

True Presence

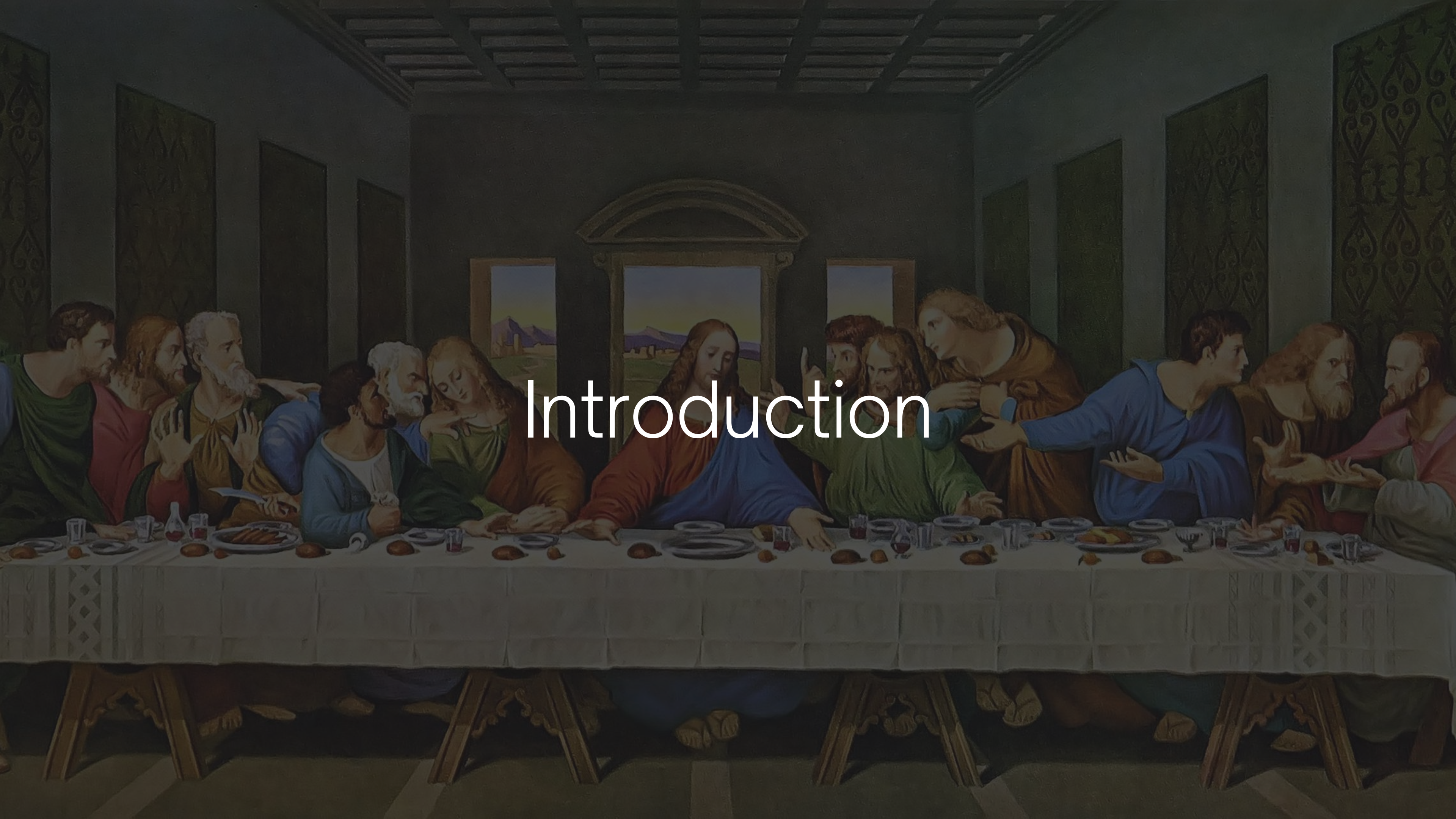
Anima Christi

Soul of Christ, sanctify me. Body of Christ, save me.
Blood of Christ, inebriate me. Water from the side of Christ,
wash me. Passion of Christ, strengthen me.

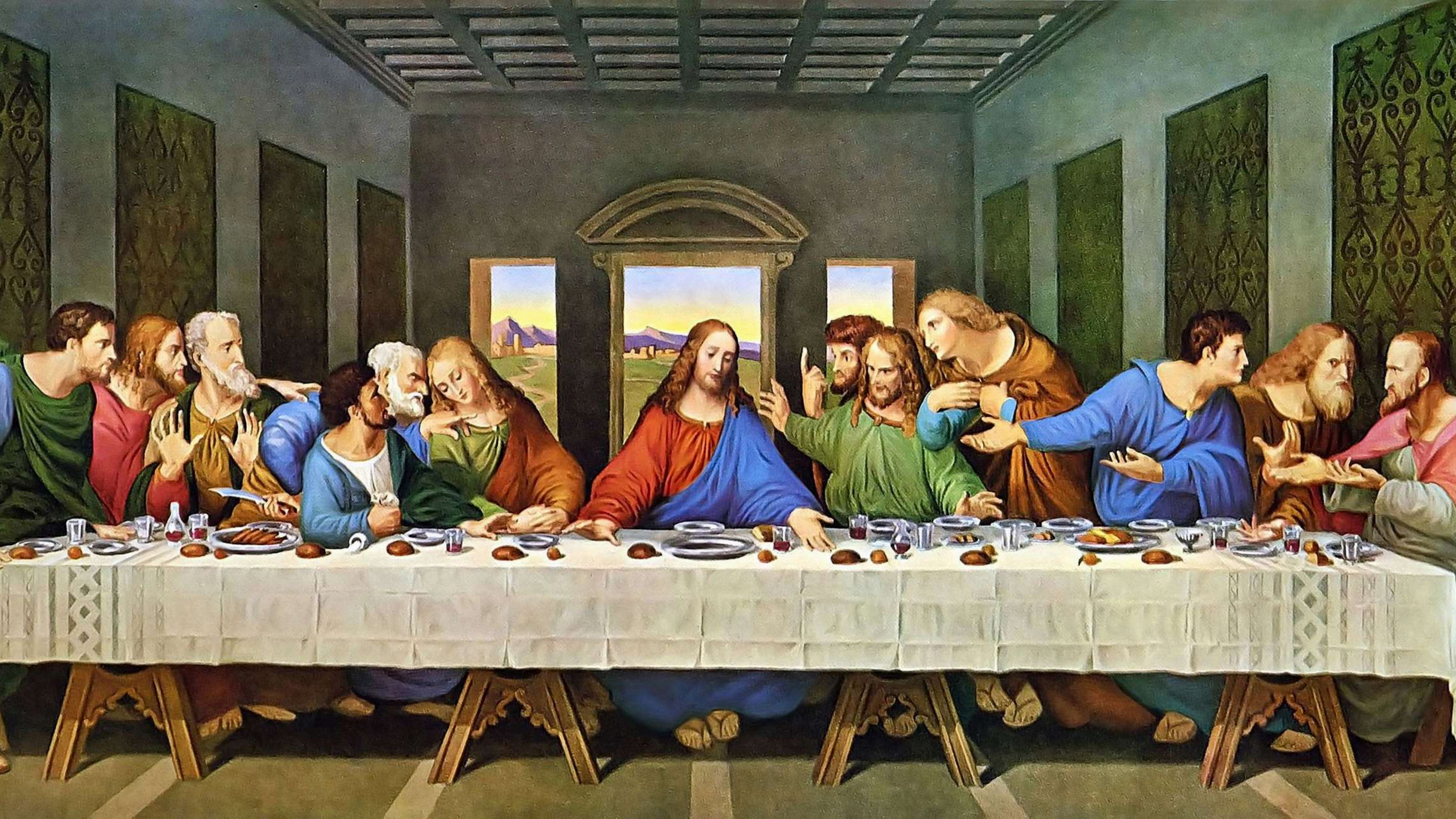
O Good Jesus, hear me. Within your wounds hide me.
Permit me not to be separated from you. From the wicked
foe, defend me.

At the hour of my death, call me and bid me come to you
That with your saints I may praise you
For ever and ever.

Amen.



Introduction



What is the “Real Presence”?

- The whole Christ is truly present, body, blood, soul, and divinity, under the appearances of bread and wine—the glorified Christ who rose from the dead after dying for our sins.
- “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. . . . For my flesh is true food, and my blood is true drink” (Jn 6:51-55).

