



The Eucharist

~Jesus Himself~

“The Eucharist is the source and
summit of the Christian Life”
(CCC 1324)



The Eucharist - Jesus Himself

Objectives of Presentation

- ❖ To Learn the History of the Institution of the Eucharist
- ❖ To Prove the Biblical Doctrine of the Church
- ❖ To Understand What Jesus Said and Meant
- ❖ To Understand What the Apostles Said and Meant
- ❖ To Understand What the Church Fathers Wrote and Practiced
- ❖ To Prove the Complete Continuity of the Eucharist Found Only in the Catholic Church (2000+ years)



The Eucharist - Jesus Himself

Desired Outcomes of Participants

- ❖ To Create a Hunger for the Mass and the Reception of Jesus in the Eucharist
- ❖ To Grasp Beyond Natural Senses the Supernatural Presence of Our Lord Jesus Christ's Full and Complete Humanity and Divinity in the Eucharist
- ❖ To Encourage a Desire by the Participant for the Agape Love of the Eucharist as Their Spiritual Food for their Body, Soul and Spirit
- ❖ To Aid Your Earthly Pilgrimage as You Sojourn to Your Eternal Home with Christ



Background

The Prophecy of The Mass - Malachi 1:11

Jesus' Own Words

~"Unless you eat the flesh of the Son of Man, you have no life in you" (Jn 6:53)

~"I am with you always" (Mt 28:20)

Current Reality

~Many Catholics today do not understand and/or believe in the Real Presence

~Why?

- a) Poor catechesis
- b) Poorly formed clergy
- c) Modernist/humanist culture within today's church

~Irreverence to the Eucharist, Sunday obligation, lack of repentance, living a sinful life



Why Partake?

- ❖ The Eucharist is one of the 7 Sacraments of the Church
 - ~ What is a Sacrament? An outward sign instituted by Christ to give grace.
- ❖ The Paschal Mystery - the whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments (CCC 1113)
- ❖ Outward sign = The Host / Inward reality = our hearts yearn for God
- ❖ Instituted by Christ while on earth
 - ~ *“Do this in remembrance of me” (Mk 14:22, Luke 22:19, 1 Cor 11:24)*
- ❖ We receive GRACE
 - ~ What is grace? *“Grace is favor, the **free and undeserved help** that God gave us to **respond to His call** to become children of God, adoptive sons, **partakers of the Divine nature and of Eternal Life**” (CCC 1996)*



What Benefit Do We Obtain From These Graces?

“The mode of Christ’s Presence under the Eucharistic species is unique, raising the Eucharist above all Sacraments. In the most Blessed Sacrament of the Eucharist, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, therefore the whole Christ is truly, really and substantially contained. This presence is called Real”

(CCC 1374 - Council of Trent)

“The other Sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and oriented towards it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch” (CCC 1324)



The Eucharist is the Fulfillment of Many Old Testament Writings

- 1) God chose ordinary bread and wine to be the gift of his total being
- 2) Melchizedek, The High Priest

“Melchizedek, King of Salem, brought out bread and wine. He was Priest of God most High. He blessed Abram with these words; “Blessed be Abram by God the Most High, The Creator of Heaven and earth, and blessed be God the Most High; who delivered your foes into your hands. Then Abram gave him a tenth of everything”

(Gen 14:18-20)



Old Testament Fulfillment continued

3) Jewish Passover - Jesus, The Paschal Lamb

- ~ The Jewish Passover foreshadowed the Eucharist - The bread and wine of the Last Supper
- ~ The Bread of Life - Manna from Heaven - The Original Gift from God in Heaven
- ~ The Institution of the Eucharist is the sealing of the New Covenant (Jer 31:31)
- ~ Jesus Himself drank the 3rd cup at the Last Supper - The Cup of Redemption (Ex 6:6). The 4th cup he drank on the cross (Jn 19:28-30)

“For this is my blood of The Covenant, which will be shed on behalf of many for the forgiveness of sins” (Mt 26:28)



