

The COMMUNION Rite

Now is the time for the final preparations. The bread and wine have been consecrated. The words of institution have been spoken. Our Lord is now truly present before us. In just a few moments, we will receive Jesus' Body and Blood in Holy Communion. This next part of the Mass—which includes the Lord's Prayer, the Rite of Peace, the *Agnus Dei*, and other preparatory rites—is meant to lead us to the sacred point of Holy Communion and help ensure that we are properly disposed to receive the Body and Blood of Christ.



22. The Lord's Prayer

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation
but deliver us from evil.

Listen carefully to the surprising words the priest speaks to us before we recite the Lord's Prayer:

At the Savior's command
and formed by divine teaching,
we dare to say ...

Did you catch that? The priest says, "*We dare to say ...*" What is so daring about praying the Lord's Prayer? The Our Father is one of the

most basic of all Christian prayers. Jesus himself taught us to pray it (see Matthew 6:9-13; Luke 11:1-4), and it has been recited in the Mass throughout the centuries. So what is so daring about it?

The most astonishing aspect of this prayer is that it leads us to address God as “Father.” This would have been surprising to the ancient Jews. They certainly viewed God as the father of the people of Israel. But it was not at all common for an individual to address God directly in this way. Some people even today might think, “God is too holy, too good, and too powerful for me to address him personally as Father.” Yet this is exactly what Jesus calls us to do. He invites us to recognize our true identity as God’s children and the amazing relationship we have with God as our Father. No matter what imperfections, weaknesses, and sins we bear, God is still our Father and we are still his children.

And what is perhaps even more remarkable is the term Jesus may have used for “Father” in this prayer. If Jesus was speaking his native Aramaic, he probably used the word *Abba*, which would further underscore the close relationship God really wants to have with us. *Abba* is an intimate, affectionate term a child would use, similar to “Daddy,” and the New Testament elsewhere uses this term to address God (see Mark 14:36; Romans 8:15; Galatians 4:4-6). Calling God *Abba* emphasizes the intimate relationship we really have with him. This is no mere metaphor. Because we have Christ’s Spirit dwelling in us, his heavenly Father has truly become our Father. As St. Paul explains, God loved us so much he sent his Son to die for us, “so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” (Galatians 4:5-6). Indeed, the almighty, all-holy, eternal God has chosen us to be his children. And though we may not always feel close to God or worthy to be his son or daughter, he really has sent his Spirit into our hearts and he invites us to draw near to him with confidence and love, addressing him in the fullness of who he really is to us: “Our Father.”

“Our”

The word “our” in this prayer also is significant. It points to the deep unity we have together by virtue of our common heavenly Father. All who are united in Christ are truly brothers and sisters in him. In Christ, Jesus’ Father has become our Father, and we all are the Father’s children in the covenant family of God. We do not address God individualistically, on our own, separated from each other. Rather, we wondrously cry out together in one voice as his children, “*Our* Father.”

The Lord’s Prayer has traditionally been divided into seven petitions, with the first three focused on God (*thy* name, *thy* kingdom, *thy* will) and the last four focused on our needs (give *us*, forgive *us*, lead *us*, deliver *us*). Let us briefly consider each of these seven petitions.

Hallowed be thy name. In the Bible, God’s name is associated with God himself (see Genesis 32:28-29; Exodus 3:14-15; Isaiah 52:6). This petition prays that God’s name may be hallowed: that God and his name may be recognized and treated as holy.

Thy kingdom come. The prophets foretold that God would restore the kingdom to Israel and that God himself would reign over all nations (see Isaiah 40:9-11; 52:7-10; Zechariah 14:9, 16-17). This petition prays that God’s reign will be accepted throughout the world in all peoples’ hearts, beginning with our own.

Thy will be done on earth as it is in heaven. This petition is related to the first two. In heaven, God’s will is obeyed perfectly. His name is hallowed, and his reign is welcomed by all the angels and saints. We now pray that all on earth may worship God and obey his will in the same way.

Give us this day our daily bread. As we saw earlier, bread is the most basic kind of food and is viewed in the Bible as necessary to sustain life. Mention of bread did not bring to mind simply food or nourishment; it often was also a symbol for support for life in general.

The mention of “daily bread” in this petition refers to our daily needs. In particular, it recalls the daily manna given to sustain Israel in the desert (see Exodus 16:14-21). Just as God gave each person exactly the amount of heavenly bread they needed each day, so he continues to provide for our needs each day today. Finally, this petition also has Eucharistic overtones as the prayer for daily bread points to the Bread of Life we are about to receive in Holy Communion.

Forgive us our trespasses as we forgive those who trespass against us. Before receiving Holy Communion, we ask God to forgive our sins—to purify us so that we may be holy tabernacles for Jesus who will soon dwell within us. But God’s mercy cannot penetrate our hearts as long as we have not forgiven those who have hurt us (see CCC 2840). Jesus teaches that we receive God’s mercy to the extent that we show mercy to others (see Matthew 6:14-15; 18:23-35). In the Sermon on the Mount, Jesus even says that before someone approaches the altar to worship God, he should first be reconciled with his brother, if his brother has sinned against him (see Matthew 5:23-24). Similarly, before we approach the altar to receive Holy Communion, we are challenged in this prayer to forgive those who have sinned against us and to be reconciled with our brethren.

Lead us not into temptation. This petition is not so much a prayer to avoid all trials and temptations in life. The biblical words express a request that God not allow us to *enter into* temptation in the sense of *giving in* to it. It is a prayer that God would strengthen us to overcome the temptations we face. Pope Benedict XVI taught that in this petition, it is as if we are saying to God,

I know that I need trials so that my nature can be purified. When you decide to send me these trials ... then please remember that my strength goes only so far. Don’t overestimate my capacity. Don’t set too wide the boundaries within which I may be tempted, and be close to me with your protecting hand when it becomes too much for me.⁷⁵

As St. Paul explained, “God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it” (1 Corinthians 10:13).

Deliver us from evil. When this petition is understood from a biblical perspective, we see that we are not praying for deliverance from harm or misfortune in general. In Scripture, the word here for “evil” can be translated “the Evil One.” This reminds us that evil is not something abstract. It is not random bad things that happen in the world. In this petition, “evil” refers to a person—Satan, the fallen angel who opposes God’s will and leads others to join him in his rebellion (see CCC 2851–2854). In this concluding petition, therefore, we are asking the Father to deliver us from Satan, from all his lies, works, and entrapments.

A Heart of Peace, Not Anxiety

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

Here we arrive at a prayer that elaborates on the last petition of the Lord’s Prayer: “And deliver us from evil.” The priest says, “Deliver us, Lord, we pray, from every evil, graciously grant peace in our days ...” The peace envisioned here is more than an absence of war or hostility in the world. The biblical understanding of peace (*shalom*) is first and foremost something profoundly personal and spiritual. It denotes an inner wholeness or well-being that is a gift from God flowing from

faithfulness to his covenant. When individuals entrust their lives to the Lord and follow his plan, they discover a deep inner peace within themselves, and it is this inner peace that flows into the world through right-ordered, harmonious relationships with others.

That this is the kind of peace we pray for in the Mass becomes clear in the next petition. The priest asks the Lord to free us from sin and distress—two things that plague the human condition and cause us to lose our peace. God's law is the pathway to happiness, and breaking it leads to a loss of peace. If we give in to selfishness, pride, envy, lust, or greed, we will never be happy. We will always be insecure, restlessly seeking more control, more attention, more wealth, or more pleasure, while being constantly worried about losing what we already possess.

