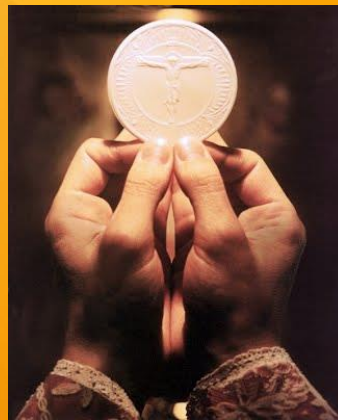


Roman Catholicism Eucharist



Oikos Apologetic Series

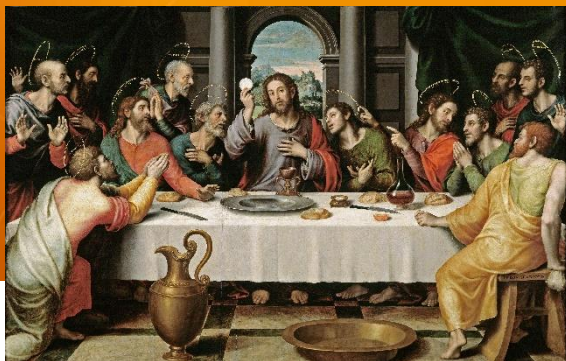
By Owen Daniels

Eucharist – The Central Passage

John 6:48-58 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh."

52 The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?"

53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. 55 For my flesh is true food, and my blood is true drink. 56 Whoever feeds on my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. 58 This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever."



