

THE EUCHARIST:

The Body and Blood of Jesus Christ

Part Vg:
Evidence--Language
and Miracles



The Mass: Synagogue Service and Last Supper

Catholic Christians celebrate the Eucharist in the liturgical act called **the Mass**. The word Mass comes from the Latin *missa* (“sent”). It was taken from the formula for dismissing the congregation: ***Ite missa est*** (“Go, It (the Eucharist) has been sent forth”) referring to the ancient custom of sending consecrated bread from the bishop’s Mass to the sick and to the other churches.



The Mass contains two parts: the liturgy of the Word and the Liturgy of the Eucharist.

The **Liturgy of the Word** is a copy of the **Jewish synagogue service** of the first century: readings from Scripture followed by responses from the congregation often from the Book of Psalms.



Ruins of the synagogue at Capernaum



The **Liturgy of the Eucharist** is a **reenactment of the Last Supper**. A celebrant does what Christ did: take bread and wine and say the same words Christ said and then share the now consecrated bread and wine with the congregation.

Catholics believe that the bread and wine become the physical Body and Blood of Jesus Christ and remain such until the elements are entirely consumed. The Body and Blood not consumed at one Eucharist are reserved for the next celebration of the Eucharist and venerated as the Body and Blood of Jesus.



Blessed Sacrament Chapel

Eucharistic Benediction



Remembrance: One Sacrifice--Calvary--Continued

Catholic Christians take the word of God seriously and seek to remember Christ in the Last Supper “as often as” possible. And in doing this proclaim the death of the Lord until he comes.

1 Corinthians 11:24-26

“This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, **as often as** you drink it, in remembrance of me.” For **as often as** you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.



Luke 22:19

This is my body, which will be given for you; **do this in memory of me.**



Catholic Christians also believe that there is only one sacrifice, Jesus', but following the command "as often as" to proclaim the death of the Lord, **the sacrifice of Christ is made physically present to every Christian in all places in every age.**

The Eucharist makes the a-temporal a-physical actions of Christ's redeeming action truly present to us always and everywhere.

This is incarnational. Following the word of God, Catholics also know that Christ is not and cannot be re-sacrificed. This has never been the teaching of the Catholic Church.

Hebrews 10:12

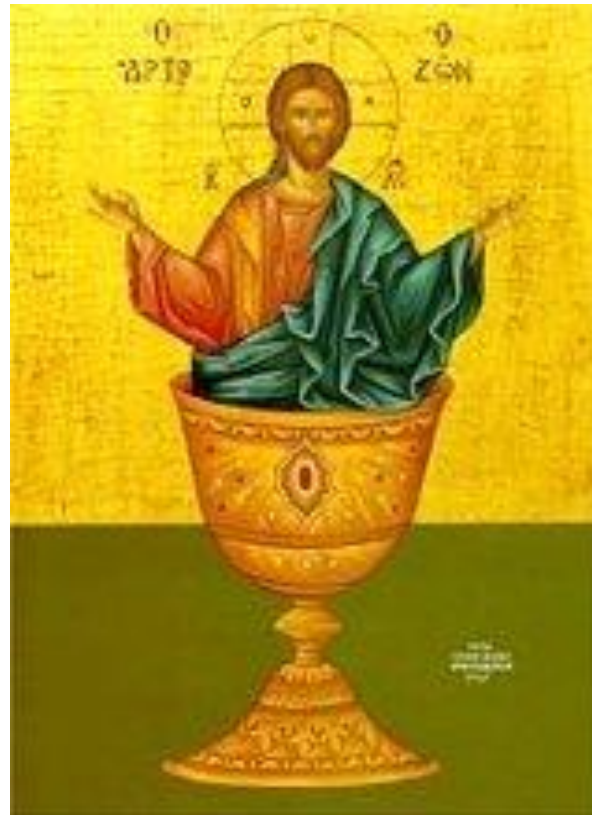
But this one (Jesus) offered **one sacrifice** for sins ...

Hebrews 7:27

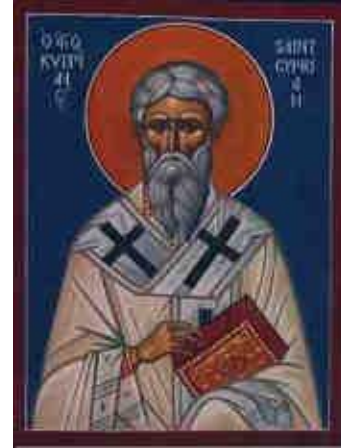
He has no need, as did the high priests, to offer sacrifice day after day, first for his own sins and then for those of the people; **he did that once for all** when he offered himself.