Christians can experience fears in life that may cause their hearts to lose the peace of God. We might be anxious about a situation at work, in the parish, or in our families. We might be afraid of the future or afraid of suffering. We might be worried about a big decision, about our finances, or about what someone thinks of us. Christians, of course, should give attention to our human responsibilities. But when preoccupations dominate our hearts and cause us to lose our peace, it is a sign that something inside us is off the mark spiritually. We are not truly trusting God with our lives.

At this moment in the Mass, the priest asks Jesus to deliver us from all these distresses that keep us from experiencing the deep peace he wants to give us. And he points out that we are making this prayer as we stand between the experience of our trials in this world and the confident expectation of the Lord's coming when he will set all things right. To express this hope, the Liturgy borrows language from Paul's letter to Titus: "as we await the blessed hope and the coming of our Savior, Jesus Christ" (compare Titus 2:13).

“For the Kingdom, the Power and the Glory ...”

Like the angels in heaven once again, the people respond to the priest's prayer by praising God:

For the kingdom,
the power and the glory are yours
now and for ever.

This prayer is sometimes known as the Protestant ending of the Lord's Prayer. Though it is not a part of the prayer that Jesus taught us (see Matthew 6:9-13; Luke 11:1-4) and fittingly is not included in the Our Father recited in the Catholic Liturgy, this prayer does have biblical roots and finds an appropriate home at this moment in the Mass. On a basic level, the prayer reflects similar acclamations found in the heavenly liturgy (see Revelation 5:12; 19:1). And when we pray it, we come in contact with the Mass of some of the earliest Christians. For these words are taken from a prayer of thanksgiving used in the celebration of the Eucharist in the first generation of Christianity after the apostles.⁷⁶

Moreover, the words themselves reach a thousand years further back into the Old Testament period. They are derived from King David's climactic praise of God at the end of his reign, representing one of David's last acts as king before he passed the throne on to his son Solomon:

Blessed are you, O LORD, the God of Israel our
father, for ever and ever. Yours, O LORD, is the
greatness, and the power, and the glory, and
the victory, and the majesty; for all that is in the
heavens and in the earth is yours; yours is the
kingdom, O LORD, and you are exalted as head
above all. (1 Chronicles 29:10-11)

David was the most famous of all the kings. He was the powerful and glorious monarch whose kingdom brought Israel to one of its highest points in its history. And yet, at the end of his reign, David humbly recognizes that all the good that came through his kingship came from God. All the power, glory, and kingdom he possessed were not his own, but God's. David says, "Yours, O LORD, is the greatness, and the power, and the glory ... yours is the kingdom."

At every Mass, we echo these words of King David's. In doing so, we acknowledge God as the Lord of our lives and praise him for all the blessings he bestows upon us. Whatever good we might do, whatever success we might experience, ultimately comes from God: "For the kingdom, the power and the glory are yours now and for ever."

23. The Rite of Peace

Lord Jesus Christ,
who said to your Apostles,
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will ...

After petitioning the Father for the gift of peace, the priest now addresses Jesus, recalling his words to the apostles at the Last Supper: “Peace I leave with you; my peace I give to you” (John 14:27).

In this verse, Jesus goes on to explain that the kind of peace he offers is “not as the world gives.”

Many people seek the security and peace of this world, which is a peace based on success, on everything going well, on avoiding problems and suffering. But this kind of peace is quite fragile and fleeting. It is dependent on external circumstances that can easily change (one’s health, one’s job, one’s financial situation, how one is viewed by others). To base one’s life on these shaky foundations does not bring real peace at all. It breeds insecurity.

Christ, however, offers us a deeper, longer-lasting peace—one that the world does not give. When we allow Jesus to be the foundation of our lives and live according to his plan for us, he gives us an internal, spiritual peace that can withstand life's many disappointments, trials, and sufferings. This is the peace of heart that also builds true unity within marriages, families, communities, parishes, and nations. And this is what the priest prays for at this moment in the Liturgy. He then turns toward the people and addresses them with words of peace that recall St. Paul's greeting of peace found in many of his letters (see Romans 1:7; 1 Corinthians 1:3; Galatians 1:3): "The peace of the Lord be with you always."

The Sign of Peace

Next comes the sign of peace, which reflects ancient Christian practice and the exhortations of Saints Peter and Paul: "Greet one another with a holy kiss" (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; see also 1 Thessalonians 5:26; 1 Peter 5:14). The "holy kiss" expressed the fellowship in charity that the early Christians shared and fittingly found its way into the Liturgy. As early as the year 155, Justin Martyr mentioned the exchange of the kiss in the Mass. Tertullian, in about AD 200, referred to the ritual as a seal on prayer.⁷⁷

In the Mass today, we exchange some sign that expresses peace, communion, and charity. The sign may vary, depending on local custom. In some settings, it might involve shaking hands. In others, it might entail bowing one's head or some other sign.

Whatever the gesture, the rite of peace can be seen as connecting the Our Father with the reception of Holy Communion about to take place. On one hand, it serves as a beautiful ritual enactment of the Lord's Prayer, which, as we have seen, expresses the unity of all God's children. We call on God not individualistically, separated from each other, but together as brothers and sisters in God's covenant family,

saying, “*Our* Father, who art in heaven ...” Now, the sign of peace expresses this unity in ritual. On the other hand, the sign of peace symbolically anticipates the profound unity the people will share with each other when they receive Holy Communion.

24. *Agnus Dei*: The Fraction, Commingling, and “Lamb of God”

The next part of the Mass includes three rituals that we consider now: the breaking of bread, the commingling of the Body and Blood of Christ, and the recitation of the “Lamb of God” prayer.

The Fraction

First, the priest breaks the Eucharistic Host in a symbolic action known as the fraction, or the breaking of bread. For the ancient Jews, the expression “the breaking of bread” denoted a ritual at the start of a meal in which the head of the home took bread, recited a blessing, and then broke the bread and shared it with those present. The expression took on even greater importance among the early Christians, who associated it with the Eucharist.

Breaking Bread in the Gospels

The Gospels report four occasions when Jesus himself broke bread. The first two take place in two accounts in which he miraculously multiplied loaves to feed large crowds (see Matthew 14:19; 15:36;

Mark 6:41; 8:6; Luke 9:16). Matthew's Gospel in particular helps us to see how this miracle of multiplying loaves foreshadows the Eucharist. When feeding the crowds, Jesus *took* loaves of bread, *blessed* them, *broke* them, and *gave* them to the disciples to distribute to the multitudes (see Matthew 14:19).

Matthew later uses these same four verbs when narrating the institution of the Eucharist at the Last Supper—the third occasion when Jesus broke bread: “Jesus *took* bread, and *blessed*, and *broke* it and *gave* it to the disciples and said ...” (Matthew 26:26, emphasis added; see also Mark 14:22; Luke 22:19; 1 Corinthians 11:23-24). With these direct verbal connections, Matthew underscores how the multiplication of loaves prefigures the even greater miracle of the Eucharist. In the former passage, Jesus multiplies loaves to feed a large crowd. In the latter, he offers a supernatural bread, the Eucharistic Bread of Life, to nourish an even greater number of people, the great multitude of Christians who receive Communion throughout the world and throughout the ages.