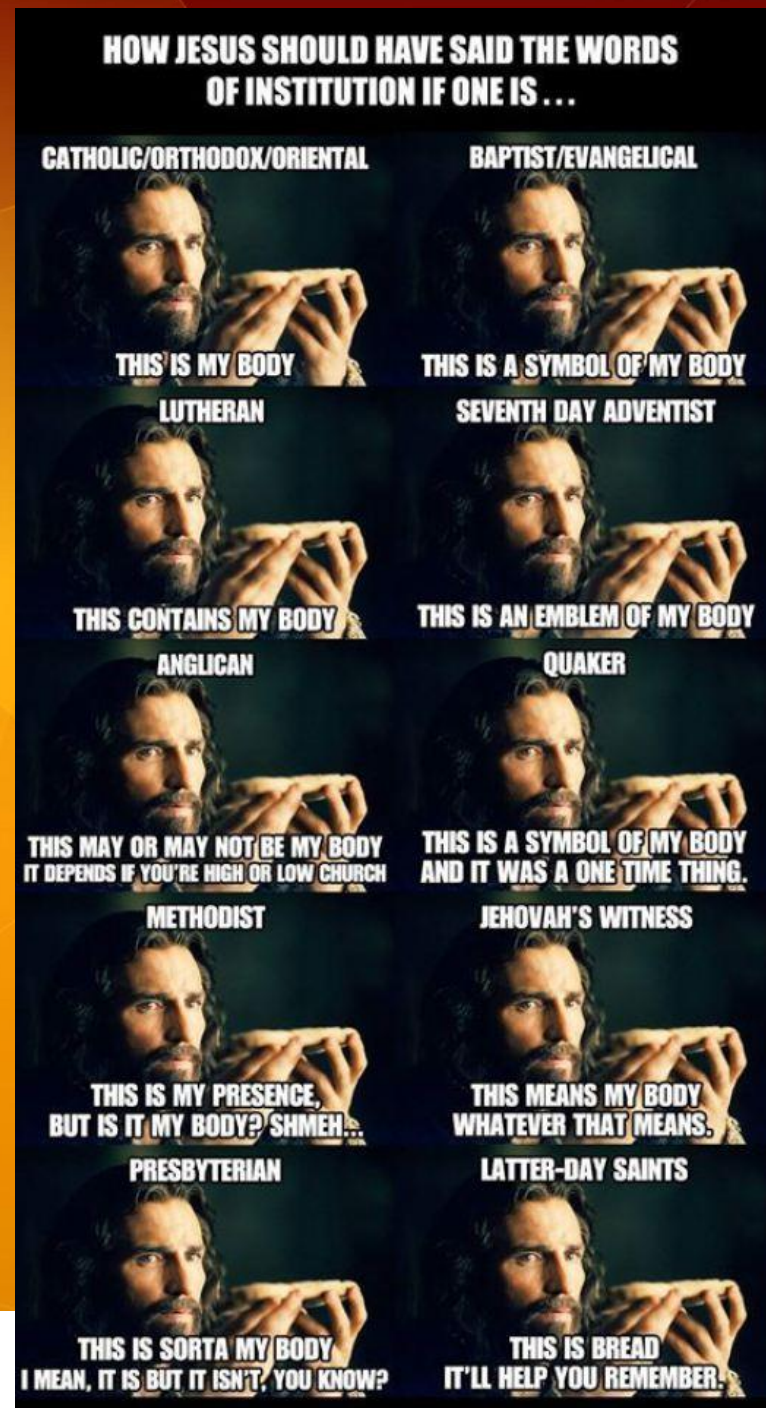
Eucharist – Three Major Views

Catholic Church – Transubstantiation - the elements of bread and wine are changed in substance into Christ's body and blood.

Lutheran Church – Consubstantiation - the bread and the wine do not actually become the body and blood of Jesus Christ, but that the true body and blood of Christ are present “in, with, and under” the elements.

Memorial Churches - The bread and wine are symbols that help believers remember the body that was broken and the blood that was shed by Christ for their sins. Still other churches administer the Lord's Supper with a belief in the spiritual presence of Jesus Christ. The bread and wine are still symbols, but not empty symbols. Although the elements do not become the body and blood of Christ, they are a sign that Christ himself is really present.

Different Perspectives

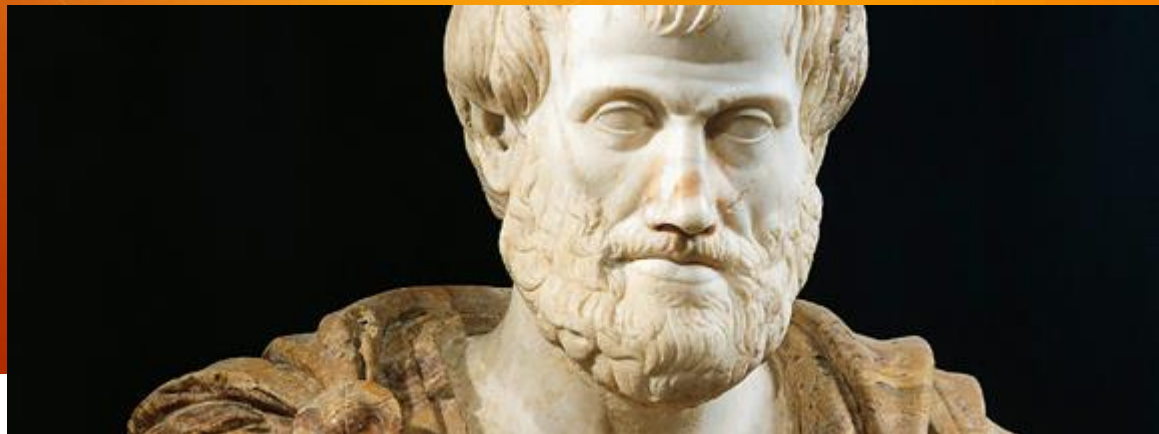


Eucharist – Aristotle's Influence 384-322 B.C.

Substance – Refers to the essence or nature of a thing.

Accidents – The characteristics of a thing that can be perceived by the senses – taste, smell, texture, sound, appearance.

Aristotle believed that there was an ideal thing behind the existence of everything that we could actually see. Everything that we can sense is not as real as those ideal things of which the things that we can sense are only a shadow.



