

APPENDIX 1

The Catholic Church teaches that Jesus Christ is really present in the Eucharist body and blood, soul and divinity. After the host (wafer) and wine have been consecrated by the priest they change into entirely new substances. This is what is called transubstantiation. We believe this because of what Christ spoke of Himself in the Gospels:

John 6:29-60

“Jesus answered and said to them, “This is the work of God, that you believe in the one he sent.” So they said to him, “What sign can you do, that we may see and believe in you?

What can you do?² Our ancestors ate manna in the desert, as it is written;

‘He gave them bread from heaven to eat.’”

So Jesus said to them, “Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.”

So they said to him, “Sir, give us this bread always.” Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. But I told you that although you have seen [me], you do not believe. Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it [on] the last day. For this is the will of my Father, that

everyone who sees the Son and believes in him may have eternal life, and I shall raise him [on] the last day.’’^u

The Jews murmured about him because he said, “I am the bread that came down from heaven,” and they said, “Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, ‘I have come down from heaven’?” Jesus answered and said to them, “Stop murmuring* among yourselves. No one can come to me unless the Father who sent me draw him, and I will raise him on the last day. It is written in the prophets:

‘They shall all be taught by God.’

Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”

The Jews quarreled among themselves, saying, “How can this man give us [his] flesh to eat?” Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats* my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in

me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.” These things he said while teaching in the synagogue in Capernaum.

Then many of his disciples who were listening said, “This saying is hard; who can accept it?”

This excerpt is taken from *Mysterium Fidei*, Encyclical of Pope Paul VI, On the Holy Eucharist, September 3, 1965:

“And so Our Savior is present in His humanity not only in His natural manner of existence at the right hand of the Father, but also at the same time in the sacrament of the Eucharist "in a manner of existing that we can hardly express in words but that our minds, illumined by faith, can come to see as possible to God and that we must most firmly believe."

CHRIST PRESENT IN THE EUCHARIST THROUGH TRANSUBSTANTIATION

To avoid any misunderstanding of this type of presence, which goes beyond the laws of nature and constitutes the greatest miracle of its kind, we have to listen with docility to the voice of the teaching and praying Church. Her voice, which constantly echoes the voice of Christ, assures us that the way in which Christ becomes present in this Sacrament is through the conversion of the whole substance of the bread into His body and of the whole substance of the wine into His blood, a unique and truly wonderful conversion that the Catholic Church fittingly and properly calls transubstantiation. As

a result of transubstantiation, the species of bread and wine undoubtedly take on a new signification and a new finality, for they are no longer ordinary bread and wine but instead a sign of something sacred and a sign of spiritual food; but they take on this new signification, this new finality, precisely because they contain a new "reality" which we can rightly call *ontological*. For what now lies beneath the aforementioned species is not what was there before, but something completely different; and not just in the estimation of Church belief but in reality, since once the substance or nature of the bread and wine has been changed into the body and blood of Christ, nothing remains of the bread and the wine except for the species—beneath which Christ is present whole and entire in His physical "reality," corporeally present, although not in the manner in which bodies are in a place.

Fr. Michael Gilmary, MMA, helps to explain what happens during transubstantiation like this:

"*Ontology* means the study of *being*. It is based on the Greek word for *being* --- often times you will see icons of Christ where in the nimbus around his head are the words $\acute{\omicron}\nu\tau\acute{\omicron}\nu$.

Those Greek words mean: 'the being' or 'the one who is'.

The fundamental point is this: there's a difference in the way things exist: either 'in themselves' as we say, or 'in another'. For example: the table exists 'in itself' or on its own, independent of other things. But does the color in the table exist 'in itself'? Can you find color by itself, existing independent of other things? Can you find a number existing

in itself ... meaning, can you find '2' someplace by itself? (Remember, mathematical numbers exist only in our minds, separated or 'abstracted' from matter).

So, things like number, color, etc., exist in other things (they're called the **accidents** of things ... like the shape, weight, taste, etc. of the Eucharist) but the thing that exists as such (or "in itself") we call the **substance** (meaning it 'stands under' = sub - stand).

So, in the Eucharist, the substance changes, but not the accidents.”

Christ becomes present in the Eucharist, whether we feel it or not, acknowledge it or not or understand it or not. It is a great Mystery...all we can do is believe in faith and thankfully receive Him there. He longs to give Himself to us in this way where we can truly become unite to Him physically, as one. This is the greatest gift of the Church, for Christ to give Himself to us and then to unite us to Him and one another through it.

“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 Corinthians 10 :16-17