The fourth instance in which Jesus is reported to have broken bread is in another scene with Eucharistic overtones: the Easter account of Jesus' appearance to two disciples on the road to Emmaus. At first, the disciples do not know it is Jesus who is walking with them, but they recognize him when he “took the bread and blessed and broke it, and gave it to them” (Luke 24:30).

Breaking Bread in the Early Church

The Acts of the Apostles describes how the early Church gathered for the breaking of bread—a term which, as we have already seen, was associated with the Eucharist in the Gospels and in the letters of Paul. Long before the building of churches, basilicas, and cathedrals, the very first Christians in Jerusalem worshipped God by attending the Temple together and gathering for the breaking of bread in their homes (see Acts 2:46). Similarly, years later and far from Jerusalem, the Christians following St. Paul in Troas gathered with him on the first day of the week

"to break bread" (Acts 20:7, 11). So important was the gathering for the breaking of bread that Acts lists it as one of the four chief characteristics of the lives of the first Christians, alongside devotion to the apostles' teachings, prayer, and fellowship (see Acts 2:42).

St. Paul himself not only used the expression "breaking bread" to describe the Eucharist; he also saw rich symbolism in the ritual of many people partaking of the same loaf of bread. For Paul, this points to the deep unity Christians share when we partake of the one Body of Christ: "The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Corinthians 10:16-17).

With this full background in mind, we can see that for the priest to break the Eucharistic Host in the Mass is no small ritual. It brings to mind this grand tradition throughout salvation history of breaking bread—from the Old Testament Jews to Jesus, the apostles, and the early Church down to the present day.

Commingling

Second, after breaking the Host, the priest places a small piece into the chalice while quietly saying, "May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it."

This ritual, known as the commingling, was used at one time to express the unity of the Church. In Rome, the pope had a small particle of the consecrated Host called the *fermentum* (leaven) sent to priests in the city, who placed it in their chalices as a sign of their union with the bishop of Rome. Some also have interpreted this ritual as a symbol reenacting Christ's resurrection. In this view, which has roots in eighth-century Syria, the separate consecrations of the bread and wine in the Mass symbolize the separation of Christ's Body and Blood in his death, whereas the commingling rite expresses the reunion of Christ's Body and Blood in his resurrection.

The *Agnus Dei*

Third, while the priest performs the breaking of the Host and the commingling, the people sing or say the following prayer, known as the *Agnus Dei* (Latin for “Lamb of God”):

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

“The Lamb Who Was Slain”

The “Lamb of God” is another prayer that takes us right up to God’s throne. When we recite these words, we join the thousands of angels who worship Jesus as the victorious Lamb in the heavenly liturgy that St. John describes in the book of Revelation: “Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb who was slain!’” (Revelation 5:11-12). St. John also saw all creatures worshipping the Lamb: “And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, ‘To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!’” (Revelation 5:13). We join this chorus of heaven and earth in worshipping the Lamb when we recite the *Agnus Dei* in the Mass.

It is fitting that we address Jesus, saying “Lamb of God, you take away the sins of the world,” for the New Testament reveals Jesus as the new Passover lamb who was sacrificed for our sake. St. Paul calls Jesus “our Paschal Lamb” who “has been sacrificed” (1 Corinthians 5:7). The book of Revelation refers to Jesus as the Lamb who was slain

(see Revelation 5:6, 12; 13:8), whose Blood washes the garments of the saints (7:14) and conquers even Satan (12:11).

John's Gospel, in particular, highlights how Jesus, in his death on the Cross, should be seen as the Passover lamb sacrificed on our behalf. When John gives the account of the soldiers raising up to Jesus' mouth a sponge soaked in vinegar, he notes it was put on hyssop (see John 19:28). Why does John mention this small detail? Because this was the same plant used in the first Passover in Egypt. Moses instructed the elders of Israel to sacrifice the Passover lamb, dip hyssop in the blood of the lamb, and use the stained hyssop to mark their doorposts with the lamb's blood (see Exodus 12:22). John notes this so that we can see Jesus' death as a Passover sacrifice. Just as hyssop was used in the first Passover sacrifice, now it is used on Calvary with Jesus, the new sacrificial Lamb.

In another link with the Passover lamb, John's Gospel notes that before the soldiers take Jesus down from the Cross, they do not break his legs as was ordinarily done to ensure that a crucified person was truly dead (see John 19:33). John points this out because the Passover lamb was supposed to be one whose bones were not broken (see Exodus 12:46). Once again, Jesus' death is portrayed as the sacrifice of a Passover lamb.

"Behold, the Lamb of God"

The words of the Lamb of God prayer, however, come most directly from John the Baptist. John is the first person to refer to Jesus as the Lamb of God (see John 1:29, 36). When he first sees Jesus during his baptism ministry at the Jordan, John cries out "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29).

There is a lot packed into this short statement. With these words, John is recognizing Jesus as the great Suffering Servant prophesied by Isaiah. Isaiah foretold that God one day would send someone to rescue Israel from sin, and he would do it by suffering "like a lamb that is led to the slaughter" (Isaiah 53:7). Moreover, this servant of the Lord would bear the people's iniquities and make himself "an offering for sin"

(Isaiah 53:10-11). And his self-offering would have redemptive power. Through his sacrifice, many would be made righteous (see Isaiah 53:11).

The mention of a lamb being sacrificed would, of course, bring to mind the Passover lambs. But the new element introduced in Isaiah is the notion of an individual person offering his life as a sacrifice for sin. When John the Baptist calls Jesus the Lamb “who takes away the sin of the world,” therefore, he identifies him not only as the Passover lamb but also as the long-awaited Suffering Servant of Isaiah 53—the Lamb who will offer his life as a sacrifice for sin.

How fitting it is that we recite the Lamb of God at this precise moment in the Mass! While the priest breaks the Host, the people join John the Baptist in recognizing Jesus as the Servant-Lamb of Isaiah 53 who offers his life as a sacrifice for sin. Jesus is the lamb that was led to the slaughter. Jesus is the one whose sacrifice makes many righteous. We thus call Jesus “Lamb of God” and say to him that through his death, “You take away the sins of the world.”

This prayer is typically repeated three times: “Lamb of God, you take away the sins of the world.” This echoes other prayers repeated three times in the Mass. In the *Confiteor*, we each admit our guilt three times, saying, “Through my fault, through my fault, through my most grievous fault.” Then, in the *Kyrie* we cry out three times for God’s mercy. Now, after acclaiming the thrice-holy Lord in the *Sanctus* and just before receiving Communion, we ask for mercy and peace from the only one who can free us from our sins—the Lamb of God, who offered his life for our sake and thus took “away the sins of the world.”

One last note: The *Agnus Dei* also includes the repeated plea “Have mercy on us,” similar to the *Kyrie*. The third time we address Jesus as Lamb of God, the cry for mercy changes to a petition for peace. This links the *Agnus Dei* to the sign of peace just given and anticipates the unity that will be forged as we receive the Eucharist.

25. Holy Communion^{*}

Have you ever thought of the Mass as a wedding feast? When thinking of the Mass, the words “liturgy,” “communion,” “real presence,” or “sacrifice” may easily come to mind. But a marriage? Yet from the Church Fathers to the mystical poetry of St. John of the Cross and the theological writings of St. John Paul II, the Catholic tradition has often portrayed Holy Communion—the culmination of the Liturgy—as an intimate union with our Divine Bridegroom, Jesus, in the Eucharist.

