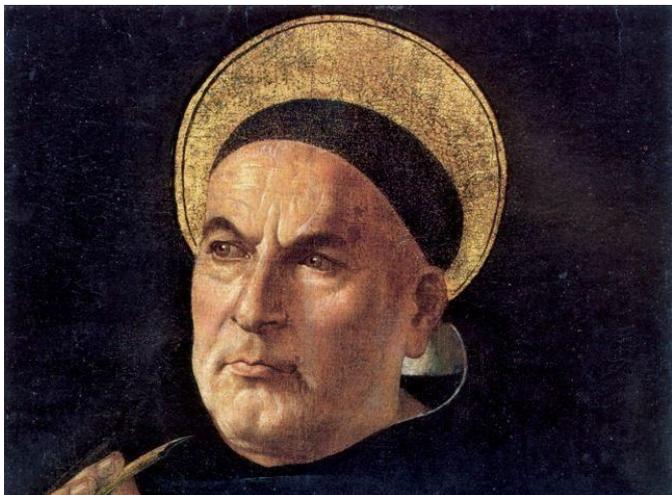


The Eucharist

How We Know It's Jesus, and How It Actually Works



John 6:30-69

- Repetition
- No Corrections
- Not Figurative

As Fr. John A. O'Brien explains, "The phrase 'to eat the flesh and drink the blood,' when used figuratively among the Jews, as among the Arabs of today, meant to inflict upon a person some serious injury, especially by calumny or by false accusation. To interpret the phrase figuratively then would be to make our Lord promise life everlasting to the culprit for slandering and hating him, which would reduce the whole passage to utter nonsense" (O'Brien, *The Faith of Millions*, 215). For an example of this use, see Micah 3:3.

- The word for “eat” is graphic, not metaphorical

The Greek language uses nine different words that are translated “to eat” in the New Testament. In John 6:49-58, two of these words have a very distinct difference in translation.

One very common Greek word is **phago**, and it means “to eat, devour, consume.” That word is used in John 6:49-53, and 58. The word **trogo** means “to gnaw, to chew,” and it stresses the slow process. It is used nowhere else in the New Testament, except in John 6:54, and 56-58.

In verse 58, Jesus said, “your fathers did **eat (phago)** manna, and he that **eats (trogo)** of this bread shall live forever.” When the Jews **ate (phago)** manna, it was to satisfy a carnal appetite, but the verb **trogo** means “to feed upon.” In these verses, **phago** is always in the tense that indicates a one-time action, usually in the past. **Trogo** is always in the present tense, indicating a continual ongoing action.

St. Paul Confirms This Interpretation

- 1 Cor. 10:16-17
- 1 Cor. 11:23-30

The Church Fathers Confirm This Interpretation

- Ignatius of Antioch, Justin Martyr, Origen, Cyril of Jerusalem, and many others

Christ's Words of Institution

- Matt. 26:26-27 In light of all we've learned, it's clear that Christ was speaking literally.

How Does the Eucharist “Work?”

Metaphysical Pairs:

- Matter and Form
- Essence and Esse
- Substance and Accidents

Quantity, Quality, Relation, Location, Time,
Position, Possession, Action, Passion

- Substantial Forms, Accidental Forms

The Eucharist

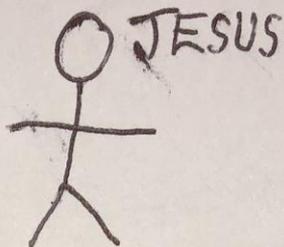
Host

substantial form = soul of
Jesus

matter = matter of
Jesus

(These bread molecules have
now become Jesus molecules,
precisely because the soul of
Jesus is now informing them)

accidental forms = round,
white,
small,
tastes like bread



substantial form = soul of Jesus

matter = matter of Jesus

accidental forms = 5'11",
brown hair,
etc.

Christ is just as present in the
Eucharist as He is in Heaven. This is
the Real Presence!

The One True Church

How do we know that Christ founded a Church?

- Matt. 16:18-19 “And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.”
- Matt. 18:15-18 “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

The One True Church

- Matt. 5:14-16 “You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.”
- Acts 9:31 “The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the Holy Spirit it grew in numbers.”

The One True Church

- Acts 15:28-29 “It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.”

The One True Church

How do we know that Christ intended there to be only one Church?

- 1 Cor. 12:12-13, 28-30 “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit... Now you are Christ’s body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues.”

The One True Church

- 1 Cor. 10:16-17 “The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.”
- 1 Cor. 1:10 “I appeal to you, brethren, by the name of the Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment.”

The One True Church

- John 17:20-21 “Father, I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they may also be in us, so that the world may believe that you have sent me.”
- Rom. 16:17-18 “I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them. For such persons do not serve our Lord Christ but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded.”