Eucharist – Church Fathers

- Didache - “On the Lord’s own day gather together and break bread and give thanks, having first confessed your sins so that your sacrifice may be pure.
- Ireneaus - “For as the bread, which is produced from the earth, when it receives the invocation from God, is no longer common bread, but the Eucharist, it consists of two realities, earthly and heavenly...”
- Cyprian – “...the Lord’s passion is the sacrifice which we offer.” “...“has first offered himself a sacrifice to the Father, and he has commanded this to be done in commemoration of himself.”
- Justin Martyr – “We do not receive these as common bread and common drink. 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 we have 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.” “...the celebration of which our Lord Jesus Christ prescribed, in remembrance of the suffering which he endured on behalf of those who are purified in soul from all iniquity.”
- Ignatius – “...“the medicine of immortality, the antidote we take in order not to die but to live forever in Jesus Christ.”
- Augustine - Augustine’s notion of *ex opere operato* meant that grace is communicated through the sacrament regardless of who gives it and who receives it, because Christ is truly present.

Eucharist – Ratramnus and Radbert 835-868

- Ratramnus - Monk of the monastery of Corbie (circa 835 A.D.)
- Requested by King Charles the Bald to write a tract against his superior by the name of Radbert.
- Answered two questions – 1. Whether the consecrated elements are literally the blood and body of Christ or whether they were only called such in a sacramental manner (in mysterio). 2. Whether the eucharist body is identical with the historical body which died and rose again.
- Conclusion – 1. He concluded that the elements remain in reality as well as for the sensual perception what they were before the consecration, and that they are the body and blood of Christ only in a spiritual sense to the faith of believers.
- He calls the consecrated bread and wine figures and pledges of the body and blood of Christ. They are visible tokens....
- Appealed to John 6:63 and followed in the steps of Augustine (Spirit gives life...).
- Unbelievers cannot receive Christ due to spiritual wall.
- Ratramnus regarded the sacrifice of the mass not as an actual (though unbloody) repetition, but only as a commemorative celebration of Christ's sacrifice whereby Christians are assured of their redemption.
- Radbertus was canonized - Celebrated since 1073, on the 26th of April.
- Ratramnus' book was twice condemned in the Berengar controversy (1050 and 1059), and put in the Tridentine Index of prohibited books (along with the Bible).

Eucharist – Berengar Controversy 1050

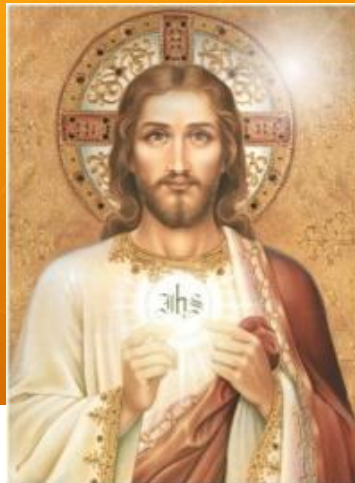
- Berengar (c. 1000-1088) - Director of the cathedral school in Tours highly esteemed as a man of rare learning and piety.
- Studied Bible and early Church fathers - Concluded that Radbertus's theology was a vulgar superstition contrary to the Scriptures, to the fathers, and to reason.
- Letter to Lanfranc of Bec, his former fellow-student (1049) – Shocked he would agree with Radbertus. Siding with Radbertus was heretical; this showed an ignorance of Scripture and involved a condemnation of Ambrose, Jerome, and Augustine...
- Condemned by Pope Leo IX. in April, 1050.
- Latern Council 1059 (Nicholas II) – Insisted on a “sensuous participation” where Jesus was literally “masticated”.
- He spoke of Pope Leo IX. and Nicolas II. in language as severe as Luther used five centuries later.
- Lateran Council in February, 1079 - “...and because God in punishment for my sins did not give me a steadfast heart, I threw myself on the ground and confessed with impious voice that I had erred, fearing the pope would instantly pronounce against me the sentence of excommunication, and that, as a necessary consequence, the populace would hurry me to the worst of deaths.”

Schaff, Philip (2014-01-12). History of the Christian Church - From The 1st To The 20th Century (All 8 Volumes) (Kindle Locations 58589-58604). www.DelmarvaPublications.com. Kindle Edition.

Eucharist – Fourth Lateran Council ¹²¹⁵

Dogmatic definition of transubstantiation by the Fourth Lateran Council, 1215.