A spiral-bound notebook with a black cover and a silver spiral binding on the left side. The notebook is open to a cream-colored page with the words "Today's Agenda" written in a black cursive font. To the right of the notebook lies a silver pen with a black cap. The entire scene is set against a light brown wooden background.

Today's Agenda

- Why does Jesus give himself to us as food and drink?
- Why is the Eucharist not only a meal, but also a sacrifice?
- When the bread and wine become the Body and Blood of Christ, why do they still look and taste like bread and wine?
- Does the bread and wine cease to be bread and wine?
- Is it fitting that Christ's Body and Blood become present in the Eucharist under the appearances of bread and wine?



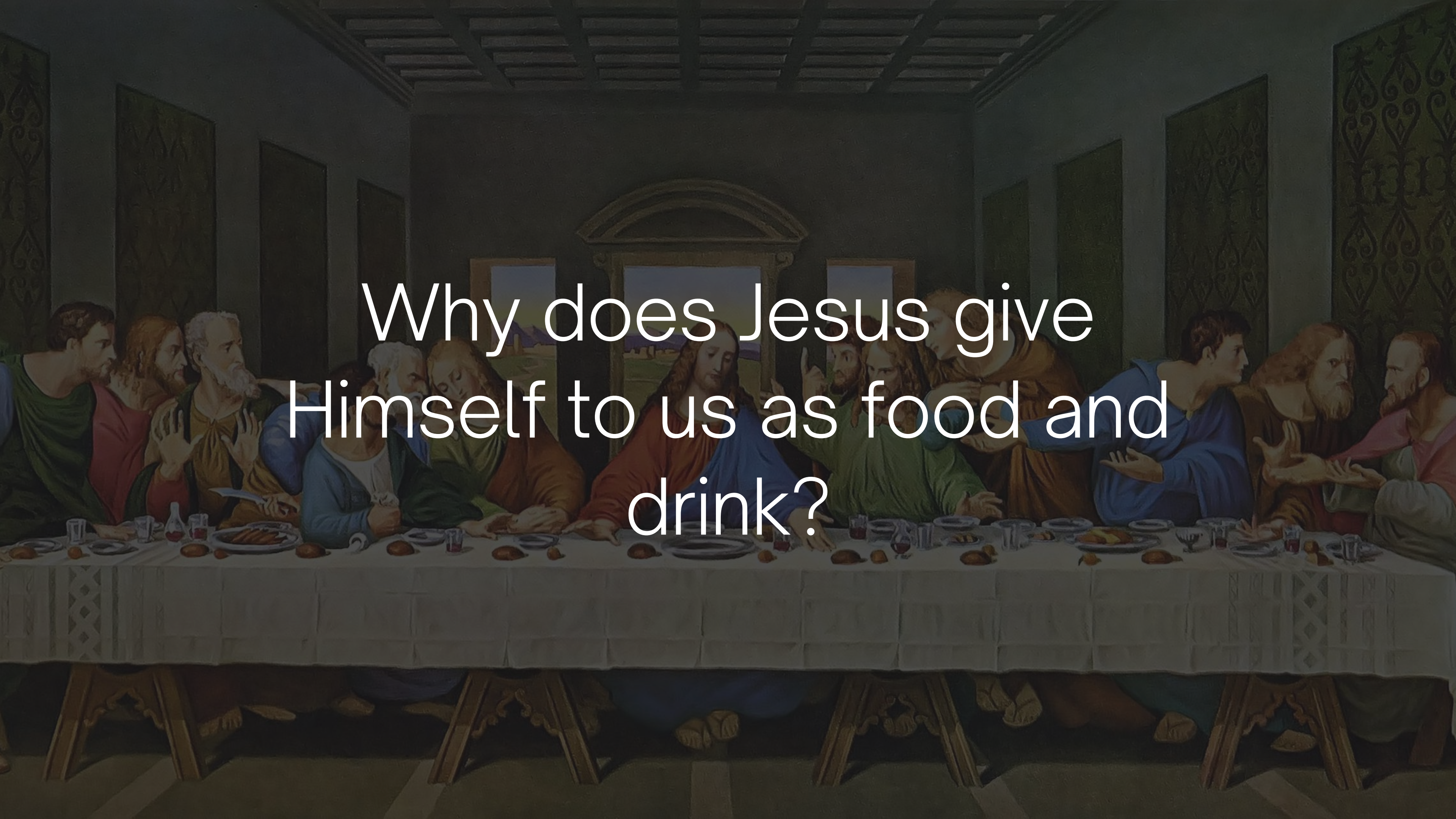
Today's
Agenda

- Are the consecrated bread and wine “merely symbols”?
- Do the consecrated bread and wine cease to be the Body and Blood of Christ when the Mass is over?
- Why are the leftover consecrated hosts reserved after the Mass?
- What are appropriate signs of reverence with respect to the Body and Blood of Christ?
- If someone without faith eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ?



Today's
Agenda

- If a believer who is conscious of having committed a mortal sin eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ?
- Does one receive the whole Christ if one receives Holy Communion under a single form?
- Is Christ present in other ways during the celebration of the Eucharist in addition to His Real Presence in the Blessed Sacrament?
- Why do we speak of the “Body of Christ” in more than one sense?
- Why do we call the presence of Christ in the Eucharist a “mystery”?

The background of the image is a dark, semi-transparent version of Leonardo da Vinci's 'The Last Supper'. It depicts Jesus Christ seated at the center of a long table with twelve apostles. The scene is set in a room with a coffered ceiling and three windows in the background. The text 'Why does Jesus give Himself to us as food and drink?' is overlaid in white, centered over the image.

Why does Jesus give
Himself to us as food and
drink?



Why as food and drink?

- Spiritual Nourishment
- Plan for Salvation
 - Goal: Participation in the life of the Trinity
 - Baptism
 - Confirmation
 - Eucharist



Why as food and drink?

- Starts with Baptism
 - Become adopted sons and daughters of the Father
- Next is Confirmation
 - Strengthened and increased
 - we are temples of the Holy Spirit, who dwells in us, and by his indwelling we are made holy by the gift of sanctifying grace.
- Eucharist
 - Nourished and deepened through out participation
 - We become united to the person of Christ through his humanity.



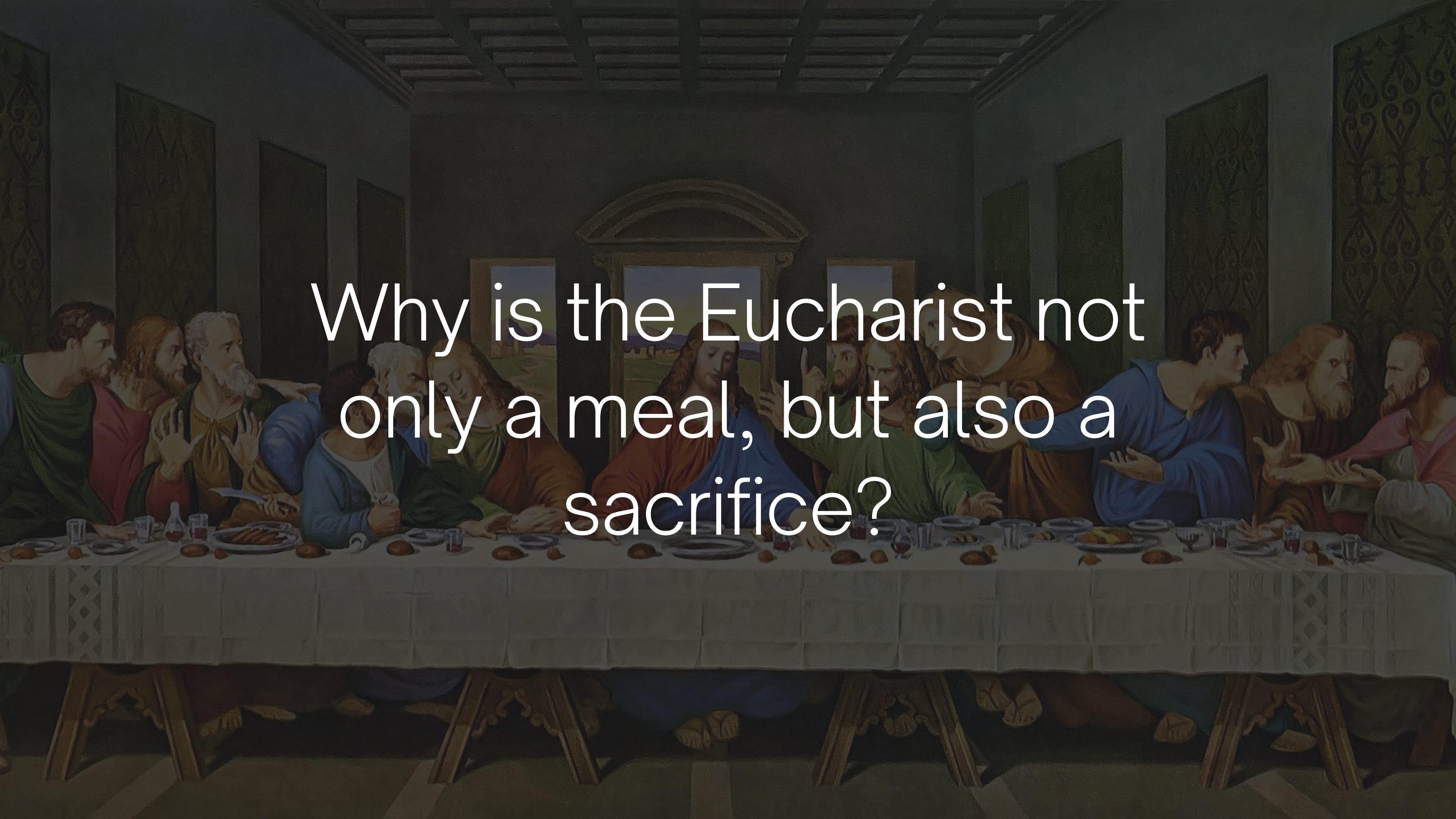
Why as food and drink?