The One True Church

- 1 Tim. 6:3-5 “Whoever teaches something different and does not agree with the sound words of our Lord Jesus Christ and the religious teaching is conceited, understanding nothing, and has a morbid disposition for arguments and verbal disputes. From these come envy, rivalry, insults, evil suspicions, and mutual friction among people with corrupted minds, who are deprived of the truth, supposing religion to be a means of gain.”

The One True Church

- Eph. 4:1-6 “I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the Spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.”

The One True Church

- Phil. 1:27-29 “Conduct yourselves in a way worthy of the gospel of Christ, so that, whether I come and see you or am absent, I may hear news of you, that you are standing firm in one spirit, with one mind struggling together for the faith of the gospel, not intimidated in any way by your opponents. This is proof to them of destruction, but of your salvation. And this is God’s doing. For to you has been granted, for the sake of Christ, not only to believe in him but also to suffer for him.

The Papacy

How do we know that Christ wanted the Church to be headed by a Pope?

- The New Testament shows that Peter had primacy and central importance in the Church. He is mentioned by name 195 times. John, the second most frequently mentioned apostle, is mentioned only 29 times.
- Sometimes Scripture speaks simply of “Simon Peter and the rest of the Apostles” or “Peter and his companions” (Luke 9:32; Mark 16:7; Acts 2:37), showing that he had a special role which represented the entire group of Apostles.

The Papacy

- Often Scripture shows Simon Peter as spokesman for the apostolic college, as if he were the voice of the Church:
- Luke 8:45 Jesus then asked, “Who touched me?” While all were denying it, Peter said, “Master, the crowds are pushing and pressing in upon you.”
- Luke 12:41 (after parable of vigilant servants) Then Peter said, “Lord, is this parable meant for us or for everyone?”
- John 6:67-69 Jesus then said to the Twelve, “Do you also want to leave?” Simon Peter answered him, “Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God.”

The Papacy

- Matt. 16:13-20 Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do men say that the Son of Man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

The Papacy

- Mark 16:7 the angels tell the women, “go, tell his disciples and Peter” about the Resurrection.
- John 20:1-8 John lets Peter enter the tomb first.
- Luke 24:33-35 the risen Christ appears to Peter first among the Apostles.
- Acts 1:15-26 Peter leads the Apostles in selecting a replacement for Judas.
- Acts 2:14-41 Peter’s sermon at Pentecost, after which 3,000 were baptized.
- Acts 3:1-26 Peter’s miracle, Peter’s sermon
- Acts 10:1 through 11:18 Peter receives a special revelation from God.
- Acts 15:1-29 The Council of Jerusalem

Papal Infallibility

- First let's clarify that the Church itself is infallible, based on Christ's promise of the Holy Spirit, who "will guide you to all truth." (John 16:13).
- Infallibility belongs to the Extraordinary Magisterium (Ecumenical Councils) and to the Ordinary Magisterium (bishops in communion with each other and the Pope, or the Pope by himself confirming what has always been taught).
- Infallibility only applies to authoritative teachings on faith and morals, proposed as something to be held definitively by the faithful.
- Papal Infallibility in its strictest sense falls under the Extraordinary Magisterium.

Papal Infallibility

- handout
- clarifications:
 1. Infallible pronouncements by Popes or Councils happen only when doctrines have been called into question.
 2. Infallibility is not the same as impeccability, and still applied to the bad Popes, of whom there have been relatively few (6 out of 266).
 - Pope Stephen VI (896–897)
 - Pope John XII (955–964)
 - Pope Benedict IX (1032–1044, 1045, 1047–1048)
 - Pope Urban VI (1378–1389)
 - Pope Alexander VI (1492–1503)
 - Pope Leo X (1513–1521)

Apostolic Succession

How do we know that the Holy Spirit inspired the Apostles to name successors?

- Acts 1:15-22 In those days, Peter stood up among the brethren (the company of persons was in all about a hundred and twenty) and said, “Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. For he was numbered among us, and was allotted his share in this ministry . . . For it is written in the book of Psalms, “Let his habitation become desolate, and let there be no one to live in it”; and “His office let another take.” So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us,

Apostolic Succession

beginning from the baptism of John until the day when he was taken up from us – one of these men must become with us a witness to his resurrection.”

- 1 Thes. 2:4-7 “But as we were judged worthy by God to be entrusted with the Gospel, that is how we speak, not as trying to please human beings, but rather God, who judges our hearts. Nor indeed did we ever appear with flattering speech, as you know, or with a pretext for greed – God is witness – nor did we seek praise from human beings, either from you or from others, although we were able to impose our weight as apostles of Christ.” (The “we” refers to Paul, Silvanus, and Timothy. Barnabas and Titus were also bishops/apostles.)

Apostolic Succession

- 2 Tim. 1:6 For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands.
- 1 Tim. 3:1-8 This saying is trustworthy: whoever aspires to the office of bishop desires a noble task.
- Conclusion: the original 12 apostles ordained bishops to succeed them.