaven as we acclaim:"

All: Holy, holy, holy Lord God of hosts, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Isaiah 6:1	Revelation 4:2, 8-9
In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. ² Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they	"At once I was caught up in spirit. A throne was there in heaven, and on the throne sat... The four living creatures, each of them with six wings, were covered with eyes inside and out. Day and night they do not stop exclaiming: "HOLY, HOLY, HOLY IS THE LORD GOD

<p>hovered aloft. ³ “HOLY, HOLY, HOLY IS THE LORD OF HOSTS!” THEY CRIED ONE TO THE OTHER. “ALL THE EARTH IS FILLED WITH HIS GLORY!” ⁴ At the sound of that cry, the frame of the door shook and the house was filled with smoke. ⁵ Then I said, “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!”</p>	<p>ALMIGHTY, who was, and who is, and who is to come.” Whenever the living creatures give glory and honor and thanks to the one who sits on the throne, who lives forever and ever...”</p>
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Eucharistic Prayer I

"In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the altar receive the most holy Body and Blood of your Son may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

St. Thomas Aquinas notes:

"The priest does not pray that the sacramental species may be borne up to heaven; nor that Christ's true body may be borne thither, **for it does not cease to be there**; but he offers this prayer **for Christ's mystical body, which is signified in this sacrament**, that the angel standing by at the Divine mysteries may present to God the prayers of both priest and people, according to Apocalypse 8:4: "And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel." (*Summa*, III, Q. 83, Art. 4, Reply to objection 9).

1 Corinthians 11:27, "Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. ²⁸ A person should examine himself, and so eat the bread and drink the cup. ²⁹ For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. ³⁰ That is why many among you are ill and infirm, and a considerable number are dying. ³¹ If we discerned ourselves, we would not be under judgment; ³² but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world.