Old Testament Fulfillment continued

- 4) The Manna - Hebrew for “What Is It?” - A bread-like substance that was a supernatural miracle, a gift from God to sustain them

“Then the Lord said to Moses, I am going to rain down bread from Heaven for you. Each day the people are to go out and gather their daily portion. On seeing it, the Israelites asked one another, “What is it?”, for they did not know what it was. But Moses told them: “It is the Bread which the Lord has given you to eat” (Ex 16:4A, 15)



Old Testament Fulfillment continued

- 5) God commands Moses to keep a full omer and place it in a jar before the Lord for all future generations. It is to be placed in the Ark of the Covenant (Holy of Holies)
- 6) Bread of Presence (Shewbread - Bread of Face) - Exodus 25
~God instructed how his table is to be built. Very Holy. The Jewish sanctuary. The Holiest Place contained 3 things (The Ark of the Covenant, The Golden Lampstand (Menorah) and The Bread of Presence)

“On the table you shall always keep the showbread set before me” (Ex 25:30)



Why is the Showbread so Important as the Prefigurement?

- ❖ Showbread was the everlasting Covenant between God and the Israelites. It belonged to the priests as a perpetual offering to the Lord.
- ❖ Three times a year (Feast of the Tabernacles, Passover and Feast of the Weeks), The priest would bring out the Showbread for the people to see. The priest would say, "Behold God's love for you."
- ❖ The Bread demonstrates God's Salvation History of mankind from Judaism to Christianity. The Bread has been God's way of feeding us - both body and soul.



The Prelude - The Multiplication of the Loaves and Fish (Jn 5)

This is the miracle that immediately precedes the Bread of Life Discourse
- Jesus feeds 5,000 men with 5 loaves

The Bread of Life Discourse (Jn 6)

- ~ This is the source of all Eucharistic teaching
- ~ After feeding them by a miracle, they ask for a sign AND reference their ancestors and Manna from Heaven to eat (Jn 6:28-31)
- ~ Jesus responds by saying: *"I am the Bread of Life"* (Jn 6:32-35)
- ~ Jesus says He came down from Heaven - The Jews doubt (Jn 6:38-46)
- ~ Jesus moves the conversation from temporal life to Eternal Life (Jn 6:45-52)

BREAD → HEAVEN → JESUS HIMSELF

- ~ Jesus commands that we eat His flesh 4 times (Jn 6:51, 53, 54, 56)
- ~ Many of His disciples abandon Him over this critical teaching (Jn 6:60, 6:66)



Was Jesus Speaking Literally or Symbolically?

- ❖ The phrase “to eat” is used 15 times in Jn 6
- ❖ There are two meanings or translations from the Greek: Phago and Trogon

Phago

Means “to eat” in general
(v. 5, 23, 26, 31, 49,
50, 51, 52, 53, 58)
This is NOT related to
Jesus Himself



Trogon

Means “to gnaw”
(v. 54, 56, 57, 58)
Jesus uses this Greek
word to describe Himself

- ❖ Jesus wants us to understand He is speaking LITERALLY

*NOTE: The word “trogon” is only used 6 times in the New Testament (4 times in Jn 6).

Catholic Apologetics 101

Protestant Argument #1
- Jesus said “Flesh” but
meant His “Body”

FALSE - “SARX” vs
“SOMA”

The word “soma” is used
often in the Bible but not
here! Jesus was literal

Protestant Argument #2 -
Jesus is speaking
symbolically about His
Flesh (SARX)

FALSE - John 6:63

Jesus is not speaking about
His Flesh, he is talking
about *OUR FLESH*! His
command to eat His Flesh
is for our Eternal Life. Jesus
was literal again.

Protestant Argument #3 -
“This saying is hard” (Jn
6:60, 66) is Jesus speaking
metaphorically

FALSE - If Jesus spoke
metaphorically, NO
disciple would have left
Him! Jesus was literal. He
didn’t say, “Stop, I
misspoke” – He let them
leave.