“There is one Universal Church of the faithful, outside of which there is absolutely no salvation. In which there is the same priest and sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the forms of bread and wine; the bread being changed (transsubstantiatio) by divine power into the body, and the wine into the blood, so that to realize the mystery of unity we may receive of Him what He has received of us. And this sacrament no one can effect except the priest who has been duly ordained in accordance with the keys of the Church, which Jesus Christ Himself gave to the Apostles and their successors.”



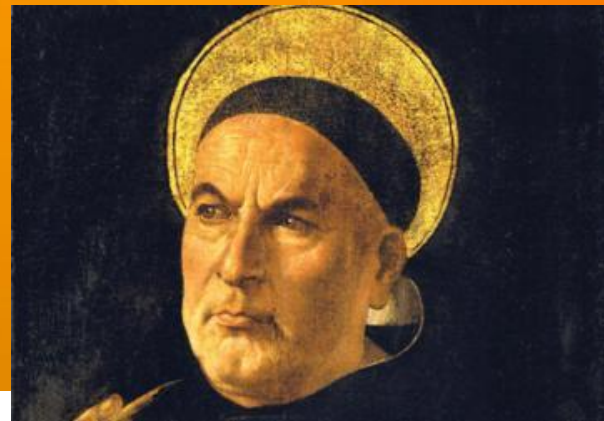
Eucharist – Thomas Aquinas 1225-1274

Thomas Aquinas - “Lauda Sion Salvatorem,” hymn for the Corpus Christi Festival:

“Hear what holy Church maintaineth, That the bread its substance changeth
Into Flesh, the wine to Blood. Doth it pass thy comprehending? Faith, the law
of sight transcending, Leaps to things not understood.

Here, in outward signs, are hidden Priceless things, to sense forbidden; Signs,
not things, are all we see: Flesh from bread, and Blood from wine: Yet is Christ,
in either sign, All entire, confess’d to be.

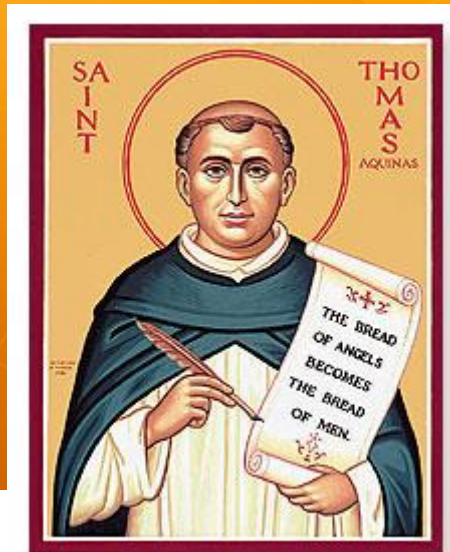
They, too, who of Him partake, Sever not, nor rend, nor break, But entire, their
Lord receive. Whether one or thousands
Lord receive. Whether one or thousands eat, All receive the self-same meat,
Nor the less for others leave.



Eucharist – Thomas Aquinas 1225-1274

Thomas' thoughts with Aristotle's phrases:

“God is infinite act; thus, his action extends to the whole nature of being. Therefore, he can work not only formal conversion, so that diverse forms succeed each other in the same subject; but also the change of being itself, so that the whole substance of one thing be changed into the whole substance of another. And this is done by divine power in this sacrament. For the whole substance of the bread is changed into the whole substance of Christ's body, and the whole substance of the wine into the whole substance of Christ's blood. Thus, this is not a formal, but a substantial conversion; nor is it a kind of natural movement. Rather, with a name of its own, it can be called transubstantiation.”



Eucharist – John Wycliffe 1331-1384

- Attacked transubstantiation with fury. Able to do so with protection from King.
- Reasons for his rejection of transubstantiation.
 1. Lack of a biblical and rational foundation for the idea.
 2. No support from church history.
 3. Defeated by the recognition of the senses and human judgment that the bread is bread before being consecrated and remains bread after it is consecrated.
 4. Disastrous consequences of belief in transubstantiation - Idolatry
 - People's worship of the consecrated bread
 - The absolute power claimed by the priests to transform the bread into the body of Christ. 7

Allison, Gregg (2011-04-19). Historical Theology: An Introduction to Christian Doctrine (p. 646). Zondervan. Kindle Edition.



