

Catechism of the Catholic Church (all ellipsis & dashes are in the original)

1363 “Every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them. **1364** In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present.¹⁸⁵ "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out."¹⁸⁶ **1365** Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you is the New Covenant in my blood."¹⁸⁷ In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he "poured out for many for the forgiveness of sins."¹⁸⁸ **1366** The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit: [Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to **end with his death (see Heb 9:16), at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit."¹⁸⁹ [see ewtn >]

New Testament Book of Hebrews, Christ is separate from sinners

7:19–28 “For the law made nothing perfect, but the bringing in of a better hope did; by which we draw near to God. And accordingly, he was made a priest not without an oath: (For those priests were made without an oath; but this with an oath by him that said to him, ‘The Lord swore and will not repent, you are a priest for ever after the order of Melchisedec:’) By so much Jesus was made a surety of a better testament. And they truly were many priests, because they were not allowed to continue by reason of death: But this man (Jesus), because he continues ever, has an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost that come to God by him (Jesus), seeing he ever lives to make intercession for them. Such a high priest, to be fitting for us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law makes men high priests which have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated for evermore.”

1367 The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice, which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner. . . this sacrifice is truly propitiatory."¹⁹⁰ **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. In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men. **1369** “The whole Church is united with the offering and intercession of Christ.

“Since participation in Mass is infinitely the greatest form of reparatory and intercessory prayer that a human being can undertake, it is clear that his or her venial sins are likewise forgiven during Mass.” www.ewtn.com

“Question: Can mortal sins be forgiven without actually going to confession? Answer: Sacramental confession is normatively required for the forgiveness of mortal sins; it is not absolutely required. What this means is that, in extraordinary circumstances, mortal sins can be forgiven outside of sacramental confession. If a Catholic is dying and cannot go to sacramental confession, his mortal sins may be forgiven if he repents with true contrition (i.e., sorrow for sin) and has at least the implicit intention to go to sacramental confession if the opportunity is made available.” www.catholic.com

1370 To the offering of Christ are united not only the members still here on earth, but also those already in the glory of heaven. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ.”

Hebrews 8:1–13 “Now of the things Which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. “For every high priest is ordained to offer gifts and sacrifices: wherefore, it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve to the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, Perceiving, said he, that you make all things according to the pattern showed to you in the mount. But now he has obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he said, ‘Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their wickedness I will remember no more.’ In that he said, ‘A new covenant, [worlds sin debt is paid by Jesus Christ] he has made the first old.’ Now that which decays and waxes old is ready to vanish away.”

1371 “The Eucharistic sacrifice is also offered for the faithful departed who "have died in Christ but are not yet wholly purified,"¹⁹³ so that they may be able to enter into the light and peace of Christ: “Put this body anywhere! Don’t trouble yourselves about it! I simply ask you to remember me at the Lord's altar wherever you are.”¹⁹⁴ Then, we pray [in the anaphora] for the holy fathers and bishops who have fallen asleep, and in general for all who have fallen asleep before us, in the belief that it is a great benefit to the souls on whose behalf the supplication is offered, while the holy and tremendous Victim is present. . . . By offering to God our supplications for those who have fallen asleep, if they have sinned, we . . .

offer Christ sacrificed for the sins of all, and so render favorable, for them and for us, the God who loves man.¹⁹⁵ **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.¹⁹⁶

Hebrews 9:1–18 Then truly the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims (angels) of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were in this way ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, In which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. “Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there **must also of necessity be the death of the testator. For a testament is in force after men are dead: otherwise, it is of no strength at all while the testator lives. Whereon neither the first testament was dedicated without blood.”

“Our greatest prayer—in season and out of season [see 2 Tim 4:2] —is the Holy Sacrifice of the Mass—

*France and the entire world are saved by the love poured out through the Mass, which came to us through the Last Supper— Inspired by the many martyrs who shed their blood to witness to the truth of the Mass, we will not stand aside and quietly abide as the world mocks [concerning the opening of the 2024 Olympics] our greatest gift from the Lord Jesus. Rather, through our prayer and fasting, we will ask the Holy Spirit to strengthen us with the virtue of fortitude so that *we may preach Christ—our Lord and Savior, truly present in the Eucharist—for the Glory of God and the Salvation of Souls.” —Most Rev. Andrew H. Cozzens, S.T.D., D.D., Bishop of Crookston, Chairman of the Board of the National Eucharistic Congress, July 27, 2024. 3211 Fourth Street NE, Washington D.C., 20017

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Hebrews 9:19–28 “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, ‘This is the blood of the testament which God has enjoined to you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.” It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: And not in order that he should offer himself often, as the high priest enters into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world has, he appeared to put away sin by the sacrifice of himself. And as it is appointed to men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin to salvation.” Galatians 6:14 “But God forbid that I should glory, except in the cross of our Lord Jesus Christ.”