Need More Scriptural Proof? - The Lord's Prayer

- ❖ The Greek word “Epiousios” - Found only twice in the Bible (Mt 6:11, Lk 11:3)
- ❖ It is a created word - An adjective that modifies the word “Bread” - It is derived from 2 Greek words
- ❖ Give us this day our “Daily” (Epiousios) Bread

Epi = Above or Super

Ousios = Substance

Translation = Supernatural/From Above

- ❖ This word appears nowhere else! Coincidence?
- ❖ Greek word for daily is “Hemera” and is used often in the Bible
- ❖ Didache 8:2 (90-110 AD) - Epiousios is used, not Hemera. Also, in The Douay-Rheims (1582) the word is Supersubstantial Bread - The Bread of Life.

CONCLUSION:

The Prefigurement of John 6 to the Last Supper, Jesus was not speaking of ordinary bread!

In the Lord's Prayer, we pray for the *True Bread of Life*.

The Body, Blood, Soul and Divinity of Jesus Christ Himself.



Jesus Himself Present at Every Catholic Mass

- ❖ “This is my body”, “This is my blood” - Jesus is literally saying this (not symbolic)
- ❖ Jesus is GOD incarnate and the Last Supper is the Passover of the Messiah
- ❖ The Last Supper is in all 4 Gospels and 1 Corinthians 11
- ❖ Jesus Himself is the sacrifice being offered (He is the Priest and Lamb)
- ❖ As the Lamb (Revelation) - He must be consumed (eaten)

Why did Jesus Command “Do this in remembrance of me”?

- ❖ So we Catholics can participate in His Victory over sin and death - The Mass
- ❖ It is NOT a historical remembrance. It is a Present Reality.

**Remember GOD is outside time and space - He is Ever-present.*



What did the Apostles teach? Is it consistent with Jesus' teachings?

St. Paul

- 1) 1 Corinthians 11:23-25 (53-54 AD)
~ "This is my body" - Paul actually wrote "touto mou estin to soma" meaning "This is really my body"
- 2) 1 Corinthians 11:26
~ "For as often as you eat this bread (present) you proclaim the Death of our Lord (past) until He comes again (future)." St. Paul demonstrates God is outside of time and space and we are to partake of the Eucharist often.
- 3) 1 Corinthians 11:27-29
~ St. Paul warns us not to partake unworthily! If the Eucharist is only a symbol, why would St. Paul warn us to perform a self-examination and to not partake, as doing so brings judgement upon oneself?
- 4) It is why the Priest says "The Body of Christ"



The Eucharist - Jesus Himself

St. Paul continued

5) St. Paul makes the connection between the Passover (OT) and the Last Supper (NT).

He is clear that the Eucharist IS the Body and Blood of Jesus (1 Cor 10:15-18)! Please read CCC 1322 - 1419!

CCC 1323

“At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet “in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.”

CCC 1329

“The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem. The Breaking of Bread, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, above all at the Last Supper. It is by this action that his disciples will recognize him after his Resurrection, and it is this expression that the first Christians will use to designate their Eucharistic assemblies; by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.

The Eucharistic assembly (synaxis), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.”

CCC 1386

“Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: “Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea” (“Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed.”). And in the Divine Liturgy of St. John Chrysostom the faithful pray in the same spirit...”

The Book of Acts - Further Proof of What the Early Church Did

- ❖ Luke writes the first-hand account of the early Church
- ❖ Three times he writes about the Breaking of the Bread meaning Christ fully present in the Eucharist

➤ *“They devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread” (Acts 2:42)*

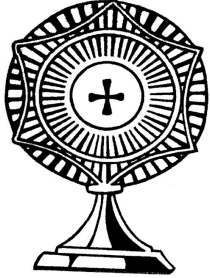
Hence, the first apostolic Christians participated in a sacred rite of a meal that enacted the Breaking of the Bread as Jesus commanded.