- "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56).
- In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life.
- "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" (Jn 6:57).



Why as food and drink?

- By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy Spirit
- God sending us good things is nice, but being brought into the inner life of God, the communion with the Father, Son, and Holy Spirit is the true end. In the celebration of the Eucharist, we give praise and glory for this gift.

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Why is the Eucharist not
only a meal, but also a
sacrifice?



Meal and Sacrifice

- Sin separates us from God, therefore makes it impossible to share in the life of God.
- Jesus was sent to remove this obstacle (debt of sin). His death was the sacrifice for our sins.
- Christ is "the Lamb of God, who takes away the sin of the world" (Jn 1:29).
- Through his death and resurrection, he conquered sin and death and reconciled us to God. The Eucharist is the memorial of this sacrifice.
- Through the celebration of the Eucharist, we are joined to Christ's sacrifice and receive its inexhaustible benefits.



Meal and Sacrifice

- "He entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption" (Heb 9:12).
 - Christ is the eternal high priest who always lives to make intercession for us before the Father. He offers himself as the perfect sacrifice.



Meal and Sacrifice

- Jesus' two natures
 - Human
 - He entered into human history and is a part of it.
 - Divine
 - 2nd person of the Trinity, the eternal Son
 - Not confined within time or history



Meal and Sacrifice

- Jesus' one perfect sacrifice is eternally present before the Father in heaven, who eternally accepts it.
- It is still the one sacrifice.
 - We do not sacrifice Jesus multiple times when we celebrate the liturgy.

Meal and Sacrifice

- By the power of the Holy Spirit, the one sacrifice is re-presented, so that we may share in it. We partake in the heavenly liturgy along with all of the saints and angels.





Meal and Sacrifice

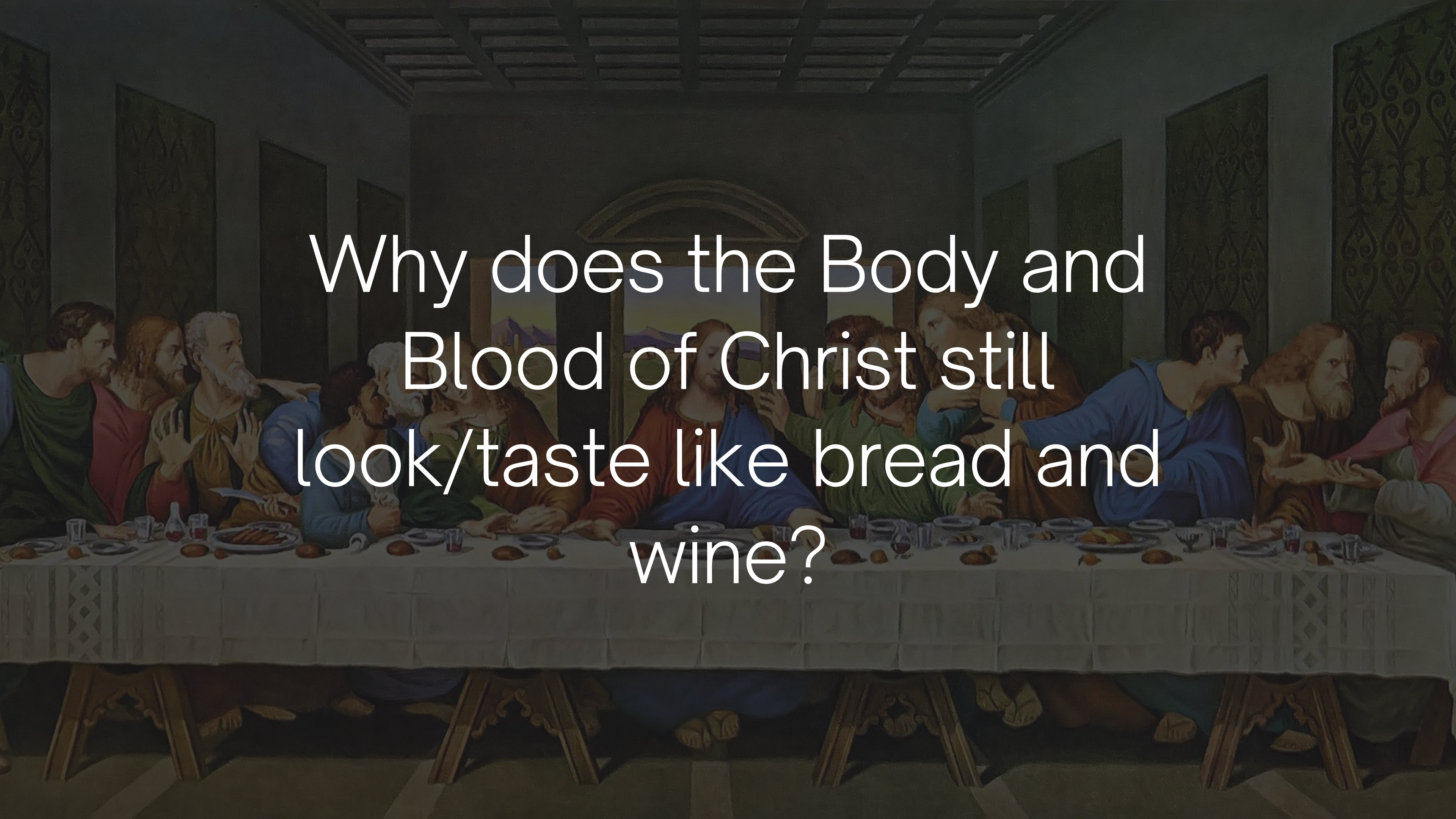
- Full, Active Participation
 - Priest
 - Represents Christ as head of the Church (in persona Christi)
 - All the baptized
 - As members of Christ's body, share in his priesthood, as both priest and victim.
 - Eucharist
 - As Christ's sacrifice is made sacramentally present, united with Christ, we offer ourselves as a sacrifice to the Father.



Meal and Sacrifice

- “The whole Church exercises the role of priest and victim along with Christ, offering the Sacrifice of the Mass and itself completely offered in it.”

(Mysterium Fidei, no. 31; cf Lumen Gentium, no. 11).

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Why does the Body and
Blood of Christ still
look/taste like bread and
wine?



Bread and Wine?

Substance vs. Accidents

- Philosophical terms
 - Adapted by many medieval theologians ie. St. Thomas Aquinas
- Substance
 - Deepest reality
 - What it really is on the inside.
- Accidents
 - Physical attributes
 - Seen, touched, taste, measured, etc.



Bread and Wine?

Transubstantiation

- In the Liturgy
 - Through the consecration, the bread and wine are changed in substance into the Body and Blood of Christ, in what we call transubstantiation
- Transubstantiation
 - This is a great mystery of our faith — we can only know it from Christ's teaching given to us in the Scriptures and in the Tradition of the Church.



Bread and Wine?

Accident change, substance remains

- A child growing up to an adult.
 - Physical traits change (accidents)
 - Who we are on the inside remains the same (substance)





Bread and Wine?

Substance and Accident Change

- Person eating an apple
 - Physical traits of the apple are destroyed
 - Substance of apple is destroyed
 - Both are incorporated into the body taking on the characteristics of the body (nutrients)



Bread and Wine?