We can understand how the Mass is a wedding feast by considering the words of the priest shortly before we receive communion:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

These words are taken from a climactic moment in the book of Revelation and, indeed, the entire Bible (see Revelation 19:9). To understand the full force of these words, we need to step back and consider how they appear in the wider context of this part of the book of Revelation.

* Portions of this chapter are adapted from an article by the author that appeared in *Lay Witness* magazine: Edward Sri, “Here Come the Bride ... and the Lamb,” *Lay Witness*, October 2000, 6–8.

“Hallelujah!”

In Revelation 19:1-6, we find the multitudes in heaven along with the angels and elders singing a new song to the Lord. Four times they shout “Hallelujah!” in their praise of God. This is significant, because the important liturgical word *hallelujah* (which means “praise Yahweh”) is found many times in the Hebrew Old Testament, but the Greek equivalent is used only four times in the entire New Testament. And all four instances occur right here, in rapid-fire succession, in these six verses of Revelation 19.

This sudden chorus of hallelujahs in Revelation brings to mind the famous *hallel* psalms of the Old Testament (Psalms 113–118). These psalms are called *hallel* because a number of them begin or end with *hallelujah*, praising God for his saving works. What is interesting is that the *hallel* psalms were the songs the Jews would sing during the Passover meal. They sang them in praise of Yahweh, who rescued Israel from the Egyptians in the Exodus and would redeem his people once again. They are the very songs that Jesus would have sung during his final Passover meal, the Last Supper, when he instituted the Eucharist (see Matthew 26:30; Mark 14:26).

The Wedding Supper of the Lamb

This background may provide an important clue for understanding the last of the four hallelujahs in Revelation 19:6—a turning point in the heavenly liturgy, when the great multitude resounds in praise of God for the supper of the Lamb:

Hallelujah! For the Lord our God the Almighty reigns.
 Let us rejoice and exult and give him the glory,
 for the marriage of the Lamb has come
 and his Bride has made herself ready.
 (Revelation 19:6-7)

And the angel instructs John to write: “Blessed are those who are invited to the marriage supper of the Lamb” (19:9).

What is this festive supper of the Lamb? It is the Lord’s Supper, the Eucharist. First of all, the words “supper” and “Lamb” bring to mind the Passover supper, in which Jews would sacrifice a lamb and eat of it as the main course of the meal. Further, in Revelation 19:1-6, when we read about a Lamb’s supper within the chorus of *hallel*-psalm-like hallelujahs, the Passover allusions become even more evident. Thus, this climactic Supper of the Lamb is clearly some type of Passover meal, and in light of the liturgical framework of the book of Revelation, it would have been understood as the new Passover of the Eucharist.

But this passage tells us something even more dramatic. In Revelation 19:6-9, the Lamb is revealed to be a bridegroom! And that means this Passover supper is a wedding feast. The Bridegroom-Lamb is Jesus, and the Bride represents us, the Church, whom Jesus is coming to wed. Indeed, this is the wedding feast in which the Lamb unites himself to his Bride, symbolizing the final consummation of the union between Christ and his Church (see Revelation 21–22; Ephesians 5:21-33). It is in this heavenly marriage between Jesus and the Church that we participate through the Eucharistic Liturgy here on earth as a foretaste of the communion we hope to have with our Divine Bridegroom for all eternity. Therefore, when the priest says, “Blessed are those who are called to the supper of the Lamb,” he echoes the angel’s invitation to the wedding supper of the Lamb in the Apocalypse (Revelation 19:9).

When you hear those words at Mass, do you realize that you are receiving a wedding invitation? You are being called to participate in the marriage feast of Jesus and his Church. And most of all, you are no ordinary guest at this wedding. You are the bride! When you walk down the aisle to receive Holy Communion, as a member of the Church, you are coming to be united to your bridegroom, Jesus.

Indeed, Holy Communion has a marital dimension. Husbands and wives give themselves to each other in the marital act, uniting their

bodies in the most intimate way possible. Similarly, our Divine Bridegroom comes to unite himself to us in the most intimate way possible here on earth, giving his very Body and Blood to us in the Eucharist. This is why the tradition of thanksgiving after communion is so important. We should want to rest with Our Lord, to talk to him and thank him at many points in our lives, but most especially as he is dwelling within our souls in those moments after Holy Communion. No good husband would run off to check his email or cut the grass immediately after having intimate relations with his wife. And we should not be so eager to race out of the parking lot, talk to friends, or get coffee and doughnuts as our Bridegroom is so intimately dwelling within us. This is the time for us to take a few moments to rest with our Beloved, to give him our tender attention and thanksgiving, and to express our love for him.

In this light, the Mass really is a wedding feast. Like a bride who longs to be one with her groom, so our hearts should be filled with ardent longing for Holy Communion with our Divine Bridegroom, whose very Eucharistic Body sacramentally enters into ours in the most intimate way possible.

“Lord, I Am Not Worthy”

But how can we mere human beings—and sinful ones at that!—dare to approach the all-holy, almighty God in this way? In response to the invitation to the marriage supper of the Eucharist, we say a prayer that, on one hand, acknowledges our complete unworthiness to receive our Lord and, at the same time, expresses confidence that Jesus calls us and can heal us:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

These words reflect the humility and trust of the Roman centurion who asks Jesus to heal his servant, who is at his house, paralyzed and in distress (see Matthew 8:5-13). As a Gentile outside of God's covenant, and as a Roman officer in charge of one hundred soldiers who were oppressing God's people, this centurion humbly acknowledges that he is not worthy to have Jesus come to his home. Yet he expresses a great faith that surpasses many others in the Gospels and amazes even Jesus: He believes Jesus can heal from afar, simply by speaking his word: "But only say the word, and my servant will be healed" (Matthew 8:8). Jesus praises this man for his faith.

Like the centurion, we should approach Holy Communion with great humility and trust. We come to Jesus with *humility* when we recognize our unworthiness to have him come under the "roof" of our souls in Holy Communion. And just as the centurion believes Jesus is able to heal his servant, so do we *trust* that Jesus can heal us as he becomes the most intimate guest of our soul in the Eucharist.

Mary's First Communion

In a closing reflection on the sacred moments of Holy Communion, let us turn to St. John Paul II, who once pondered what it would have been like for Mary to receive the Eucharist for the first time.

First, John Paul II notes a profound connection between Mary carrying Jesus in her womb and a person receiving Communion. In a sense, we become like Mary every time we receive the Eucharist. "Mary lived her *Eucharistic faith* even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation of God's Word.*" ⁷⁸ For nine months, Mary had the Body and Blood of Jesus within her. At Mass, we receive the sacramental Body and Blood of our Lord. John Paul II continues:

At the Annunciation, Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating

within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord's body and blood.⁷⁹

Second, John Paul II ponders how Mary would have felt when she first heard about the Eucharist. She was not present at the Last Supper and presumably would have learned about what happened there from the apostles:

What must Mary have felt as she heard from the mouth of Peter, John, James and the other Apostles the words spoken at the Last Supper: 'This is my body which is given for you' (Luke 22:19)? The body given up for us and made present under sacramental signs was the same body which she had conceived in her womb!⁸⁰

John Paul then beautifully draws out the unique meaning Holy Communion would have had for the Blessed Virgin: "For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers."⁸¹

What a profound insight! Imagine Mary preparing herself to be reunited with her Son in this way. Imagine the loving attention she gave to Jesus in every Holy Communion. What a joy it must have been for her to have her Son dwelling within her again! May Mary be a model for us in the way we receive the Eucharist. Let us pray that we may ardently welcome Jesus in every Holy Communion as Mary received her Son. May the Eucharist cause our hearts to beat ever more in unison with Christ's as Mary's heart beat perfectly with his.