1 Corinthians 1:18–31 “For the preaching of the cross is to them that perish foolishness; but to us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the discerner? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But *we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; But to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, has God chosen, yes, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption: That, according as it is *Written, He that glories, let him glory in the Lord.”

A CATHOLIC TESTIMONY: Meet the ‘first convert’ of the National Eucharistic Revival by Maria Wiering, OUR SUNDAY VISITOR, July 9, 2024, (Excerpts) “Frattaroli grew up in Dallas, the youngest of three sisters in a devout Presbyterian family. She was active in her church and loved learning. Catholicism was hardly on her radar, although her family attended Mass with her Catholic paternal grandfather when visiting him in South Carolina. She recalls “transubstantiation” — the substantial change of the bread and wine into Christ’s body and blood during the Mass — being an answer to a sixth-grade test question about the reasons for the Protestant Reformation, but she gave it little thought beyond that. She was, however, interested in theology and Christian history, and she pursued art history and religious studies at Duke University in Durham, North Carolina. ... “At some point, Frattaroli came across the words “Eucharistic revival.” Puzzled, she Googled teaching on the Eucharist — likely connected to the National Eucharistic Revival, which the U.S. bishops had been discussing in the wake of a 2019 Pew Research Center survey showing one-third of U.S. Catholics agreed with the church that the Eucharist is the body and blood of Christ. The U.S. Conference of Catholic Bishops would formally move ahead with the National Eucharistic Revival initiative in November 2021, officially launching the three-year initiative —

which includes the pilgrimage and congress — in **2022**. **The church’s explanation** of the **Eucharist** “was **shocking** to me,” **Frattaroli** said. “I was like, oh, OK, so the **Eucharist** is the **transubstantiation** concept I’ve heard of, but I’ve never seen it discussed in a devotional context.” **She quickly came to realize** that the **Eucharist is fundamental to Catholicism**, and that **brought clarity** to her previous brushes with the faith.”

Hebrews 13:8–16 “**Jesus Christ the same yesterday, and today, and forever**. Be not carried about with diverse and strange doctrines. For it is a good thing that the heart be established with grace; not with Jewish ceremonial foods, which have not profited them that have been occupied therein. **We have an altar, whereof they have no right to eat which serve the tabernacle**. For the bodies of those beasts, whose **blood** is brought into the sanctuary by the high priest for sin, are burned without the camp. **[And the LORD declared to Moses, saying—And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eats any manner of blood; I will even set my face against that soul that eats blood and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you on the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.] (Lev 17:1, 10–11; see also vs. 12, 14; Acts 15:20, 28–29)]** Wherefore **Jesus also, that he might sanctify the people with his own blood, suffered without the gate**. Let us go forth therefore to him without the camp, bearing his reproach. For **here we have no continuing city**, but **we seek one** to come. **By him** (Jesus) therefore **let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name**. But to **do good and share** - partnering and fellowshiping - **forget not**: for with such sacrifices God is well pleased.” **“Faith** comes by hearing, and **hearing** by the **word** of God” (**Rom 10:17**).

While there were aspects of Catholicism that **Frattaroli** knew nothing about, she became **1convinced** of the church’s teaching **on the Real Presence**. So, while visiting her grandfather, she accompanied him to **2Mass**. She watched him genuflect and recognized it as a gesture of **3reverence for the Eucharist**. In seeing her grandfather’s worship with new eyes, she also **4realized Catholicism was part of her heritage**. In the fall of 2020, she moved to New York City to attend Columbia Law School. She sometimes went to **Mass**, but her inquiry into the Catholic faith was stifled by “the law school shuffle” — until **5a surprise encounter** with **St. Teresa of Avila’s Spiritual *Autobiography** shook her apathy, prompting her to connect with **6Columbia’s Catholic campus ministry**.”