Hebrews 9:25-28

Not that he might offer himself repeatedly ... But now once for all he has appeared at the end of the ages to take away sin by his sacrifice. ... Christ, **offered once** to take away the sins of many ...



The constant faith of the Church from the Apostolic Fathers attests to the fact that the Mass was the one Sacrifice of Calvary made present to the faithful.



Cyprian (Carthage, 200-258), *Letters*, No 63:9 (To Caecilian)

In which portion we find that the cup which the Lord offered was mixed, and that that was wine He called His Blood. Whence it appears that the blood of Christ is not offered if there be no wine in the cup, nor the Lord's sacrifice celebrated with a legitimate consecration unless our oblation and sacrifice respond to His passion.

21 Centuries Timeline

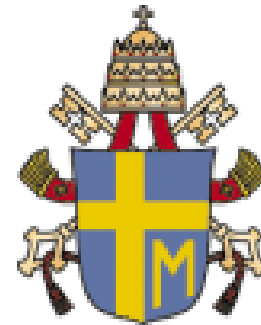
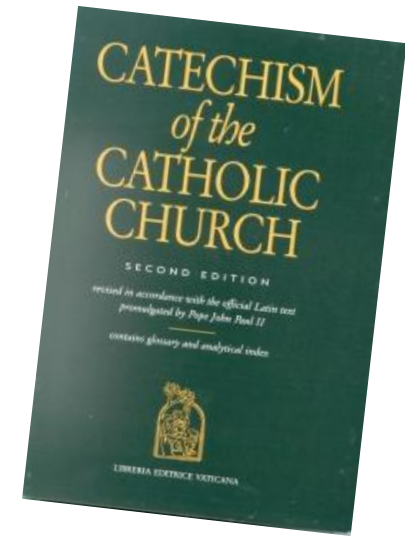


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The 1994 **Catechism of the Catholic Church** makes this statement explicitly.

Catholic Catechism Section 1104

Christian liturgy not only recalls the events that saved us but actualizes them, makes them present. **The Paschal mystery of Christ is celebrated, not repeated.** It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present.



Joannes Paulus II

Catholic Catechism Section 1085

“In the Liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present. During his earthly life Jesus announced his Paschal mystery by his teachings and anticipated it by his actions. When his Hour comes, he lives out the unique event of history which does not pass away: Jesus dies, is buried, rises from the dead, and is seated at the right hand of the Father ‘once for all.’ His Paschal mystery is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is -- all that he did and suffered for all people -- participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection abides and draws everything toward life.”

Transubstantiation

The Catholic Church through history approached her faith life with the clarification of language. That is, she translated the essentials of revealed faith into the vocabulary of living language.

- ✓ To the revealed Word that there is “Father, Son and Holy Spirit” the Church labeled the belief “Trinity.”
- ✓ To the revealed Word that the “Son of God became man” the Church labeled the belief “Incarnation.”
- ✓ To the revealed Word that the “blood of Christ spilled on Calvary saved us” the Church labeled the belief “Redemption.”
- ✓ To the revealed Word that “my flesh is true food, my blood is true drink” the Church labeled the belief “Transubstantiation.”

Transubstantiation reflects Catholic faith in the literalness of the words of the Bible. Jesus (omnipotent God) said: “This is my body; this is my blood.” And again Jesus said: “I am the bread of life;” “My flesh is true food; my blood is true drink;” “He who eats my flesh and drinks my blood ...;” etc.

Catholics take Jesus at His word: the bread *is* his body; the wine *is* his blood.

From the Apostles at the Last Supper until today, the bread and wine of Eucharist looks and feels and tastes like bread and wine in the eating and drinking.

Similar to all of God's Word, **faith is essential**. Faith in what? in the words of Jesus even though the bread does not look, feel, taste like flesh; even though the wine does not look, feel, taste like blood.