Eucharist – Luther 1483-1546

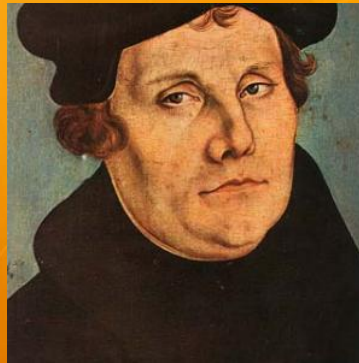
- Luther's first Mass – Huge embarrassment to family – *Mysterium Tremendum*.
- Later denied miraculous change of the substance of the elements.
- Maintained the co-existence of the body and blood in, with, and under bread and wine, both being real, the one invisible and the other visible.
- “On the Babylonian Captivity of the Church”
 - “Christians are at liberty, without peril to their salvation, to imagine, think, or believe in either of the two ways, since here there is no necessity of faith.” ... “I will not listen to those, or make the slightest account of them, who will cry out that this doctrine is Wiclifite, Hussite, heretical, and opposed to the decisions of the Church.”
 - The Scripture does not say that the elements are transubstantiated: Paul calls them real bread and real wine, just as the cup was real. Moreover, Christ speaks (figuratively), “This cup is the new covenant in my blood,” meaning his blood contained in the cup.
 - Transubstantiation is a scholastic or Aristotelian figment of the twelfth century. “Why should Christ not be able to include his body within the substance of bread, as well as within the accidents? Fire and iron, two different substances, are so mingled in red-hot iron, that in every part of it are both fire and iron. Why may not the glorious body of Christ much more be in every part of the substance of the bread?”



Eucharist – Luther 1483-1546

- “It is a gift of God to man, not a gift of man to God. It is, like baptism, to be received, and not to be given. The Romanists have changed it into a good work of man and an opus operatum, by which they imagine to please God; and have surrounded it with so many prayers, signs, vestments, gestures, and ceremonies, that the original meaning is obscured.”
- “They make God no longer the bestower of good gifts on us, but the receiver of ours. Alas for such impiety!”
- He also objects to the use of the Latin language in the mass, and demands the vernacular.

Schaff, Philip (2014-01-12). History of the Christian Church - From The 1st To The 20th Century (All 8 Volumes) (Kindle Locations 91539-91549). www.DelmarvaPublications.com. Kindle Edition.



Eucharist – Huldrych Zwingli 1484-1531

- Dissented from the Roman Catholic idea of transubstantiation, offering several arguments against it.
 1. Relying on Augustine, Zwingli noted that Christ's body is located at the right hand of God the Father: "The body of Christ has to be in some particular place in heaven by reason of its character as a true body."
 2. Seeing that the body of Christ rose from the dead, it is necessarily in one place. The body of Christ is not in several places at one and the same time any more than our bodies are."
 3. In particular, "According to its proper essence, the body of Christ is truly and naturally seated at the right hand of the Father. It cannot therefore be present in this way in the Supper."

Allison, Gregg (2011-04-19). Historical Theology: An Introduction to Christian Doctrine (p. 650). Zondervan. Kindle Edition.



Eucharist – Huldrych Zwingli 1484-1531

- Luther did not like Zwingli's formulation at all!
- Marburg Colloquy (October 1529)- Luther wrote with chalk on the table the words, "This is my body," – "Hoc est corpus meum". When Zwingli argued that the passage had to be understood as a metaphor (as in "I am the vine" and "I am the bread of life"), Luther countered that any metaphorical interpretation had to be proven, not assumed, and that the burden of proof must fall on those who prefer the nonliteral rendering.

Allison, Gregg (2011-04-19). Historical Theology: An Introduction to Christian Doctrine (p. 650). Zondervan. Kindle Edition.