Christianity’s Mystery Revealed: Colossians 2:2–14 “That their **hearts** might be **comforted**, being **knit together in love**, and to all riches of the **full assurance of understanding**, to the **acknowledgement of the mystery of God**, and of the **Father, and of Christ; In who are hid all the treasures of wisdom and knowledge**. And this I say, **for fear that any man should deceive you** with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your **faith in Christ**. As ye have therefore **received** Christ Jesus the Lord, so **walk** ye in him: **1Rooted and built up** in him, and **established** in the **faith**, as ye have been **taught, abounding** therein with thanksgiving. **Beware for fear that any man corrupts you** through **philosophy** and **vain deceit**, after the **tradition of men**, after the **rudiments of the world**, and **not after Christ**. For in him **dwells all the fulness** of the Godhead bodily. And ye are **2complete** in him, which is the head of all principality and power: In who also ye are **circumcised** with the circumcision made **without hands**, in **putting off** the body of the **sins of the flesh by the circumcision of Christ: Buried with him in baptism**, wherein **also** ye are **3risen** with him through the **faith** of the operation of God, who has **raised him from the dead**. And **you**, being dead in your sins and the uncircumcision of your flesh, has he **4quickened together with him**, having **forgiven you all trespasses; Blotting out** the handwriting of ordinances **that was against us**, which was contrary to us, and took it out of the way, **nailling it to 5his cross**.” ⚔

Colossians 3:1–4 “If ye then be **risen with Christ**, **6seek** those things which are **above, where Christ sits** on the right hand of God. **7Set your** affection on things **above**, not on things on the earth. **For** ye are dead, and **8your life is hidden with Christ** in God. When **Christ, who is our life, shall appear**, then **9ye shall also appear** with him **10in glory**.”

“This has been **7a** life-changing event for me,” she said, ... **8The time with Jesus in the Eucharist** she has spent as a pilgrim has meant **9“living in the mystery”** of his presence. **10“The Eucharist is a beautiful, mind-blowing mystery,”** she said. “I’m a thinker, and it just blows your mind when you try to think concretely about it. This thing that **11looks like bread is God**. Jesus is here in this van with me. **Jesus is feeding me with his own flesh** — elemental things, but mind-breaking things. **All you can do** is rest in his presence,” she added. **12“The mysteries** are **too great to fathom**, and the gift of his presence is too good to pass up on.” **Maria Wiering is senior writer for OSV News. Become a Eucharistic Missionary** “A living faith transforms not just our hearts but also our lives. It compels us to step out in joy and share the Good News. To be hands and feet of the Body of Christ, given “for the life of the world.” If something is stirring in your heart, perhaps God wants to use your unique gifts and talents **to bring people to his Church** in a special way. **A Eucharistic Missionary** is any Catholic who—inspired by an encounter with Christ in the **Eucharist** and **fueled** by the **Bread of Life**—allows God to use them as an instrument of his grace.” Email: **It’s time to spread the flame**, National Eucharistic Revival, **Jul 31, 2024**.

Colossians 3:5–17 Mortify therefore your members which are on the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God comes on the children of disobedience: In which ye also walked some time, when ye lived in them. But now ye also **put off** all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have **put off the old man** with his deeds; And have **put on the new man**, which is **renewed in knowledge** after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but **Christ is all, and in all**. **Put on** therefore, as the **elect of God**, holy and beloved, inward hearts of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things **put on** charity, – love as a family - which is **the bond of perfectness**. And let **the peace of God rule in your hearts**, to the which also ye are called in one body; and be ye thankful. ***Let the word of Christ dwell in you richly** in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And **whatsoever ye do** in word or deed, **do all in the name of the Lord Jesus**, giving thanks to God and the Father by him.” **2 Corinthians 5:20–21** Apostle Paul and all **believers** makeup the **Priesthood of God**: “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in **Christ's** stead, **be ye reconciled to God**. For he has made him **to be sin** for us, who knew no sin; that we might be made **the righteousness of God** in him.” **2105** “The **social duty** of Christians is to respect and awaken in each man the love of the true and the good. It requires them to **make known the worship of the one true religion which subsists in the Catholic and apostolic Church**.”

Some follow the One True Church-Religion, we follow the One True Savior-Jesus Paul, “I earnestly **charge you** therefore **before God**, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; **Preach the word; be instant in season, out of season [2 Tim 4:2]**; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure **sound doctrine**; but after their own lusts shall they heap to themselves teachers,