Unique Case of the Eucharist

- Consecrated bread and wine are in substance Body and Blood of Christ.
 - They have none of the accidents or characteristics of a human body, but only those of bread and wine.



The image is a reproduction of Leonardo da Vinci's 'The Last Supper' fresco. It depicts Jesus Christ seated at the center of a long table with twelve apostles. The scene is set in a room with a coffered ceiling and three windows in the background. The apostles are shown in various states of shock and confusion. The text 'Does bread and wine cease to be?' is overlaid in white, centered over the middle of the painting.

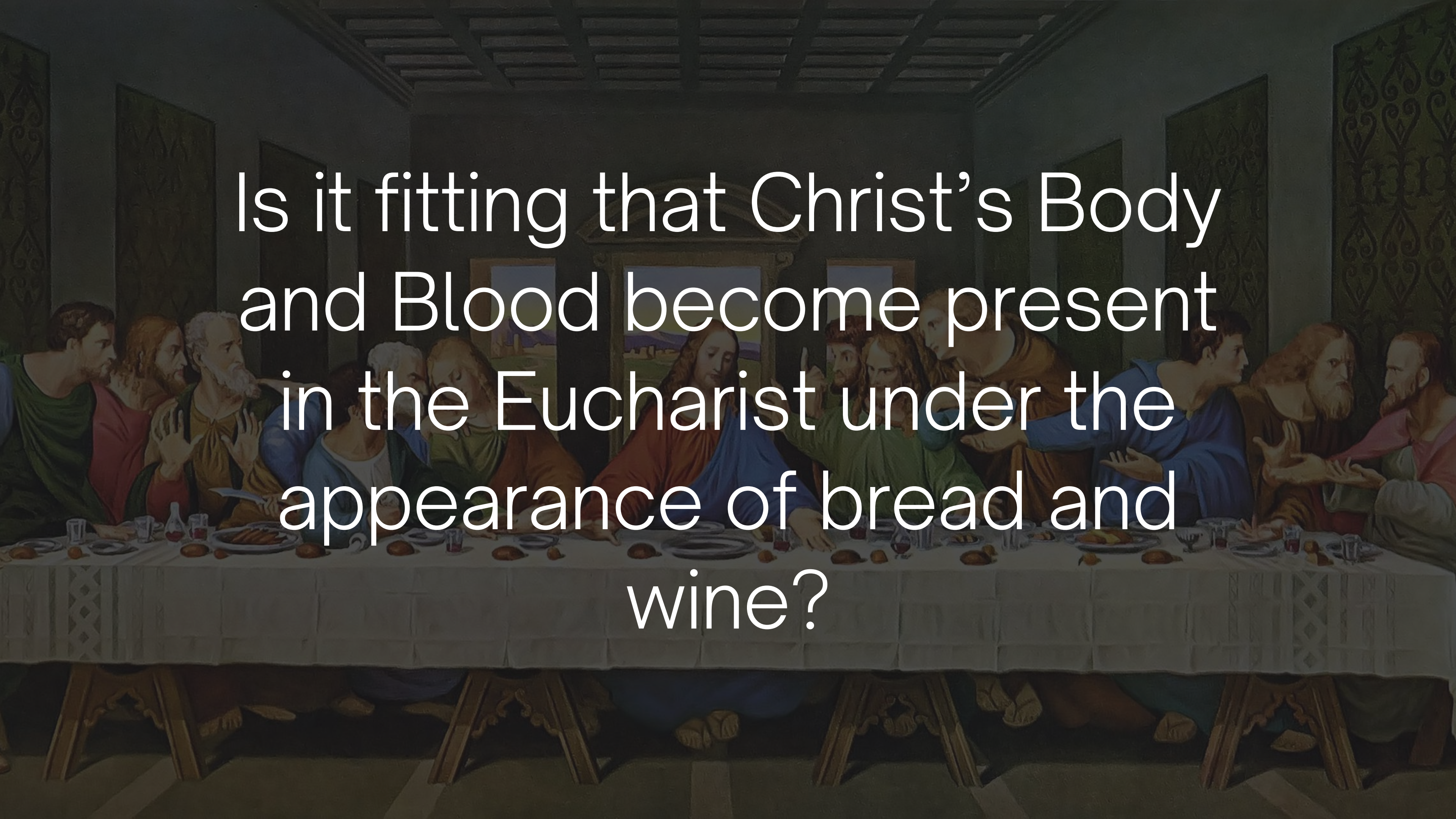
Does bread and wine
cease to be?



Bread and Wine?

Is it still bread and wine?

- Christ is truly present, meaning body, blood, soul, and divinity, are fully there.
 - The substance of bread and wine must give way to the Presence of Christ.
- St. Thomas Aquinas observed, Christ is not quoted as saying, “This bread is my body,” but “This is my body” (Summa Theologiae, III q. 78, a. 5).

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Is it fitting that Christ's Body
and Blood become present
in the Eucharist under the
appearance of bread and
wine?



Bread and Wine?

Is it fitting?

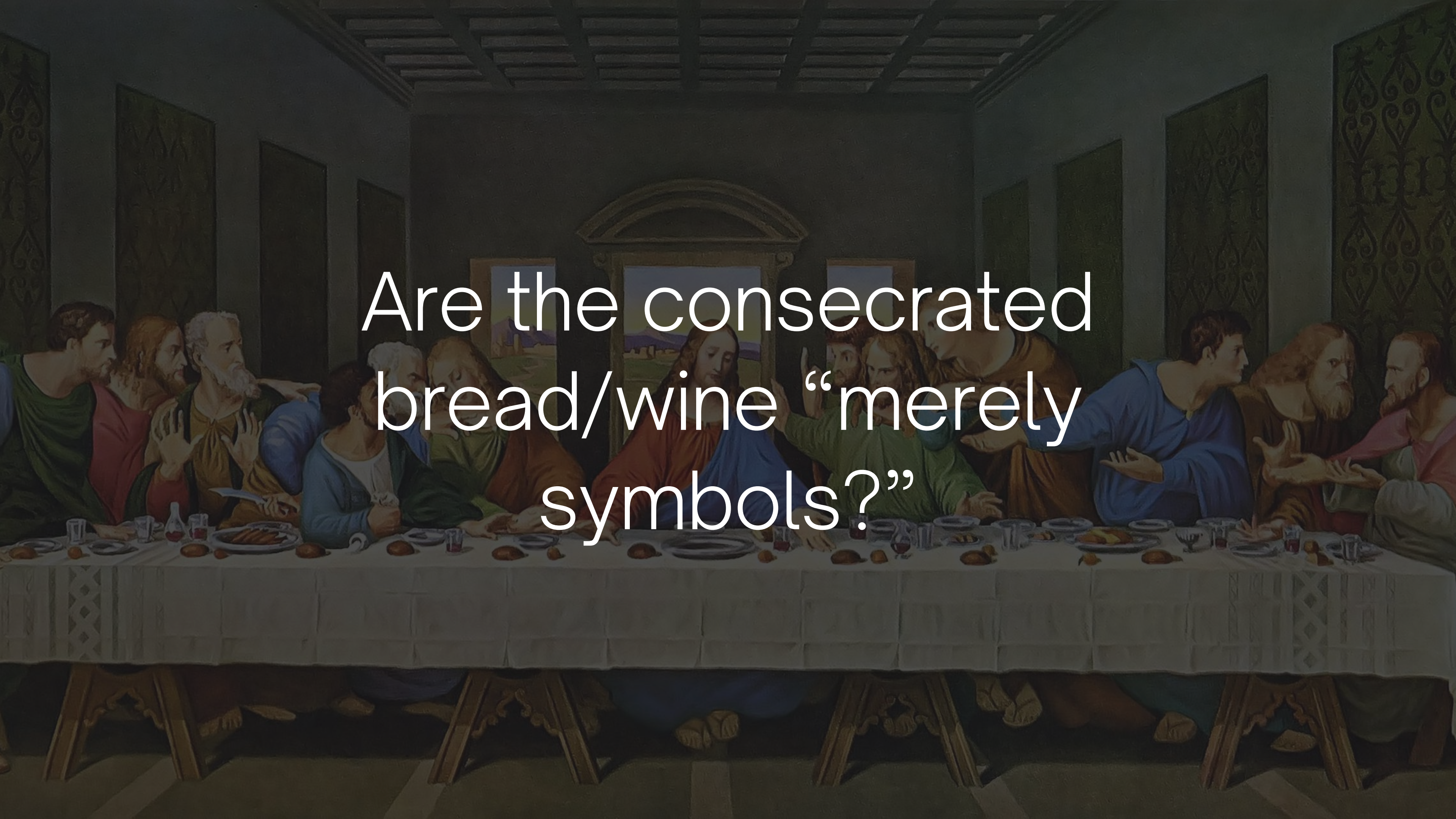
- It corresponds perfectly to the sacrament of the Eucharist.
- Jesus gave himself to use in a form that employs the symbolism inherent in eating bread and drinking wine.
- Under bread and wine, Christ gave himself to us in a form that is appropriate for human consumption.