Eucharist – Council of Trent

1545-1563

- CHAPTER IV. - On Transubstantiation.
- And because that Christ, our Redeemer, declared that which He offered under the species of bread to be truly His own body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation.
- CHAPTER V. - On the cult and veneration to be shown to this most holy Sacrament.
- Wherefore, there is no room left for doubt, that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria, which is due to the true God, to this most holy sacrament. For not therefore is it the less to be adored on this account, that it was instituted by Christ, the Lord, in order to be received: for we believe that same God to be present therein, of whom the eternal Father, when introducing him into the world, says; And let all the angels of God adore him; whom the Magi falling down, adored; who, in fine, as the Scripture testifies, was adored by the apostles in Galilee.

Eucharist – Council of Trent

1545-1563

- **CANON I.**-If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema.
- **CANON II.**-If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood-the species Only of the bread and wine remaining-which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema.
- **CANON III.**-If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema.




<https://history.hanover.edu/texts/trent/ct13.html>

Eucharist – Today

The Day Lincoln Was Shot x Eucharistic Adoration - St. x

← → ↻ sfatx.org/catholic-life/eucharistic-adoration/ ☆ ≡



Catholic Life


- MASS & CONFESSION TIMES
- [EUCCHARISTIC ADORATION](#)
- FUNERALS
- MASS INTENTION REQUEST
- SACRAMENTAL RECORDS REQUEST

- BAPTISM
- HOLY EUCHARIST
- CONFIRMATION

- RECONCILIATION
- ANointing OF THE SICK

EUCCHARISTIC ADORATION

For 2000 years, Catholics have believed Jesus to be truly present in the most Holy Eucharist, just as He taught His disciples in John 6. We believe that at each celebration of the Mass, bread and wine are truly transformed into the Body and Blood of Jesus Christ. Therefore, Jesus comes to be present with us not only spiritually, but physically. In the Eucharist, Jesus is just as present with us in the disguise of bread and wine as He was in the disguise of a man 2000 years ago when He walked the earth. Therefore, if Jesus is truly present (body, blood, soul, & divinity) in the most Holy Eucharist, then we can gaze upon Jesus and worship Him in His physical presence. Therefore, we are blessed with the awesome opportunity to worship Jesus through Adoration of the Blessed Sacrament, or most Holy Eucharist. In Eucharistic Adoration, the Eucharistic Host (the Body of Jesus) is placed in a gold monstrance to be adored (see picture above). Adoration is open to anyone. Please maintain a disposition of silence and reverence in the chapel.



Aristotle.jpg Last_Supper.jpg Transubstantiation_....jpg Why_Would_Priests_....jpg Eucharist.jpg

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Eucharist – Today

Gluten free bread?

In the "Norms for Use of Low-Gluten Bread and *Mustum* " (August 22, 1994) the Congregation for the Doctrine of the Faith declared that gluten-free hosts are "invalid matter for the celebration of the Eucharist"; however, "low-gluten hosts are valid matter, provided that they contain the amount of gluten sufficient to obtain the confection of bread, that there is no addition of foreign materials and that the procedure for making such hosts is not such as to alter the nature of the substance of the bread."

<http://www.catholic.com/magazine/articles/why-wheat-bread>

Sorry Celiac diseased folk!

Eucharist – Today

And the juice?

The *New Commentary on the Code of Canon Law* asserts: "Canonists and theologians have commonly held that *mustum*, or the unfermented juice of ripe grapes, is valid matter for the Eucharist but is gravely illicit except in necessity." When is it necessary and therefore licit (or allowed)? The CDF document ... stipulates that "the permission to use *mustum* can be granted by ordinaries to priests affected by alcoholism or other conditions which prevent the ingestion of even the smallest quantity of alcohol, after presentation of a medical certificate" (II:B)....

Lastly, according to *Norms for Use of Low-Gluten Bread and Mustum*: "Given the centrality of the celebration of the Eucharist in the life of the priest, candidates for the priesthood who are affected by celiac disease or suffer from alcoholism or similar conditions may not be admitted to holy orders" (III:D). Thus, the above dispensation applies only to a man who has already been ordained and subsequently exhibits symptoms of allergies or alcoholism. This stringent demand shows how seriously Catholic teaching takes the very specific materials required for both valid and licit use in the sacraments.