having itching ears; And they shall turn away their ears from the truth, and shall be **turned to fables**. But you watch in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry. For I am ready now to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my race, **I have kept the faith**: Henceforth, there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but **to all of them also that love his appearing” (2 Tim 4:1–8)**. “Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the **hidden things of dishonesty**, not walking in **craftiness**, nor handling the word of God **deceitfully; but by** manifestation of the **truth** commending ourselves to every man's conscience in the sight of God. But if our **gospel be hid**, it is hidden to them that are lost: In who the **god of this world has blinded** the minds of them which believe not, lest the light of the **glorious gospel of Christ, [1 Cor 15:2–4 By which also ye are saved, Christ died** for our sins according to the scriptures; **4** And that he was **buried**, and that he **rose** again the third day according to the scriptures.”] who is the image of God, should shine unto them. For **we preach not ourselves, but Jesus Christ** the Lord; and ourselves your servants for Jesus' sake. For **God**, who commanded the light to shine out of darkness, **has shined** in our **hearts**, to give the light of the knowledge of the **glory of God in the face of Jesus Christ” (2 Cor 4:1–6)**. **Paul**, “I am crucified with Christ: nevertheless, I live; yet not I, but **Christ lives in me**: and the life which I now live in the flesh **I live by the faith of the Son of God, who loved me, and gave himself for me**. I do not frustrate the grace of God: for if righteousness comes through the law, then Christ is dead in vain” (**Gal 2:20–21**). **Peter**, “That the trial of your **faith**, being much more **precious** than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. **18** Forasmuch as ye know that ye were not **redeemed with corruptible things, as silver and gold**, From your vain behavior **received by tradition** from your fathers; **19** But with the **precious blood** of Christ, as of a **lamb** without blemish and without spot—**2:4** To who coming, as to a living stone, disallowed indeed of men, but chosen of God, and **precious**, **5** Ye also, as lively stones, are built up a **spiritual house, a holy priesthood**, to offer up **spiritual sacrifices**, acceptable to God by Jesus Christ. **6** Wherefore, also it is contained in the scripture, ‘Behold, I lay in Zion a chief corner stone, elect, **precious**: and he that believes on him shall not be confounded.’ **7** To you therefore which believe he is **precious**: but to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner—**2 Pet 1:1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like **precious faith** with us through the righteousness of God and our Savior Jesus Christ. **4** Whereby are given to us exceeding great and **precious promises**: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (**1 Pet 1:7, 18–19; 2:4, 6, 7; 2 Pet 1:1, 4**). “But without **faith** it is impossible to please him: for he that comes to God must **believe** that he is, and that **he is a rewarder** of them that **diligently seek him**. —By **faith** Abraham, when he was tried, **offered up Isaac**: and he that had received the **promises offered up his only begotten son**, of who it was said, ‘That in Isaac shall your seed be called:’ **Accounting** that **God** was able to **raise him up, even from the dead**; from which place he also received him in a figure” (**Heb 11:6, 17–19**).

The Lamb, “Abel was a keeper of **sheep** —4 And Abel, he also brought of the **firstlings** of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering.” (**Gen 4:2, 4**) “Isaac spoke to Abraham his father, and said, ‘My father’: and he said, ‘Here am I, my son.’ And he said, ‘Behold the fire and the wood: but where is the **lamb** for a burnt offering? And Abraham said, ‘My son, **God** will provide himself a **lamb** for a burnt offering:’ so, they went both of them together.” (**Gen 22:7–8**)