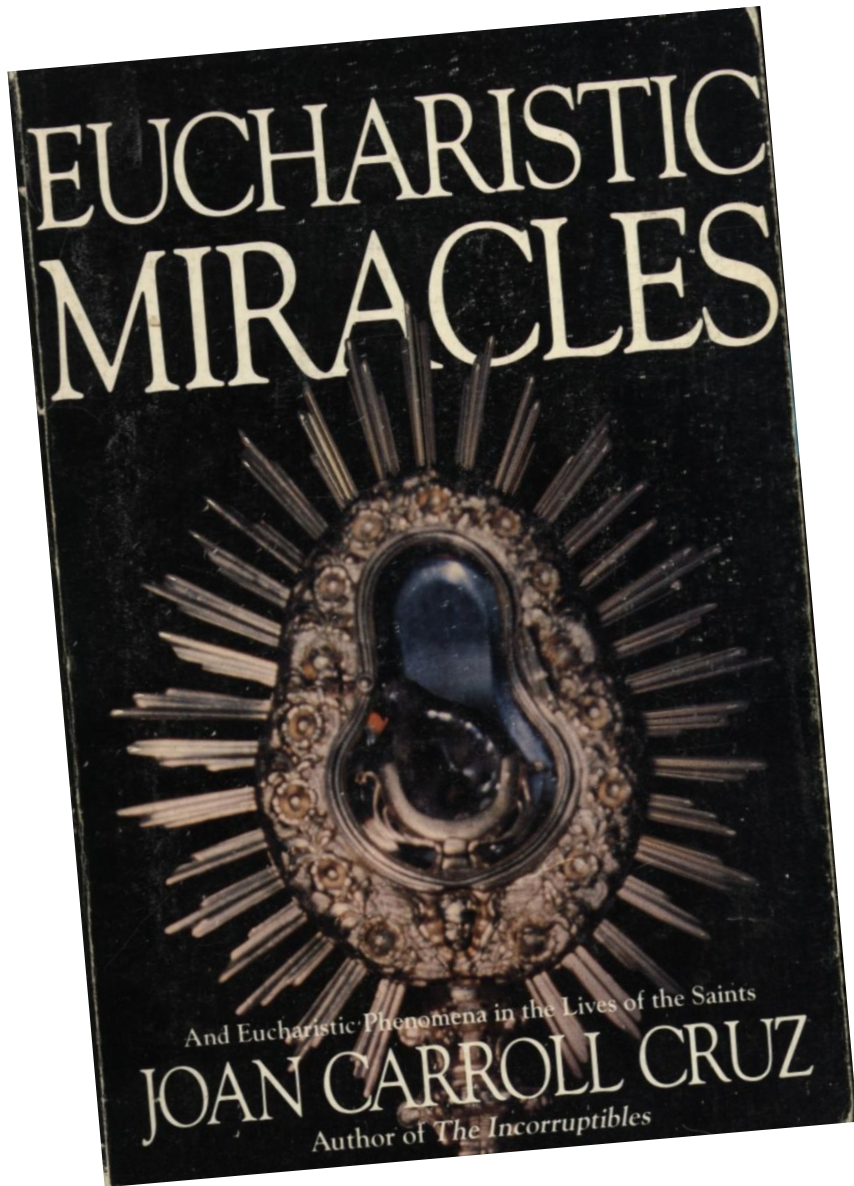
Medieval philosophers and theologians sought simply to label this simple biblical faith: Jesus said that bread is his body and wine is his blood even though it did not appear to change into visible flesh and blood.



Transubstantiation means that the **substance** part of the bread and wine elements changes; bread becomes Jesus' body and wine becomes Jesus' blood; but the **accidental** parts--sight, taste, smell, touch of bread and wine--do not.

Catholics believe that since Jesus said it and He is God, he can do it. They believe! “Transubstantiation” merely labels it.

In everyday life, it is not at all uncommon to believe in things people cannot perceive by the senses: wind, electricity, love, peace, etc. All the more when Jesus says it.



Not the reason
we believe;

but our faith is affirmed.



Lanciano, Italy, 8th Century

A priest has doubts about the Real Presence; however, when he consecrated the Host it transformed into flesh and blood.

This miracle has undergone extensive scientific examination and can only be explained as a miracle. The flesh is actually cardiac tissue which contains arterioles, veins, and nerve fibers.

The blood type as in all other approved Eucharistic miracles is type AB.