Bread and Wine?

Is it fitting?

- Also, this kind of presence corresponds to the virtue of faith, for the presence of the Body and Blood of Christ cannot be detected or discerned by any way other than faith.
 - St. Bonaventure affirmed: "There is no difficulty over Christ's being present in the sacrament as in a sign; the great difficulty is in the fact that He is really in the sacrament, as He is in heaven. And so believing this is especially meritorious" (In IV Sent., dist. X, P. I, art. un., qu. I).
 - On the authority of God who reveals himself to us, by faith we believe that which cannot be grasped by our human faculties (cf. Catechism, no. 1381).

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Are the consecrated
bread/wine “merely
symbols?”



Symbols?

Only a symbol?

- Something that points beyond itself to something else.
- Transformed bread and wine as Body and Blood of Christ is not merely a symbol nor is it a foreshadowing
 - Because it is Jesus
 - “This is my body.” Not a “foreshadowing of my body”
- We cannot presume to know all the reasons behind God’s actions, but the symbolism in eating of bread and drinking wine illuminates the meaning behind what is accomplished.



Symbols?

Meaning behind bread and wine

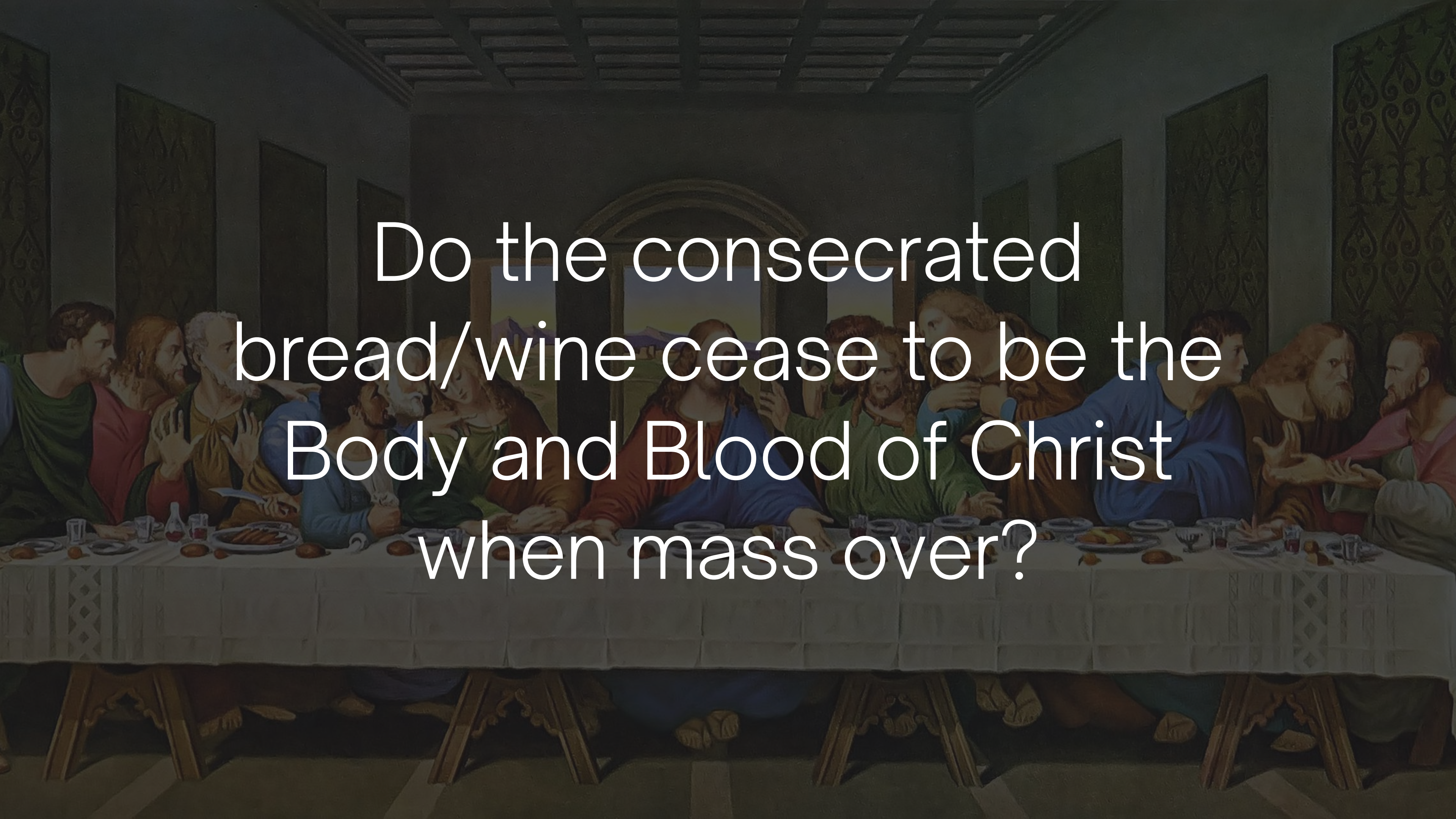
- Bread and wine provide nourishment to the body
- With the eucharist under the species of bread and wine, it provides spiritual nourishment
- Sharing in an ordinary meal with others brings its participants closer.
- In the Eucharist, it is the same, it brings us closer as well as bringing us closer to the Father, Son, and Holy Spirit.



Symbols?

Meaning behind bread and wine

- To take another example, the individual grains of wheat and individual grapes have to be harvested and to undergo a process of grinding or crushing before they are unified as bread and as wine. Because of this, bread and wine point to both the union of the many that takes place in the Body of Christ and the suffering undergone by Christ, a suffering that must also be embraced by his disciples.
- Much more could be said about the many ways in which the eating of bread and drinking of wine symbolize what God does for us through Christ, since symbols carry multiple meaning and connotations.

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Do the consecrated
bread/wine cease to be the
Body and Blood of Christ
when mass over?



Cease to be? Body and Blood

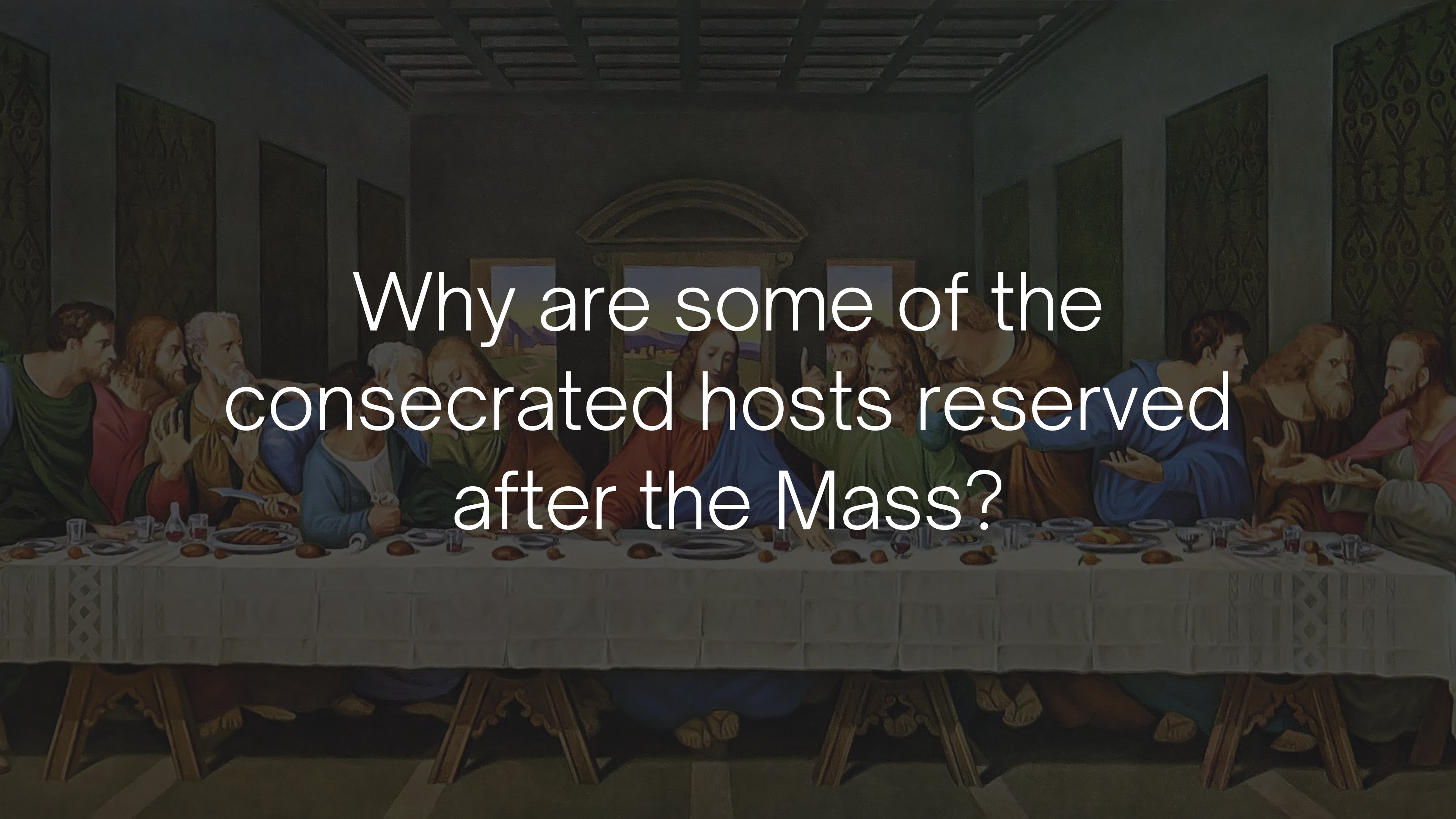
- No
- It is no longer bread and wine at all.
- There is no reason for it to change back into their previous substance after Mass is done.
- Once the substance has really changed, the presence of the Body and Blood of Christ “endures as long as the Eucharistic species subsist” (Catechism, no. 1377).