After the distribution of the Eucharist, the priest cleanses the vessels and says the Prayer after Communion, in which he prays for the spiritual fruits of the Eucharist to take effect in our lives. And he does this while we rest with our Bridegroom and pray for the graces of Holy Communion to bear fruit in our lives.



THE CONCLUDING RITES

Holy Communion is the climax of our participation in the Liturgy. But it would not be fitting for the Mass to end abruptly at that point. After receiving Holy Communion, we have a need to transition, to prepare our souls to step out of this sacred time and place and go back out into the ordinary routines of our daily lives. Over time, the early Christians developed the simple Concluding Rites, which formally mark the ending of the Liturgy. These rites include a blessing on the people and a simple dismissal. But this dismissal is actually a commissioning of sorts, a sending forth of the faithful to bring what they have received—Christ’s Word and his presence—into the world.

Although the rites are brief, they are no mere addendum or afterthought to the Mass. So important are the Concluding Rites that, as we will see next, the common name for the entire Eucharistic Liturgy is derived from its concluding prayer: Mass.

26. Greeting, Blessing, and Dismissal

Priest: Go forth, the Mass is ended.

People: Thanks be to God.

The people stand for the closing rites of the Mass, which mirror how the Mass began—with the words “The Lord be with you” and the Sign of the Cross. This time, the Sign of the Cross is made while the priest blesses the people in the name of the Father, the Son, and the Holy Spirit.

In the ancient world, it was customary to close an assembly with a formal dismissal. The early Christians felt the need to incorporate a similar conclusion to their liturgical assembly. From the fourth century onward, the Latin words *Ite missa est* were employed for this task. Literally meaning “Go, you are dismissed,” these words are rendered in the translation of the Mass, “Go forth, the Mass is ended.”

What is most significant about this dismissal is that the whole Liturgy receives its name, “the Mass,” from the Latin word *missa* (“dismissal” or “sending”) in this closing line. This points to how the Mass is ultimately a sending forth. As the *Catechism* explains, the celebration of the Eucharist is called “Holy Mass” (*Missa*) “because the liturgy in which the mystery of salvation is accomplished concludes with the

sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives" (CCC 1332).

Jesus told the apostles, "As the Father has sent me, even so I send you" (John 20:21). The Father sent the Son into the world to die for our sins and give us a share in his divine life. As we have seen, the entire paschal mystery of Jesus' passion, death, and resurrection is made present to us in the Eucharistic Liturgy so that we can be more deeply incorporated into Jesus' life and mission. The more deeply the Eucharist unites us to Jesus, the more we will radiate his life and his love in the world around us. The closing line of the Liturgy, therefore, is not an aimless dismissal. It is a dismissal with a mission. It is a sending forth of God's people to bring the mysteries of Christ into the world.

Acknowledgments

I am grateful to the many clergy, religious, FOCUS missionaries, and university students around the world with whom I have studied the Scriptures and the Mass in various settings over the past two decades. Several insights gathered from our biblical journeys through the Liturgy have found their way into the pages of this book.

I am thankful to the staff at Ascension for all their hard work on the various facets of this new edition and the updated video series for parish faith formation and small groups.

Curtis Mitch and Audree Heath offered helpful feedback on the first edition, for which I am appreciative.

Most of all, I am grateful for my wife, Elizabeth, whose patience and encouragement throughout this project—in the midst of raising our children—has been a tremendous blessing.

Notes

- 1 The prayers of the Mass are available in *The Roman Missal* and in printed missalettes like those found in most parish pews. They are also available without charge on the Laudate phone app or by subscription in print publications like *The Word Among Us* and *Magnificat* and on the websites of those print publications.
- 2 Indeed, as John Paul II writes, the saving mystery of Jesus' death and resurrection "is as it were gathered up, foreshadowed and 'concentrated' forever in the gift of the Eucharist." John Paul II, *Ecclesia de Eucharistia* (April 17, 2003), 5.
- 3 John Paul II, 12, original emphasis.
- 4 Cyril of Jerusalem, as quoted in John Paul II, 15.
- 5 Alphonsus Liguori, *Visits to the Blessed Sacrament*, introduction, as quoted in John Paul II, 25. See also CCC 1418.
- 6 John Paul II, 25.
- 7 John Paul II, *Dominicae cenae*, 3, as quoted in CCC 1380.
- 8 See John Paul II, *Ecclesia de Eucharistia*, 55.
- 9 Catholics are required to participate in the Mass on Sundays and Holy Days of Obligation. Reception of Holy Communion is encouraged also on feast days and even daily (CCC 1389). However, one must be in the state of grace in order to avoid receiving the Eucharist in an "unworthy manner" (see 1 Corinthians 11:27-29). "Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion" (CCC 1385).
- 10 Leo the Great, Sermon 63, as quoted in Matthias Scheeben, *The Mysteries of Christianity* (St. Louis: Herder, 1964), 486–487.
- 11 Tertullian, *De corona* (trans. C. Dodgson, 1842), 3.

- 12 John Chrysostom, *Instructions to Catechumens* 2.5, as quoted in Andrew Arnold Lambding, *The Sacramentals of the Holy Catholic Church* (New York: Benzinger Brothers, 1892), 70.
- 13 Cyril of Jerusalem, Catechetical Lecture 13.36, as quoted in Andreas Andreopoulos, *The Sign of the Cross: The Gesture, The Mystery, The History* (Brewster, MA: Paraclete Press, 2006), 14.
- 14 Romano Guardini, *Sacred Signs*, trans. Grace Branham (St. Louis: Pio Decimo Press, 1955), 14, etwn.com.
- 15 See Pius Parsch, *The Liturgy of the Mass* (St. Louis: B. Herder, 1957), 109.
- 16 Jeremy Driscoll, *What Happens at Mass?* (Chicago: Liturgy Training Publications, 2005), 25.
- 17 Josemaria Escriva, “A Priest Forever” (homily), 45, as quoted in Charles Belmonte, *Understanding the Mass* (Princeton, NJ: Scepter, 1989), 53.
- 18 *Didache* 14, in Andrew Louth, ed., *Early Christian Writings*, trans. Maxwell Staniforth (New York: Penguin, 1968), 197.
- 19 Driscoll, *What Happens at Mass*, 26.
- 20 John Paul II, *Dives in Misericordia* (November 30, 1980), 6, vatican.va.
- 21 See Parsch, *Liturgy of the Mass*, 95.
- 22 See Joseph Jungmann, *The Mass* (Collegeville, MN: Liturgical Press, 1976), 168.
- 23 Thomas Howard, *If Your Mind Wanders at Mass* (Steubenville, OH: Franciscan University Press, 1995), original emphasis, Google Books.
- 24 Albert the Great, as quoted in Thomas Crean, *The Mass and the Saints* (San Francisco: Ignatius Press, 2008), 44–45.
- 25 “In God, power, essence, will, intellect, wisdom, and justice are all identical. Nothing therefore can be in God’s power which could not be in his just will or his wise intellect” (CCC 271).
- 26 See also Chapter 24 of this book, on the *Agnus Dei*.
- 27 Parsch, *Liturgy of the Mass*, 105.
- 28 Parsch, 105–106.
- 29 Albert the Great, as quoted in Crean, *The Mass and the Saints*, 47.
- 30 Benedict XVI, *Sacramentum Caritatis* (February 22, 2007), 44.
- 31 Thomas à Kempis, *Imitation of Christ* 4.11.