➤ *“They devoted themselves to meeting together in the temple area and to breaking bread in their homes” (Acts 2:46)*

➤ *“On the first day of the week when we gathered to break bread, Paul spoke to them because he was going to leave the next day and he kept speaking until midnight” (Acts 20:7)*



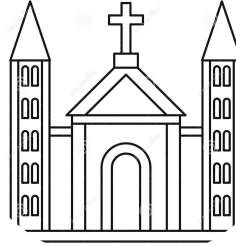
The Eucharist - Jesus Himself



The Mass is Heaven
on earth.



The Book of
Revelation is the
Mass.



The Mass and the
Eucharist are
inseparable.



One can have prayer and worship
services without the Eucharist,
but one cannot participate in the
Mass (The Heavenly Banquet)
without participating in the
Eucharist.

What Did the Church Fathers Say and Teach?

St. Ignatius of Antioch (Disciple of St. John the Apostle)

Christ taught St. John. St. John taught St. Ignatius of Antioch.

He wrote 7 letters to the churches on his way from Antioch to be martyred.
He documented key tenants of the early Church including the Real Presence
of Christ in the Eucharist.



Examples of St. Ignatius' Letters Concerning the Eucharist

❖ Letter to the Romans 7:3

"I have no delight in corruptible food nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life."

❖ Letter to the Smyrnaeans 6:2-7:1

"But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, how opposed they are to the will of God. They have no regard for love; no care for the widow, or the orphan, or the oppressed; of the bond, or of the free; of the hungry, or of the thirsty. They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins and which the Father of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death in the midst of their disputes."



Examples of St. Ignatius' Letters Concerning the Eucharist continued

❖ Letter to the Philadelphians 4

“Take heed, then, to have but one Eucharist. For there is one flesh of Our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with presbytery and deacons, any fellow servants: that so, whatsoever you do, you may do it according to the will of God.”

❖ Letter to the Smyrnaeans 8:1

“You should regard the Eucharist as valid which is celebrated either by a bishop, or by someone he authorizes.”

This is what the Church practiced

from the time of Christ (33 AD) through 107 AD.



St. Justin the Martyr (Martyred 165 AD)

First Apology 65 & 67 (153-155 AD)

- ❖ He writes about how Sunday's Mass begins with prayers and writings by the Apostles and Prophets (OT & NT) - Liturgy of the Word
- ❖ He writes how the Celebrant (President) urges the congregation about the readings (Homily) immediately after Scripture readings
- ❖ He writes about common prayers and admissions of faults (Penitential Acts)
- ❖ He writes about the mingling of a little water with wine, just like today's Mass - Christ's humanity and Divinity



The Administration of the Eucharist

“And this food is called the Eucharist of which no man is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so Living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior having been made Flesh by the Word of God, had both Flesh and Blood for our salvation, so likewise have we been taught that the Food which is blessed by the prayer of His Word, and from which our blood and flesh by Transmutation are nourished, is the Flesh and Blood of that Jesus who was made Flesh. For the Apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, “This do in remembrance of me” (Lk 22:19), This is my Body; and that after in the same manner, having taken the cup and given thanks, He said, ————— “This is my Blood, and gave it to them...”

St. Justin the Martyr (continued)

Apology #65 - The Sacrament of the Eucharist

“The President (Celebrant) -
a Priest or Bishop after
receiving the gifts of the
bread and wine gives praise
and glory...and offers thanks
at considerable length. All
the people then assent by
saying, “Amen”.