Argument

Eucharist has no sanctifying power

- Counterargument: St. Cyril of Alexandria replied, "Christ is not altered, nor is his holy body changed, but the power of the consecration and his life-giving grace is perpetual in it" (Letter 83, to Calosyrius, Bishop of Arsinoe [PG 76, 1076]). The Church teaches that Christ remains present under the appearances of bread and wine as long as the appearances of bread and wine remain (cf. Catechism, no. 1377).

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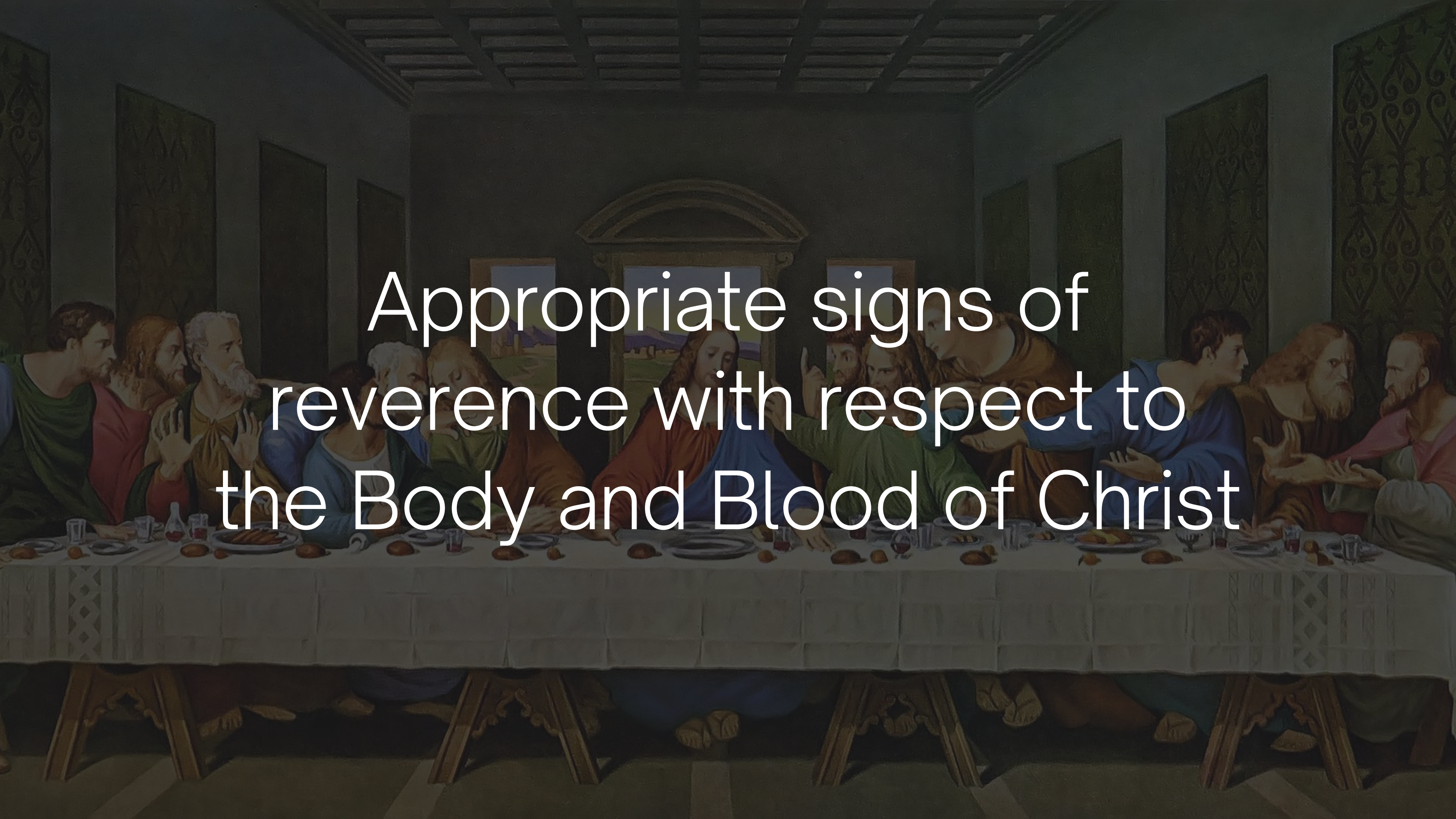
Why are some of the
consecrated hosts reserved
after the Mass?



Leftovers?

Several Pastoral Reasons

- Because there is leftover.
 - We don't throw it out because it is now fully Jesus Christ. We don't throw people out. That's just in bad taste.
- Distribution to those who can't be present
 - Those who are dying
 - Sick
 - Any reason where they legitimately cannot be present for the Eucharist
- Used for prayer in adoration
 - Christ is fully present meaning that it can be adored in great devotion.

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Appropriate signs of
reverence with respect to
the Body and Blood of Christ