“And the LORD spoke to Moses and Aaron in the land of Egypt, saying —**3—** take to them every man a **lamb**, according to the house of their fathers, a **lamb** for an house—**5** Your **lamb** shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: **6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. **7** And they shall take of the **blood**, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it —**13** And the **blood** shall be to you for a token on the houses where ye are: and when I see the **blood**, I will pass over you, and **the plague shall not be on you to destroy you**, when I smite the land of Egypt —**23—** the LORD will pass over the door, and will not suffer the destroyer to come in to your houses to smite you. (**Ex 12:1, 3, 5–7, 13, 23**) “And if he brings a **lamb** for a sin offering, he shall bring it a female **without blemish**. —And he shall bring his trespass offering to the LORD for his sin which he has sinned, a female from the flock, a **lamb** or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.” (**Lev 4:32; 5:6**) “And he shall offer his offering to the LORD, one he **lamb** of the first year **without blemish** for a burnt offering, and one ewe **lamb** of the first year **without blemish** for a sin offering, and one ram **without blemish** for peace offerings.” (**Num 6:14**) “And Samuel took a sucking **lamb** and offered it for a burnt offering wholly to the LORD: and Samuel cried to the LORD for Israel; and the LORD heard him.” (**1 Sam 7:9**) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a **lamb** to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth.” (**Isa 53:7**) “You shall daily prepare a burnt offering to the LORD of a **lamb** of the first year **without blemish**: you shall prepare it every morning.” (**Ezek 46:13**) “The place of the scripture which he read was this, ‘He was led as a sheep to the slaughter; and like a **lamb** dumb before his shearer, so opened he not his mouth.’” (**Acts 8:32; Isa 53:7**) “But with the **precious blood** of Christ, as of a **lamb without blemish and without spot**. (**1 Pet 1:19**) **Revelation 5:6** “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a **Lamb** as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth to all the earth. **8** And when he had taken the book, the four beasts and four and twenty elders fell down before the **Lamb**, having every one of them harps, and golden vials full of odors, which are the prayers of saints. **12** Saying with a loud voice, ‘Worthy is the **Lamb** that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.’ **13** And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ‘Blessing, and honor, and glory, and power, be to him that sits on the throne, and to the **Lamb** for ever and ever. **6:1** And I saw when the **Lamb** opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, ‘Come and see—**16** [Men said to the mountains & rocks] ‘Fall on us, and **hide us** from the face of him that sits on the throne, and **from the wrath of the Lamb**.’ **7:9** After this I beheld, and, lo, **a great multitude**, which no man could number, of **all nations, and kindreds, and people, and tongues**, stood before the throne, and before the **Lamb**, clothed with **white robes**, and palms in their hands; **10** And cried with a loud voice, saying, ‘Salvation to our God which sits on the throne, and to the **Lamb**. **14** And I said to him, ‘Sir, you know. And he said to me, ‘These are they which came out of great tribulation, and have **washed their robes**, and made them **white** in the **blood** of the **Lamb**. **17** For the **Lamb** which is in the midst of the throne shall feed them and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes. —**12:11—** They overcame him [Satan] by the **blood** of the **Lamb**, and by the **word** of their testimony; and they loved not their lives to the death.” **1 Cor 6:9–11** A Great **Diversity of Sinners** Cleansed from A Great **Diversity of Sin**. “**Such were Some of You**.”

John the Baptist, “On whom you shall see the Spirit descending, and remaining on him (**Jesus**), the same is **he** which **baptizes** with the **Holy Ghost**. —I (**Jesus**) will entreat the **Father**, and he shall give you another **Comforter**, that he may **abide with you forever**, even **the Spirit of truth**. —In **Jesus** dwells, all the fullness of the **Godhead** bodily. —Ye are the **temple** of God, and **what agreement** has the **temple** of God with **idols?**” (**Jn 1:33; 14:16– 17; Col 1:9; 2 Cor 6:16**)

How Eucharistic Processions Teach We Are Eucharistic People
By **Maria Cintonino** (**excerpts**) “Being physically led by the **Eucharist** testifies that Christ’s presence remains with us, for through this heavenly bread [**No**, it is **through the Holy Spirit**, see **John 14:16–17**], **Christ** fulfills his promise to **remain with us always** (**cf. Mt 28:20**) and bestows upon us the eternal life [**No** it is through the **Holy Spirit**, “That we should be to the praise of his glory, **who first trusted in Christ**. In whom ye also **trusted, after that ye heard the word of truth**, the **gospel** of your salvation: in whom also after that ye **believed**, ye were sealed with that holy **Spirit of promise**.” **Eph 1:12–13**], he came to give (**cf. Jn 10:10**). The **Eucharist**, the source and summit of the Christian life, draws us into God’s very life. **We become one with him, consumed, transformed** and **united** to him. The pagan world distinguished the early Christians by their worship — the **Eucharist** — and by their charity. The Church herself, and thereby each of her members, discovers her identity through the sacrament of charity in the **Eucharist**, whereby she experiences **communion with God**. However, this truth often escapes us as we are daily immersed in an autonomous society, which looks only to the present, praises radical individuality and searches for meaning in passing ideologies. Adoring Christ in the **Eucharist**, especially when partaking in a **Eucharist** procession, **remedies** these false perceptions. By externalizing truths, **Eucharistic** processions **reaffirm** our identity as God’s beloved sons and daughters and **awaken** within us the **reality** that we are a **Eucharistic** people. **At Mass** we participate in the **highest form of worship**, for the liturgy **perpetuates** Christ’s sacrifice on the cross. **As we pray the Mass**, we **offer** the **Son** to the Father and **imitate Christ’s self-offering** by presenting **our lives** and **work to him**. Following Christ’s example, this act of **self-gift** extends outside of the liturgy: our lives, too, are meant to be a continual **self-offering** to the Father. This we **pray at Mass**: “May he make of us **an eternal offering** to you, so that we may **obtain an inheritance** with your elect.” Hence, **Eucharistic worship** is not constrained to specific times of prayer. It must **permeate** and **transform** our **every moment**. As Pope Benedict XVI **reflects**, the **Christian life** is “called at all times to be an **act of spiritual worship**, a **self-offering** pleasing to God” (Sacramentum Caritatis, No. 33). Similar to **Eucharist** processions, our day should be punctuated by moments of **consciously uniting** ourselves **to our God** who accompanies us, adoring him, and **offering** him **our lives and fruits** of the day.” **1368** “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**.”

