

Outline of Fr. Patrick Winslow's Lecture on Lesson 25

I. Pastoral Points

- a. The Passion of the Lord - within the new Passover Meal and as the new Passover Sacrifice.
 - i. Is the Last Supper a Passover Meal?
 1. In John's Gospel, the time of Christ being condemned as the time when the Passover lambs were being lead to the slaughter. → This means the Last Supper could not have been the Passover Meal.
 2. Yet the synoptic gospels recount otherwise.
 3. John's gospel may be using a different liturgical calendar than the others in recounting the events of the Passion.
 - a. John's gospel intends to show that Christ is the new Paschal Sacrifice, the Lamb of God.
 - b. John's desire to use a different liturgical calendar when recalling the event of the Passion is for theological reasons, not necessarily historical.
 - ii. The Passover's sacrifice of the lamb and the celebration of the meal both take place on the same evening of the Passover.
 1. By way of two different calendars, the synoptic account of the Passover takes place during the Last Supper and in John's gospel the Passover takes place during the crucifixion, the whole gospel places both the **New Passover sacrifice** and **meal** on the same day - like the Old Testament Passover.
 - iii. What is the Passover?
 1. Commemorates Israelites deliverance from Slavery.
 2. They share in the meal prescribed by God that protected their ancestors from the plague of the death of the first born that led to their exodus from Egypt.
 - iv. Through the course of the meal they would consume four cups.
 1. The third cup was the **cup of blessing**.
 - a. It was after this cup that Christ said He would not take again of the fruit of the vine until the He does so in the Kingdom of God.
 - v. The fourth cup is taken on the cross.
 1. This is the **cup of consummation**.
 2. This completes the new Passover meal and sacrifice.
 3. The Holy Mass is now complete.

- b. The Mass is the New Passover Meal which began at the Last Supper and completed on the cross - the sacrifice of the Son/Lamb of God. The re-presentation of the act of redemption completed by Christ and instituted liturgically that it might be made truly present for all generations.
 - i. The Mass is the act of redemption breaking into time and space.

- c. The Eucharist as the Eternal Son's offering unto the Eternal Father in the Holy Spirit
 - i. It is the redemptive act that sets us free, and it fulfills man's destiny.
 - 1. Our Lord told the temple elite to do in John 2:19 'destroy this temple, and in three days I will raise it up.'

 - 2. The temple is His body.
 - a. Man is created to be a temple of worship.

 - b. As a result of original sin, the temple of man has been falling.
 - i. We are corrupted and disfigured.

 - ii. The temple needs to be created anew.

 - iii. This new creation (the new Adam) offers perfect worship and adoration to the Father, in the Spirit.

 - iv. On Calvary, the Temple is cracked open and all of history stares into the holy of holies.

 - v. Perfect worship. This is what was in the beginning, is now and ever shall be within the Heart of Christ. The Passion is the **revelation of the Heart of Christ**.
 - 1. Total self-gift
 - 2. When we attend Mass - we behold the divine worship of the Son of the Father in the Spirit.

 - vi. As the earth quakes, the temple veil tears and darkness descends - the true Temple closes.
 - 1. Blood and water pour from His side, inviting us through the sacramental life of the Church into His Temple, into the Holy Holies.
 - 2. This is where we are when we are at Mass.

 - c. Our worship is not merely what we do at Mass. We behold the worship of the Son. Our worship is the sacrifice of ourselves on the altar of our hearts, as we live our vocation - carrying our crosses.