Santarem, Portugal, 1246

A host brought to a sorceress started to bleed... Fear overcame her and she went home and put the Host in a trunk, wrapped in her handkerchief and covered with clean linen. During the night she and her husband were awakened by a bright light coming from the trunk which illuminated the room. The wife told her husband of the incident and that the trunk contained a Consecrated Host. Both spent the night on their knees in adoration. A priest was called and took the Host back to the church and sealed it in melted beeswax.

Bagno, Italy 1412 AD

This Eucharistic miracle occurred in the small Italian town of Bagno di Romagna as a priest was celebrating Mass and having great doubts about the True Presence of Our Lord in the Eucharist. After consecrating the wine, he looked into the chalice and was shocked to see wine turned to blood. It began to bubble out of the chalice and onto the corporal. Shaken by the event, the priest prayed for forgiveness.

He eventually was given the title Venerable because of the pious life he led after the miracle. In 1958 an investigation confirmed the corporal contained human blood and still retained properties of blood nearly 600 years later.



Sienna, Italy, August 17, 1730

Consecrated Hosts remain perfectly preserved for over 250 years. Rigorous scientific experiments have not been able to explain this phenomena.



Betania, Venezuela 1991



This miracle occurred during Mass in Betania, Venezuela, on the feast of the Immaculate Conception in 1991. A Consecrated Host, truly the flesh of Our Lord, began to bleed. A subsequent medical team concluded that the material extruded from the Host was blood of human origin. The local bishop declared it a sign of transubstantiation saying, “God is trying to manifest to us that our faith in the consecrated Host is authentic.”

Mercy Sunday, April 10, 1994, Yardville, New Jersey

Father Robert J. Rooney was celebrating morning Mass. As he elevated the Host and spoke the words of consecration, red substance flowed out of the Eucharist; this anomaly is easily seen in three of the four quadrants of the consecrated Eucharist. The altar boys and the reader also saw this event and commented on the “strange” color of the Host.



Pentecost, June 11, 2000, Rome Italy

While Bishop Claudio Gatti was celebrating Mass in the Church of the Mother of the Eucharist, blood began to come out from the host. During the breaking of the bread, the blood kept on dropping before the eyes of the present people. The bishop had to consume the blood-stained Host. He said that he had the sweet taste of Jesus blood and felt a strong heat and an intense scent that invaded his stomach.



An Incomplete Listing of Some Eucharistic Miracles throughout History

- 700, Lanciano, Italy.
- 1153, Blaine, France.
- 1171, March 28, Ferraro, Italy.
- 1194, Augsburg, Germany.
- 1200s early, St Anthony of Padua
- 1225-1247, Santarem, Portugal.
- 1228, Altari, Italy.
- 1230, December 30, Florence, Italy.
- 1239, Daroca, Spain.
- 1252, Assisi, Italy, St Clare.
- 1263, Bolsena and Orvieto, Italy. Peter of Prague.
- 1273, Offida, Italy.
- 1280, Slavonice, Czechoslovakia.
- 1290, Paris, France.
- 1294, Venice, Italy.
- 1300, Cebrero, Spain.

1300, Aninon, Spain.
1300s, Cascia, Italy.
1317, Viversel, Belgium.
1330, Walldurn, Germany.
1331, March 31, Blanot, France.
1333, Feast of Ascension, Bologna, Italy, 12 year old
Bl. Imelda Lambertini.
1345, March 15, Amsterdam, Netherlands.
1345, Krakow, Poland.
1356, April 25, Macereta, Italy.
1369, October 4, Brussels, Belgium.
1372, Siena, Italy, St Catherine.
1374, Middleburg, Netherlands.
1379, Boxtel, Holland.
1384, Holy Thursday, Seefeld, Austria.
1405, Ittre, Belgium, Bois Seigneur Isaac.
1412, Bagno Di Romagna, Italy.
1417, Regensburg-Deggendorf-Erding, Germany.

1427, Zaragoza, Spain.

1433, Dijon, France.

1433, Avignon, France.

1447, Ettiswill, Switzerland.

1450s? Langenwiese, Poland-Czechoslovakia area.

1453, Turin, Italy.

1472, Volterra, Italy.

1601, La Viluena, Spain.

1730, Siena, Italy.

Etc.

End of
Eucharistic Evidences, Part Vg

Go to
Sacrament, Sick and Dying, Part Vh