Quote below is by, **Most Rev. Andrew H. Cozzens**, S.T.D., D.D., Bishop of Crookston.

*“France and the entire world are saved by the love poured out through the Mass.”



No, The **O.T.** Prophecies point to **Jesus** and his sacrifice on the **Cross**, “**Jesus Christ** the same **yesterday**, and **today**, and **forever**.” (**Heb 13:8**)

Gary Westgerdes, Celina OH 45822-1520

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“(Jesus) saw their **FAITH**, he said to him, ‘Man, **your sins are forgiven you**.’”

is **Jesus**, eucharist or lamb of God?

CATHOLICISM – EUCHARIST “The Source and Summit of the Christian Life.” United States Conference of Catholic Bishops

CHRISTIANITY – LAMB OF GOD Which takes away the sins of the world. “The throne of God and of the **Lamb** shall be in it (the holy Jerusalem); and his servants shall serve him.” (**Rev 22:3**)

“**What is the meaning of the Eucharist?** USCCB, **The Eucharist is the source and summit of the Christian life**. The term “**Eucharist**” originates from the Greek word **eucharistia**, meaning **thanksgiving**. In the celebration of the **Eucharist**, bread and wine **become** the Body and Blood of Jesus Christ **through** the **power** of the **Holy Spirit** and the **instrumentality** of the **priest**. **1355** In the communion, preceded by the Lord's prayer and the breaking of the bread, the faithful receive "**the bread of heaven**" and "**the cup of salvation**," the **body** and **blood** of Christ who offered himself "for the life of the world."¹⁸¹ Because this bread and wine have been made **Eucharist** ("**eucharisted**," according to an ancient expression), "We call this food **EUCHARIST**, and **no one may take part** in it **unless** he **BELIEVES** that what we teach is true, has **received BAPTISM for the forgiveness of sins** and **new birth**, and **LIVES in keeping with what Christ taught**."¹⁸² (**CCC-1355**) (**Emphasis Added to All Catholic Articles**)

“**John** (the Baptist) **sees Jesus, and says**, ‘Behold the **Lamb of God**, which takes away the sin of the world. **This is he** of who I said, after me comes a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.’ And John bear witness, saying, ‘I saw the Spirit descending from heaven like a dove, and it remained on him. And I knew him not: but he that sent me to baptize with water, the same said to me, ‘On who you shall see the Spirit descending, and remaining on him, the same is he **which baptizes with the Holy Ghost**.’ And I saw, and bear record that this is **the Son of God**. Again, the next day after John and two of his disciples, stood; And looking on **Jesus** as he walked, he said, ‘Behold **the Lamb of God!**’ (**John 1:29–36**) “**I** (**Jesus**) **thank you, O Father**, Lord of heaven and earth, because you **have hidden** these things from the wise and prudent and **have revealed** them **to babes**. Even so, Father: for so it seemed good in your sight. All things are delivered to me of my Father: and no man knows the Son, but the Father; neither knows any man the **Father**, except the Son, and he to whosoever the **Son will reveal** him. **Come to me**, all ye that labor and are heavy laden, and I will give you rest. **Take my yoke** on you and **learn of me**; for I am meek and lowly in heart: and ye shall **find rest to your souls** (a **spiritual rest** from the law or religion). For my yoke is easy, and my burden is light.” (**Matt 11:25–30**) “And when he (**Jesus**) **saw their FAITH**, he said to him, ‘Man, **your sins are forgiven you**.’ And the scribes and the Pharisees began to reason, saying, ‘Who is this which speaks blasphemies? Who can forgive sins, but **God** alone?’ — ‘Which is easier, to say, your sins be forgiven you; or to say, Rise up and walk? But **that ye may know that the Son** of man **has power** on earth **to forgive sins**, (he said to the sick of the palsy,) I say to you, ‘Arise, and **take up** your couch, and **go** to your house.’” (**Luke 5:20–21, 23–24**)

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