St. Irenaeus - Student of Polycarp (Student of St. John)

- ❖ Greek Bishop who wrote the 5 Great Books, “Against Heresies” (180 AD)
- ❖ He wrote the action and when the bread and wine become the Eucharist. This is known today as the The Institution Narrative or Consecration, also known as the Epiclesis - when the Priest invokes the Holy Spirit



“He has declared the cup, a part of creation, to be His own blood, from which He causes our blood to flow. And the bread, a part of creation, He has established as His own body from which He gives increase unto our bodies. When, therefore, the mixed cup (wine and water) and the baked bread receives the Word of God and becomes the Eucharist, The Body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the Gift of God, which is Eternal Life - flesh which is nourished by the Body and Blood of the Lord, and is in fact a member of Him”

(Against Heresies Book 5, verses 2-3)



St. Cyril of Jerusalem (313-386 AD)

- ❖ He emphasized Jerusalem as the pilgrimage site for Christians
- ❖ Wrote also extensively on the Real Presence of Christ in the Eucharist

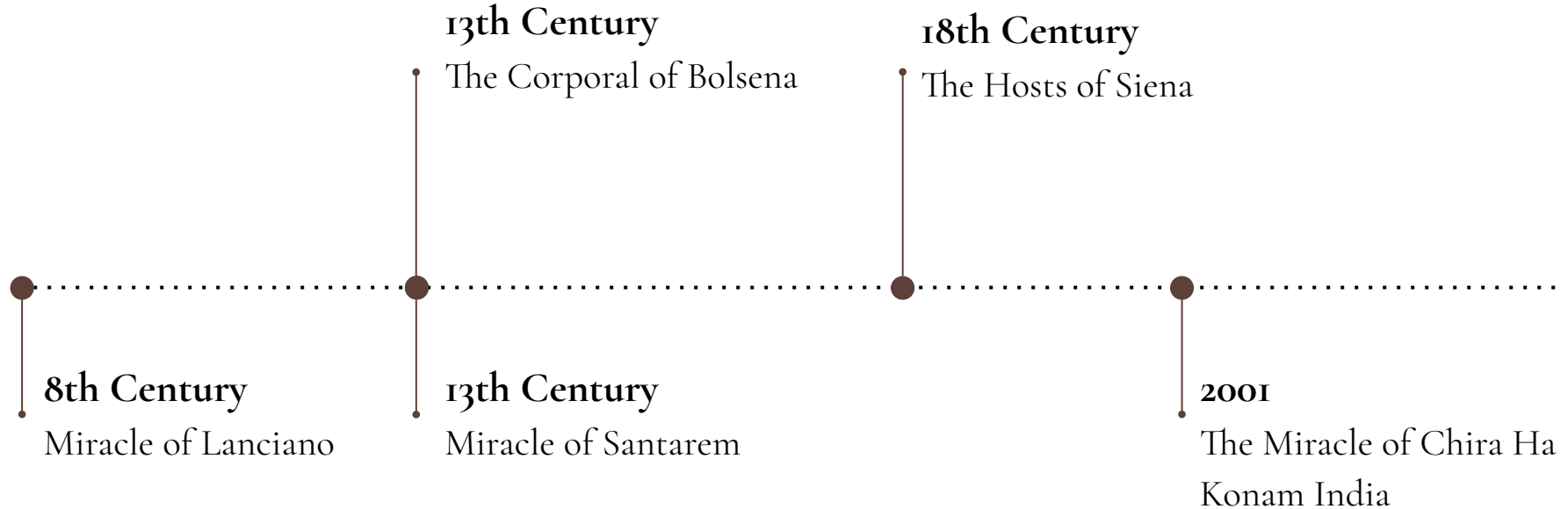


“For as the Bread and Wine of the Eucharist before the invocation of the Holy and Adorable Trinity were simple bread and wine, while after the invocation the bread becomes the Body of Christ and the wine the Blood of Christ” (Catechetical Lecture 19:7 (350 AD))



“Contemplate, therefore, the bread and wine not as bare elements, for they are, according to the Lord’s declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith establish thee. Judge not the matter from taste, but from faith be fully assured without misgiving that thou hast been vouchsafed the Body and Blood of Christ” (Catechetical Lecture 22:6)

Eucharistic Miracles



Eucharistic Miracle



Lanciano, Italy - 8th Century A.D.