

Last week Summary Review:

- Matthew 24: Jesus combines the destruction of the temple with the end of the world
- The end of the world imagery comes from the fact that the Jews considered the Temple to be everything, and that it was an image of the universe. Destroy the temple, end of the world.
- Jerusalem Temple (Old Testament) replace by the new Temple (Jesus, New Testament). Continued worship in Jerusalem Temple was a rejection of Jesus as new temple, thus this was an abomination (Matthew 25:15).
- Destruction of the Temple, end of the Old Age (Old Testament)
- The fall of Jerusalem and the Temple was a dress rehearsal for the real thing: the Final Coming.
- The Book of Revelation is both a foretelling of the destruction of Jerusalem and the Temple, the Second Coming, and the end of this age.

Chapter 3 Coming Soon: Mass Appeal

- Saint Paul tells us that the Lord is coming back: 1 Thessalonians 4:16-17 ¹⁶For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; ¹⁷then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord."
- The idea of a rapture is not scriptural and not Catholic.
- Liturgy of the Mass found in Revelation:

Sunday worship	1:10
A high priest	1:13
An altar	8:3-4; 11:1; 14:18
Priests (presbyteroi)	4:4; 11:15; 14:3; 19:4
Vestments	1:13; 4:4; 6:11; 7:9; 15:6; 19:13-14
Consecrated celibacy	14:4
Lampstands (Menorah)	1:12; 2:5
Penitence	ch. 2 and 3
Incense	5:8; 8:3-5
The book, or scroll	5:1
The Eucharistic Host	2:17
Chalices	15:7; ch. 16; 21:9
The Sign of the Cross (The tau)	7:3; 14:1; 22:4
The Gloria	15:3-4
The Alleluia	19:1, 3, 4, 6
Lift up your hearts	11:12
The "Holy, Holy, Holy"	4:8
The Amen	19:4; 22:21
The Lamb of God	5:6 and throughout
The prominence of the Virgin Mary	12:1-6; 13-17
Intercession of angels and saints	5:8; 6:9-10; 8:3-4
Devotion to St. Michael the Archangel	12:7

Antiphonal chant	4:8–11; 5:9–14; 7:10–12; 18:1–8
Readings from Scripture	2–3; 5; 8:2–11
The priesthood of the faithful	1:6; 20:6
Catholicity, or universality	7:9
Silent contemplation	8:1
The marriage supper of the Lamb	19:9, 17 ^s

- Cardinal Ratzinger call the Apocalypse “the book of the heavenly liturgy, which is presented to the Church as the standard for her own liturgy.
- Book of Revelation can be divided into 3 sections:
 - Seven letters calling for repentance (Rev 2-3)
 - Book with seven seals, which is opened, unleashing seven judgments (Rev 4-11).
 - Seven chalices are poured out, climaxing with the marriage supper of the Lamb, where the Church is united to Christ (Rev 12-22).
- The Book of Revelation show us that the coming of the Lord is inseparable from the liturgy.
- The word used in the New Testament for “coming” is “Parousia” which means “present”
- Dr Barber, “the Lord’s coming is found in the Real Presence of the Blessed Sacrament. Cardinal Ratzinger, “Every Eucharist is Parousia, the Lord’s coming.”
- The Lord’s Day, and the day of the Lord. Double meaning. This can mean the day the Lord comes back, and it can mean the day the Lord’s Resurrection (Sunday). Not necessarily either/or, but both/and. Sunday’s liturgy is the coming (Parousia) of the Lord, at every mass.
- The Book of Revelation teaches us how to celebrate liturgy.
 - Churches and liturgies were designed around the Book of Revelation
 - Revelation teaches us that heaven touches down to earth on the altars of our parish churches every time we gather for mass.
- Finally, the Book of Revelation is not limited to past events (the fall of Jerusalem and Christ who was) and future events (Christ who is to come), but the present (Christ who is) found present (Parousia) in the Mass.