- 32 Second Vatican Council, *Dei Verbum* (November 18, 1965), 11, as quoted in CCC 106.
- 33 *Dei Verbum*, 21, as quoted in CCC 104.
- 34 Driscoll, *What Happens at Mass*, 40.
- 35 See also Josephus, *Against Apion* 2.18.175; Philo, *On Dreams* 2.18.127.
- 36 Talmud Megillah 29b.20, sefaria.org. See also James Aageson, “Lectionary,” in *Anchor Bible Dictionary*, ed. David Noel Freedman et al. (New York: Doubleday, 1992), 271.
- 37 Dom Guéranger, *The Liturgical Year* 1.1, general preface.
- 38 Pius XII, *Mediator Dei* (November 20, 1947), 165.
- 39 *Dei Verbum*, 15, trans. Austin Flannery. In the Old Testament, “the mystery of our salvation is present in a hidden way” (CCC 122).
- 40 Second Vatican Council, *Missale Romanum* (April 3, 1969), vatican.va.
- 41 *Dei Verbum*, 16, as quoted in Richard Hilgartner, “The Old Testament in the Liturgical Life of the Church,” United States Conference of Catholic Bishops, usccb.org.
- 42 Driscoll, *What Happens at Mass*, 40–41.
- 43 Howard, *If Your Mind Wanders*, 74–75.
- 44 Belmonte, *Understanding the Mass*, 87, citing Hippolytus and Tertullian.
- 45 *Dei Verbum*, 18, vatican.va.
- 46 The joyful “Alleluia” is not used in the penitential season of Lent. Another acclamation may be used, such as “Glory and praise to you, Lord Jesus Christ” or “Praise to you, Lord Jesus Christ, King of endless glory.”
- 47 *General Instruction of the Roman Missal* (Washington, DC: USCCB, 2011), 29, usccb.org.
- 48 *Dei Verbum*, 24.
- 49 Francis, *Evangelii Gaudium* (November 24, 2013), 135, vatican.va.
- 50 Thomas Aquinas, *Summa Theologica* II-II.188.6, as quoted in Francis, *Evangelii Gaudium*, 150.
- 51 Francis, *Evangelii Gaudium*, 153.

- 52 Francis, 149.
- 53 Francis, 151.
- 54 Driscoll, *What Happens at Mass*, 51.
- 55 Driscoll, 52.
- 56 See Joseph Ratzinger, *Introduction to Christianity* (San Francisco: Ignatius Press, 1990), 39.
- 57 Nicholas Lash, *Believing Three Ways in One God: A Reading of the Apostles' Creed* (Notre Dame, IN: University of Notre Dame Press, 1994), 121.
- 58 Justin Martyr, *First Apology* 65, 67, as quoted in CCC 1345.
- 59 *General Instruction of the Roman Missal*, 69.
- 60 Hippolytus, *Apostolic Tradition* 23.1.
- 61 Georges Chevrot, *Our Mass* (Collegeville, MN: Liturgical Press, 1958), 98.
- 62 Driscoll, *What Happens at Mass*, 66.
- 63 The faithful at Mass offer the sacrifice “not only ... by the hands of the priest, but also, to a certain extent, in union with him” (Pius XII, *Mediator Dei*, 92).
- 64 Hippolytus, *Apostolic Tradition* 4.3.
- 65 Cyprian, *On the Lord's Prayer* 31, as quoted in Crean, *The Mass and the Saints*, 93–94.
- 66 Cyril, *Mystagogic Catecheses* 5.4, as quoted in Parsch, *Liturgy of the Mass*, 216.
- 67 Cyril, 5.4.
- 68 Philo, as quoted in Aime Georges Martimort, *The Signs of the New Covenant* (Collegeville, MN: Liturgical Press, 1963), 169.
- 69 John Chrysostom, Homily on 2 Corinthians 18:3, as quoted in Martimort, 170.
- 70 Mishnah Pesachim 10.5, sefaria.org.
- 71 “Jesus did not simply state that what he was giving them to eat and drink was his body and blood; he also expressed *its sacrificial meaning* and made sacramentally present his sacrifice which would soon be offered on the Cross for the salvation of all” (John Paul II, *Ecclesia de Eucharistia*, 12, original emphasis).

- 72 The Greek Septuagint translation of the Old Testament uses the word *polloi* (“many”) three times in these verses.
- 73 *General Instruction of the Roman Missal*, 79(f).
- 74 Jerome, as quoted in Belmonte, *Understanding the Mass*, 163. In addition to affirming that all honor and glory is God’s, the people’s amen is an affirmation of the entire Eucharistic Prayer. The priest has been representing the Church throughout this prayer. Now the people give their yes to all that the priest has been praying. Accordingly, St. Augustine described the Great Amen as the people’s signature under the prayer of the priest.
- 75 Benedict XVI, *Jesus of Nazareth* (New York: Doubleday, 2007), 163.
- 76 See *Didache* 9.
- 77 Justin Martyr, *First Apology* 65; Tertullian, *On Prayer* 18.
- 78 John Paul II, *Ecclesia de Eucharistia*, 55, original emphasis.
- 79 John Paul II, 55.
- 80 John Paul II, 56.
- 81 John Paul II, 56.

Scriptural Index

FOUNDATIONS

Exodus 12:8-12.....	16	1 Corinthians 10:16-17.....	17
Matthew 1:23	14	1 Corinthians 11	16
Luke 22:19	10	1 Peter 1:19	16
John 6:53-56.....	14	Revelation 5:6	16
1 Corinthians 5:7-8.....	16		

THE INTRODUCTORY RITES

Genesis 4:26.....	27	Exodus 3:13	33
Genesis 12:8	27	Exodus 4:1	33
Genesis 13:4	27	Exodus 4:10	33
Genesis 14:18	59	Exodus 4:12	33
Genesis 17:1	54	Exodus 6:3.....	54
Genesis 17:3	38	Exodus 19:9-19.....	39
Genesis 21:33	27	Exodus 19:16	38
Genesis 26:3	32	Leviticus 5:5.....	39
Genesis 26:24	32	Numbers 5:7	39
Genesis 26:25.....	27	Deuteronomy 9:20	40
Genesis 28:13-15.....	32	Joshua 1:5-6	32
Genesis 28:17	38	Joshua 1:9	32
Exodus 2:15	33	Judges 6:12	32
Exodus 3:6.....	38	Judges 6:16	32
Exodus 3:11	33	2 Samuel 7:3	32
Exodus 3:12.....	32, 33	1 Chronicles 21:8	43