Church Etiquette

What to do

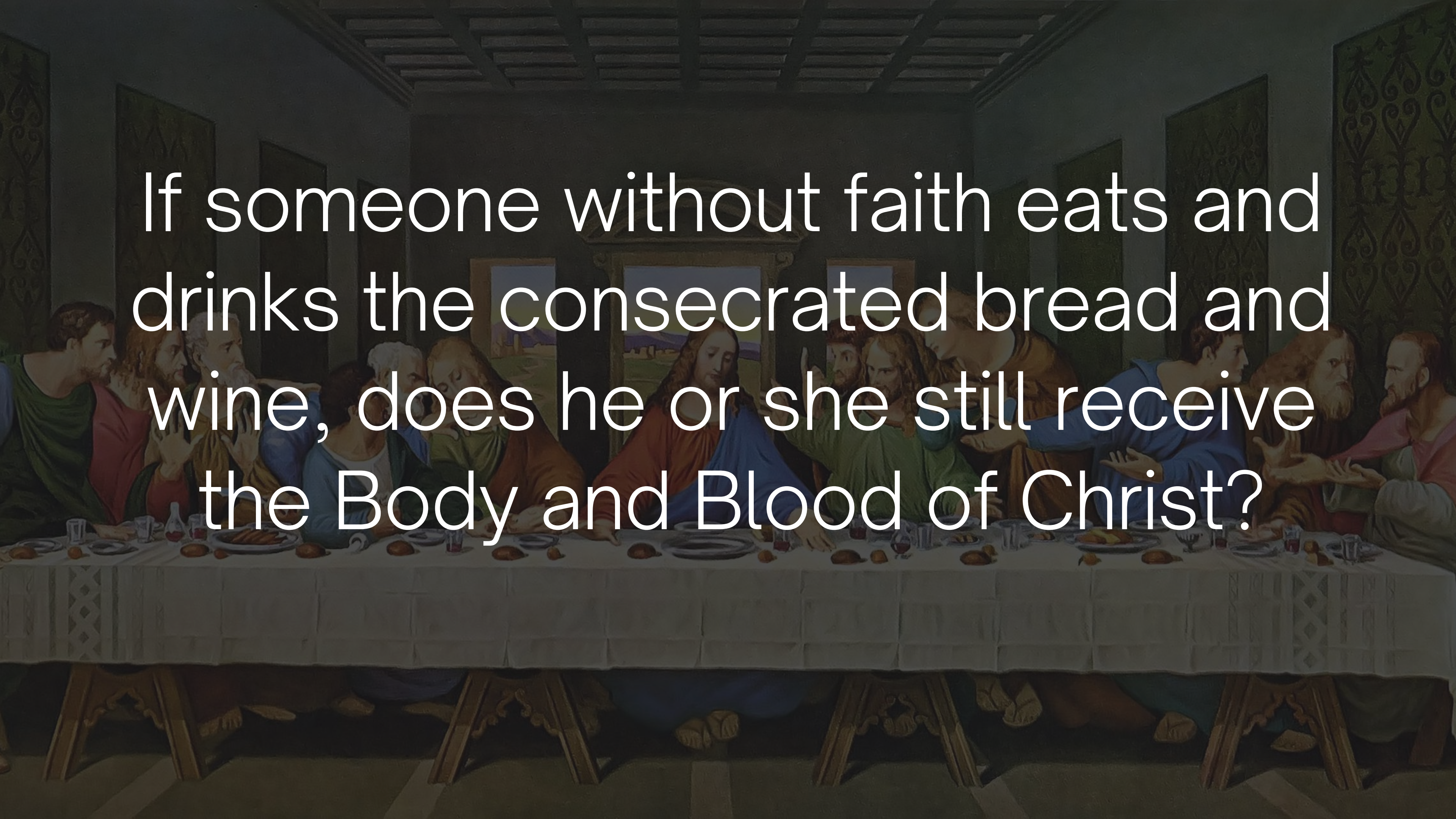
- In the Latin Church, one should genuflect in the presence of the tabernacle containing the reserved sacrament.
- In the Eastern Catholic Churches, the traditional practice is to make the sign of the cross and to bow profoundly.
 - The liturgical gestures from both traditions reflect reverence, respect, and adoration.



Church Etiquette

What to do

- It is appropriate for the members of the assembly to greet each other in the gathering space of the church (that is, the vestibule or narthex), but it is not appropriate to speak in loud or boisterous tones in the body of the church (that is, the nave) because of the presence of Christ in the tabernacle.
- Also, the Church requires everyone to fast before receiving the Body and Blood of Christ as a sign of reverence and recollection (unless illness prevents one from doing so).
- In the Latin Church, one must generally fast for at least one hour; members of Eastern Catholic Churches must follow the practice established by their own Church.

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If someone without faith eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ?



Receiving w/o Faith

2 Distinctions

- “To receive” as in “to consume”, yes.
- “To receive” as in “to accept the Body and Blood of Christ knowingly and willingly as what they are, to obtain the spiritual benefits, no.”



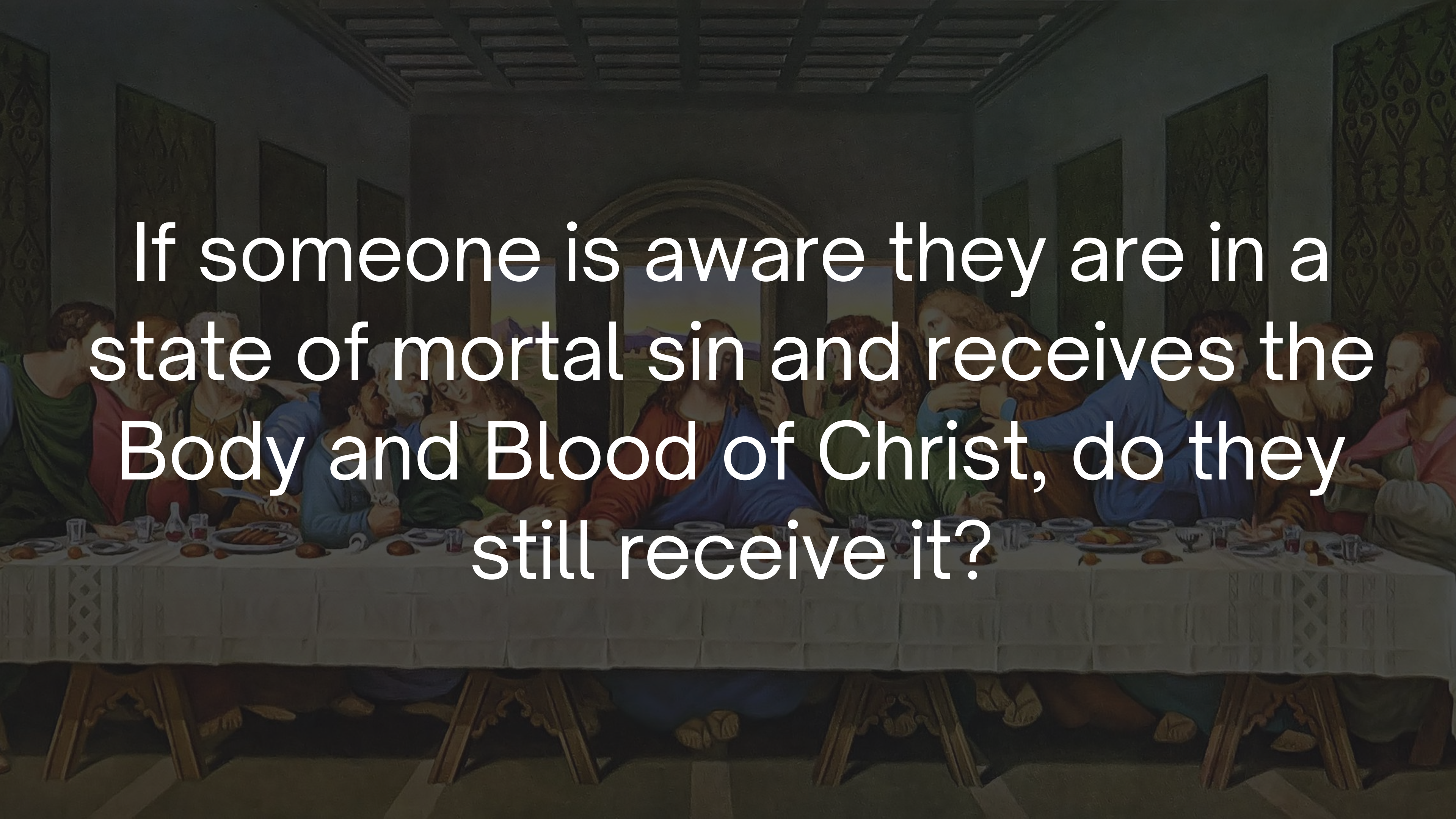
Receiving w/o Faith To Receive

- A lack of faith on the part of the person eating and drinking the Body and Blood of Christ cannot change what these are, but it does prevent the person from obtaining the spiritual benefit, which is communion with Christ.
- Such reception of Christ's Body and Blood would be in vain and, if done knowingly, would be sacrilegious (1 Cor 11:29).



Receiving w/o Faith To Receive

- Reception of the Blessed Sacrament is not an automatic remedy. If we do not desire communion with Christ, God does not force this upon us.
- Rather, we must by faith accept God's offer of communion in Christ and in the Holy Spirit and cooperate with God's grace in order to have our hearts and minds transformed and our faith and love of God increased.



If someone is aware they are in a state of mortal sin and receives the Body and Blood of Christ, do they still receive it?



Eucharist and Sin

Sin's Effect

- The real question concerns how sin affects the relationship between an individual and the Lord.
- Condition for receiving requires that one needs to be in a right relationship with the Lord, a state of grace, free of all mortal sin.



Eucharist and Sin

Sin's Effect

- While sin damages, and can even destroy, that relationship, the sacrament of Penance can restore it.
- St. Paul tells us that "whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup" (1 Cor 11:27-28).