Eucharist – Today

Throwing Away the Consecrated Species?

It's one thing to pour *water* into the sacrarium, even if that water has been used to *dissolve* the consecrated species. In that case, the appearances of bread and wine no longer remain, and so the Real Presence does not remain, either. It is another thing entirely to use it to throw away the consecrated species themselves.

According to the Code of Canon Law,

Canon 1367 A person who throws away the consecrated species or who takes them or retains them for a sacrilegious purpose incurs an automatic (*latae sententiae*) excommunication reserved to the Apostolic See; if a cleric, he can be punished with another penalty including dismissal from the clerical state.

<http://www.catholic.com/blog/jimmy-akin/can-you-pour-out-the-precious-blood>

Eucharist – Today

Section 107 of Redemptionis Sacramentum

Furthermore all will remember that once the distribution of Holy Communion during the celebration of Mass has been completed, the prescriptions of the Roman Missal are to be observed, and in particular, whatever may remain of the Blood of Christ must be entirely and immediately consumed by the Priest or by another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the Priest at the altar or carried to the place for the reservation of the Eucharist.

<http://www.catholic.com/blog/jimmy-akin/can-you-pour-out-the-precious-blood>

Eucharist – Today

The Execution of the Eucharist

He has to make the sign of the cross 16 times. He has to turn toward the congregation 6 times, lift his eyes to heaven 11 times, kiss the altar 8 times, fold his hands 4 times, strike his breasts 10 times, bow his head 21 times, genuflect 8 times, bow his shoulder 7 times, bless the altar with the sign of the cross 30 times, lay his hands flat on the altar 29 times, pray secretly 11 times, pray aloud 13 times, take the bread and wine and turn it into the body and blood of Christ, cover and uncover the chalice 10 times, go to and fro 20 times, and in addition perform numerous other acts.

Pope Pius IV

“If there is a defect in any of these, namely the due matter, the form with intention, or the sacerdotal order of the celebrant, it nullifies the sacrament.” (Bad priests and botched ritual)

Mother Theresa

“It is beautiful to see that humility of Christ in His permanent state of humility in the tabernacle,”

Eucharist – Today

John O'Brien - "The Faith of Millions: The Credentials of the Catholic Religion."

"When the priest announces the tremendous words of consecration, he reaches up into the heavens, brings Christ down from His throne and places Him upon our altar to be offered up again as the victim for the sins of man. It is a power exercised by the priest greater than that of saints and angels, greater than that of seraphim and cherubim. Indeed, it is a power greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eternal victim."

Vatican II

"As often as the sacrifice of the cross by which Christ has been sacrificed is celebrated on the altar, the work of our redemption is carried out. It is a redeeming sacrifice, as is the cross."

Eucharist – Hebrews

Hebrews 9:24-28

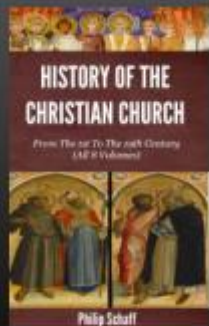
For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. 27 And just as it is appointed for man to die once, and after that comes judgment, 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Hebrews 10:11-14

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet. 14 For by a single offering he has perfected for all time those who are being sanctified.

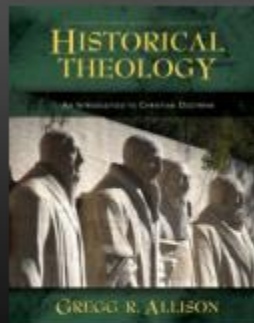
Resources

- <http://www.catholic.com/blog/jimmy-akin/can-you-pour-out-the-precious-blood>
- <http://www.catholic.com/blog/jimmy-akin/can-you-pour-out-the-precious-blood>
- <http://www.gty.org/resources/sermons/90-318/explaining-the-heresy-of-the-catholic-mass-part-1>



History of the Christian ...

Philip Schaff



Historical Theology: An I...

Gregg Allison