Nehemiah 1:6	40	Ezekiel 8	25
Nehemiah 9:2	39	Ezekiel 9	25
Psalms 5:5	41	Ezekiel 9:4-6.....	25
Psalms 7:17	59	Daniel 7:14	58
Psalms 24:7-10.....	54	Hosea 11:9-11.....	60
Psalms 32:5.....	39	Nahum 2:7.....	43
Psalms 38:18.....	39	Matthew 3:6.....	40
Psalms 51:1-4.....	46	Matthew 5:22.....	41
Psalms 51:2.....	39	Matthew 5:27-28.....	41
Psalms 51:7	39	Matthew 6:25-34	41
Psalms 51:17	48	Matthew 7:1	41
Psalms 54:1	27	Matthew 9:27	48
Psalms 68:14	54	Matthew 15:22	49
Psalms 71:22.....	60	Matthew 17:6	38
Psalms 75:4.....	41	Matthew 17:15.....	49
Psalms 80:18.....	27	Matthew 18:20	28, 31
Psalms 91:1	54	Matthew 19:16-24.....	42
Psalms 95:3.....	54	Matthew 20:30-31	48
Psalms 98:6.....	54	Matthew 28:19	29
Psalms 99:4.....	54	Mark 1:5.....	40
Psalms 105:1	27	Mark 1:24	60
Psalms 110:1	58	Mark 10:46-48.....	48
Psalms 124:8.....	27	Mark 16:17-18	28
Psalms 148:13	27	Mark 16:19.....	58
Proverbs 9:10	60	Luke 1:28.....	32
Proverbs 28:13	39	Luke 2:14	53
Wisdom 1:11.....	41	Luke 4:34.....	60
Sirach 4:26.....	39	Luke 10:17.....	28
Sirach 7:12-13.....	41	Luke 17:13.....	48
Isaiah 1:4	60	Luke 18:13	43
Isaiah 43:15	54	Luke 18:38-39.....	48
Isaiah 44:6.....	54	Luke 23:48.....	43
Jeremiah 1:6-8	32	Luke 24:47	28
Baruch 3:1	54	John 1:1-4	56

John 1:14.....	56, 57	Philippians 4:8.....	41
John 1:29	57	Colossians 1:13	56
John 5:17-18.....	56	Colossians 3:9.....	41
John 6:69	60	Colossians 3:12-15.....	42
John 10:30-38.....	56	1 Timothy 3:11	41
John 13:23	57	1 Timothy 5:13	41
John 14:13.....	28	Hebrews 1:1-2	56
John 15:16.....	28	Hebrews 1:13.....	58
John 16:23.....	28	James 3:5	41
John 16:26-27	28	James 4:16	41
John 19:26-27	57	James 4:17.....	42
Acts 3:6	28	James 5:16	40
Acts 10:43	28	1 John 1:1-5.....	57
Romans 1:7.....	35	1 John 1:9.....	40
Romans 1:29	41	Revelation 1:17.....	38
Romans 1:30	41	Revelation 3:7	60
1 Corinthians 1:3.....	35	Revelation 4:8	54
1 Corinthians 5:6.....	41	Revelation 5:6-14.....	57
1 Corinthians 8:6.....	60	Revelation 5:8	57
1 Corinthians 11:27-28.....	40	Revelation 5:12-13	57
2 Corinthians 1:19.....	56	Revelation 7:3	25
2 Corinthians 6:18.....	54	Revelation 7:9-10.....	57
2 Corinthians 12:20.....	41	Revelation 9:4	25
2 Corinthians 12:9-10	33	Revelation 11:17.....	54
Galatians 1:3.....	35	Revelation 12:11	57
Galatians 6:18	35	Revelation 14:1-3	57
Ephesians 1:2.....	35	Revelation 15:3	54
Philippians 1:2.....	35	Revelation 16:5	60
Philippians 2:9	28	Revelation 17:14.....	57
Philippians 2:10-11.....	28	Revelation 19:6	54
Philippians 2:11.....	60		

THE LITURGY OF THE WORD

Genesis 3:15	91	Mark 1:21	83
Exodus 19:8	74	Luke 2:19	71
Deuteronomy 6:4-5	90	Luke 4:15	83
Deuteronomy 6:6-9	90	Luke 4:16-17	65
1 Chronicles 16:4	70-71	Luke 4:18-30	83
Nehemiah 8:6	74	John 1:14	93
Nehemiah 8:7	83	John 8:11	81
Nehemiah 8:8	83	John 17	96
Psalms 42:4	70-71	Acts 12:1-7	95
Psalms 95:2	70-71	Acts 13:14-15	65
Psalms 104	79-80	Acts 15:21	65
Psalms 105	79-80	Romans 7:25	71
Psalms 106	79-80	1 Corinthians 15:57	71
Psalms 111	79-80	2 Corinthians 1:11	96
Psalms 112	79-80	2 Corinthians 2:14	71
Psalms 113	79-80	Philippians 2:4	97
Psalms 115	79-80	Colossians 1:16	93
Psalms 116	79-80	Colossians 2:7	70-71
Psalms 117	79-80	Colossians 4:2	70-71
Psalms 124:1	73	1 Thessalonians 1:2-3	96
Psalms 129:1	73	1 Thessalonians 5:27	77
Psalms 136	73-74	1 Timothy 2:1-4	95-96
Psalms 146	79-80	2 Timothy 3:16	64
Psalms 147	79-80	Hebrews 7:25	96
Psalms 148	79-80	1 Peter 2:9	96
Psalms 149	79-80	Revelation 1:3	77
Psalms 150	79-80	Revelation 1:5-6	6
Isaiah 6:1-9	80	Revelation 5:11-14	74
Matthew 4:17	81	Revelation 12:1-9	91
Matthew 28:18-20	85	Revelation 19:1-9	80

THE LITURGY OF THE EUCHARIST

Genesis 4:4	144	1 Kings 8:10-11	112
Genesis 14:18	106, 143	1 Kings 13:8-9.....	106
Genesis 22	144	1 Kings 13:16-19	106
Genesis 31:54	106	1 Chronicles 16:36.....	146
Genesis 32:28-29	153	1 Chronicles 29:10-11	157-158
Exodus 3:14-15.....	153	2 Chronicles 3:1	144
Exodus 12:14	134	Nehemiah 8:6	146
Exodus 12:22.....	167	Nehemiah 10:36-39.....	106
Exodus 12:27	135	Job 1:13	106
Exodus 12:46.....	167	Psalms 8:1	126
Exodus 16:12-15	130	Psalms 18.....	122
Exodus 16:14-21	154	Psalms 19:1-6.....	126
Exodus 24:1-17	135	Psalms 24.....	112
Exodus 24:8.....	135	Psalms 24:1-2.....	126
Exodus 29:1-2	106	Psalms 24:3-4	112
Exodus 29:38-41	106	Psalms 30.....	122
Exodus 29:4.....	112	Psalms 35:17-18	122
Exodus 30:17-21	112	Psalms 51:2	112
Exodus 40:34.....	112	Psalms 66:14	122
Leviticus 2:4-7	106	Psalms 67:6-7.....	122
Leviticus 4:7.....	135	Psalms 75:1	122
Leviticus 4:18.....	135	Psalms 76:2.....	144
Leviticus 4:25.....	135	Psalms 92.....	122
Leviticus 4:30.....	135	Psalms 95:2.....	121
Leviticus 4:34.....	135	Psalms 100:4.....	121
Leviticus 7:13.....	106	Psalms 104:15	106
Leviticus 23:15-20	106	Psalms 105:16	106
Leviticus 26:26.....	106	Psalms 107:8	120
Numbers 8:7	112	Psalms 107:15	120
Numbers 15:2-15	106	Psalms 107:21	120
Judges 19:19	106	Psalms 107:31	120
1 Samuel 16:20.....	106	Psalms 113	170
1 Samuel 25:36.....	106	Psalms 114	170

Psalm 115	170	Zechariah 14:16-17	153
Psalm 116	122, 170	Matthew 5:23-24	154
Psalm 117	170	Matthew 6:9-13.....	152, 157
Psalm 118	122, 127, 170	Matthew 6:14-15	154
Psalm 136.....	122	Matthew 8:5-13.....	173
Psalm 136:1-3.....	120	Matthew 8:8.....	173
Psalm 136:4-9	122	Matthew 14:19	163–164
Psalm 136:23-24	122	Matthew 15:36	163–164
Psalm 136:26.....	122–123	Matthew 18:23-35	154
Psalm 138.....	122	Matthew 26:19	134
Sirach 29:21.....	106	Matthew 26:26.....	164
Sirach 39:26.....	106	Matthew 26:30.....	170
Isaiah 6:1	125	Mark 6:41.....	163–164
Isaiah 6:2.....	125–126	Mark 10:45.....	135
Isaiah 6:3.....	125, 126	Mark 14:16.....	134
Isaiah 6:5.....	126	Mark 14:22.....	164
Isaiah 26:19	130	Mark 14:26.....	170
Isaiah 40:9-11.....	153	Mark 14:36.....	152
Isaiah 42:1-10.....	138	Luke 2:24	135
Isaiah 49:6.....	138	Luke 9:16	163–164
Isaiah 52:6.....	153	Luke 11:1-4	152, 157
Isaiah 52:7-10	153	Luke 22:13	134
Isaiah 52:10	138	Luke 22:19	135, 136, 164
Isaiah 53.....	138, 168	Luke 24:30.....	164
Isaiah 53:7.....	167	John 1:29	167
Isaiah 53:10-11.....	167–168	John 1:36	167
Isaiah 53:10-12.....	138	John 4:42.....	140
Isaiah 53:11	168	John 6:51.....	135
Lamentations 3:41	118	John 14:27.....	159
Ezekiel 4:16	106	John 19:28	167
Ezekiel 5:16	106	John 19:33	167
Daniel 3:15-17	111	Acts 2:42	165
Hosea 14:4-5.....	130	Acts 2:46	164
Zechariah 14:9.....	153	Acts 20:7	164–165

Acts 20:11	164–165	Colossians 3:16	120
Romans 1:7	160	Colossians 3:17	120
Romans 1:25	146	1 Thessalonians 5:18	120
Romans 8:15	152	1 Thessalonians 5:26	160
Romans 11:36	146	1 Timothy 2:6	138
Romans 12:1	145	1 Timothy 3:9	139
Romans 16:16	160	Titus 2:13	156
1 Corinthians 1:3	160	1 Peter 5:14	160
1 Corinthians 5:7	166	2 Peter 1:4	110
1 Corinthians 10:13	155	Revelation 1:10	126
1 Corinthians 10:16-17	165	Revelation 1:17	126
1 Corinthians 10:17	145	Revelation 4:8	126
1 Corinthians 11:23-24	164	Revelation 4:11	126–127
1 Corinthians 11:26	139	Revelation 5:11-12	166
1 Corinthians 14:16-19	120	Revelation 5:12	157, 166–167
1 Corinthians 16:20	160	Revelation 5:13	166
1 Corinthians 16:24	146	Revelation 5:13-14	146
2 Corinthians 13:12	160	Revelation 5:6	166–167
Galatians 1:3	160	Revelation 7:12	146
Galatians 1:4	135	Revelation 7:14	166–167
Galatians 1:5	146	Revelation 12:11	166–167
Galatians 4:4-6	152	Revelation 13:8	166–167
Galatians 6:18	146	Revelation 19	170
Ephesians 3:21	146	Revelation 19:1	157
Ephesians 4:3	146	Revelation 19:1-6	170, 171
Ephesians 5:19-20	120	Revelation 19:4	146
Ephesians 5:21-33	171	Revelation 19:6	170
Philippians 4:6	120	Revelation 19:6-9	171
Colossians 2:7	120	Revelation 19:9	169, 171
Colossians 3:1-2	118	Revelation 21–22	171

THE CONCLUDING RITES

John 20:21	180
------------------	-----

Also from **Ascension**

Walk with **Christ** as He **Makes** **All Things** New

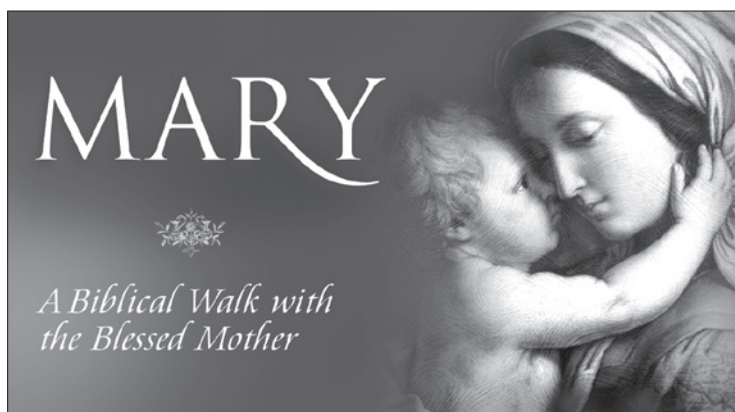


An Eight-Part Study by Edward Sri

Filmed on location in the Holy Land, **No Greater Love** is a biblical pilgrimage that will bring you closer to God than ever before. Best-selling author Edward Sri guides you through the last hours of Christ's life. As you walk step-by-step with Jesus from the garden of Gethsemane to Mount Calvary, you will experience a deeper understanding and appreciation of the immeasurable and unconditional love God has for you—and for the whole world.

ascensionpress.com

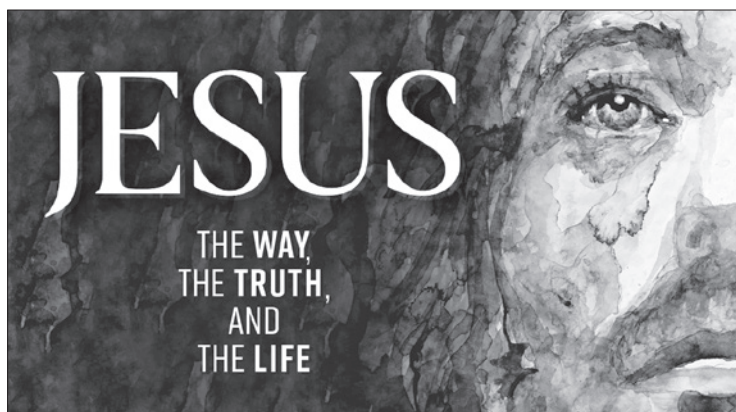
Our **Heavenly Mother** Draws Us Closer to Her **Divine Son**



An Eight-Part Study by Edward Sri

Take an extraordinary pilgrimage to find Mary's unique role in God's kingdom and in our lives. Featuring Edward Sri and filmed on location in the Holy Land, ***Mary: A Biblical Walk with the Blessed Mother*** will place you in the midst of the powerful drama of Mary's earthly life, taking you through her joys and her sorrows. You will continue to learn how she works in our lives today. Mary will become a part of your daily life, and in your daily life, you will become more like Christ.

Immerse Yourself in the Life of Jesus and **Renew Your Relationship** with Him



*A Ten-Part Study by Marcellino D'Ambrosio,
Jeff Cavins, and Edward Sri*

Filmed on location in the Holy Land, ***Jesus: The Way, the Truth, and the Life*** explains who Jesus is, what he is really like, what he taught, and what he did for our salvation. Experience the cultures of the Holy Land as they were two thousand years ago. Understand Jesus' profound relationship with Mary and Joseph. As you become empowered to center your entire life around him, you will discover how Jesus answers the longings of the human heart and what his saving mission means for you.