Eucharist and Sin

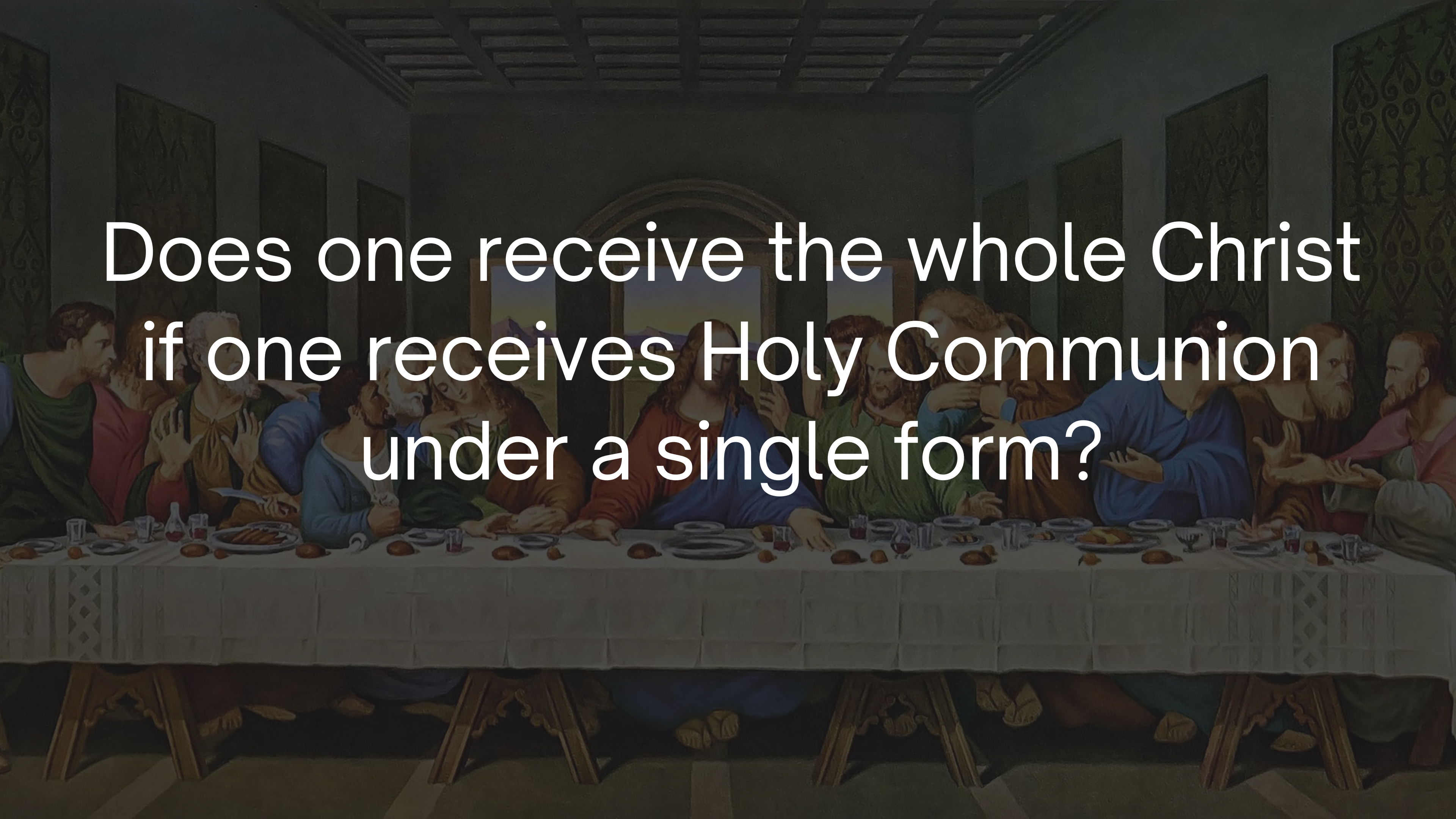
Sin's Effect

- Anyone who is conscious of having committed a mortal sin should be reconciled through the sacrament of Penance before receiving the Body and Blood of Christ, unless a grave reason exists for doing so and there is no opportunity for confession.



Eucharist and Sin Confessions

- In this case, the person is to be mindful of the obligation to make an act of perfect contrition, that is, an act of sorrow for sins that "arises from a love by which God is loved above all else" (Catechism, no. 1452).
- The act of perfect contrition must be accompanied by the firm intention of making a sacramental confession as soon as possible.

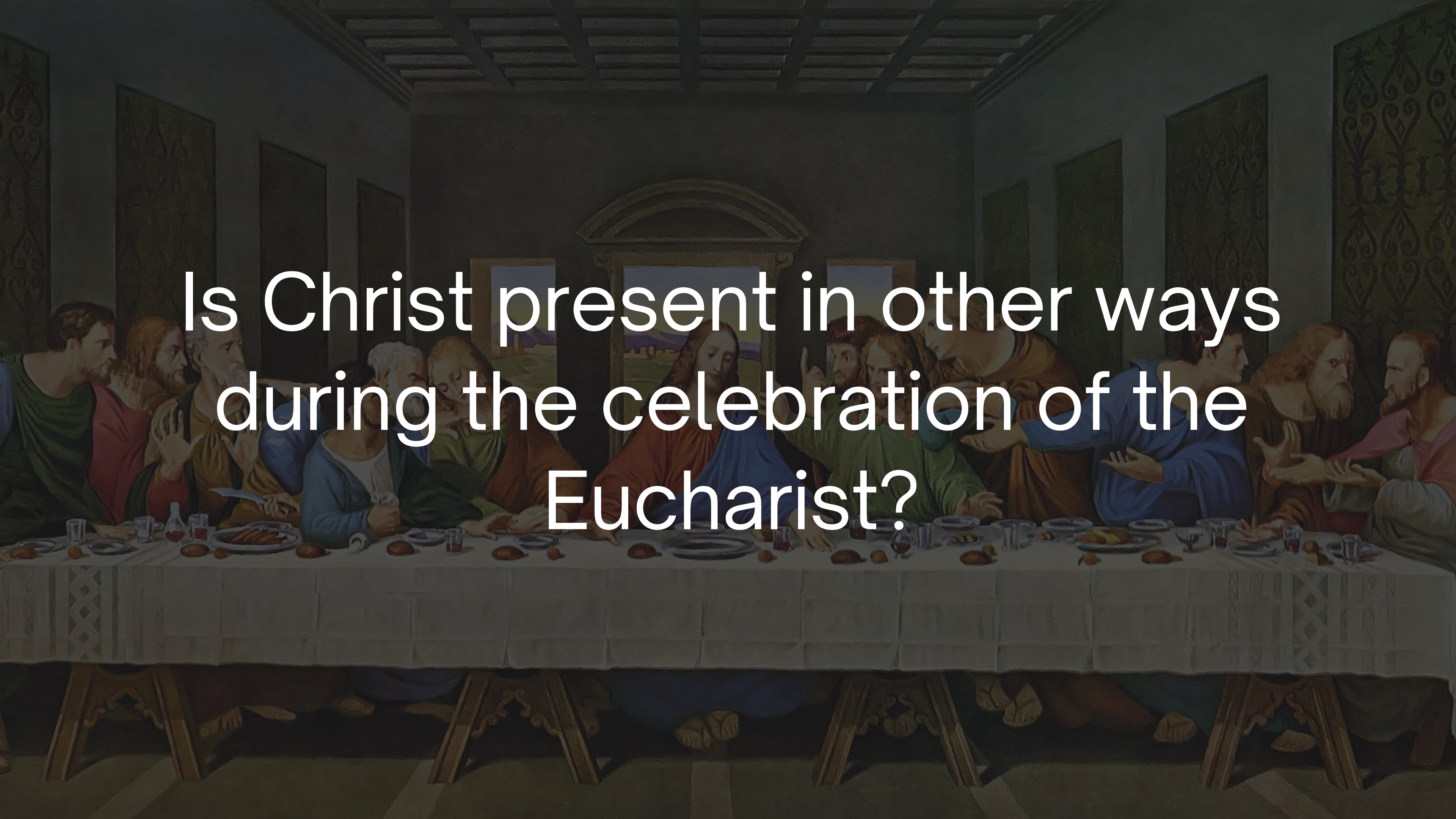
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Does one receive the whole Christ
if one receives Holy Communion
under a single form?



Body or Blood? or Both? Wholly Present

- Yes.
 - Christ Jesus, is wholly present under the appearance of bread or of wine in the Eucharist.
- This includes any fragment or in any drop of the Precious Blood.
- It is fitting to receive Christ in both forms as it is a foretaste of what is to come with Christ at the end of time.

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Is Christ present in other ways
during the celebration of the
Eucharist?



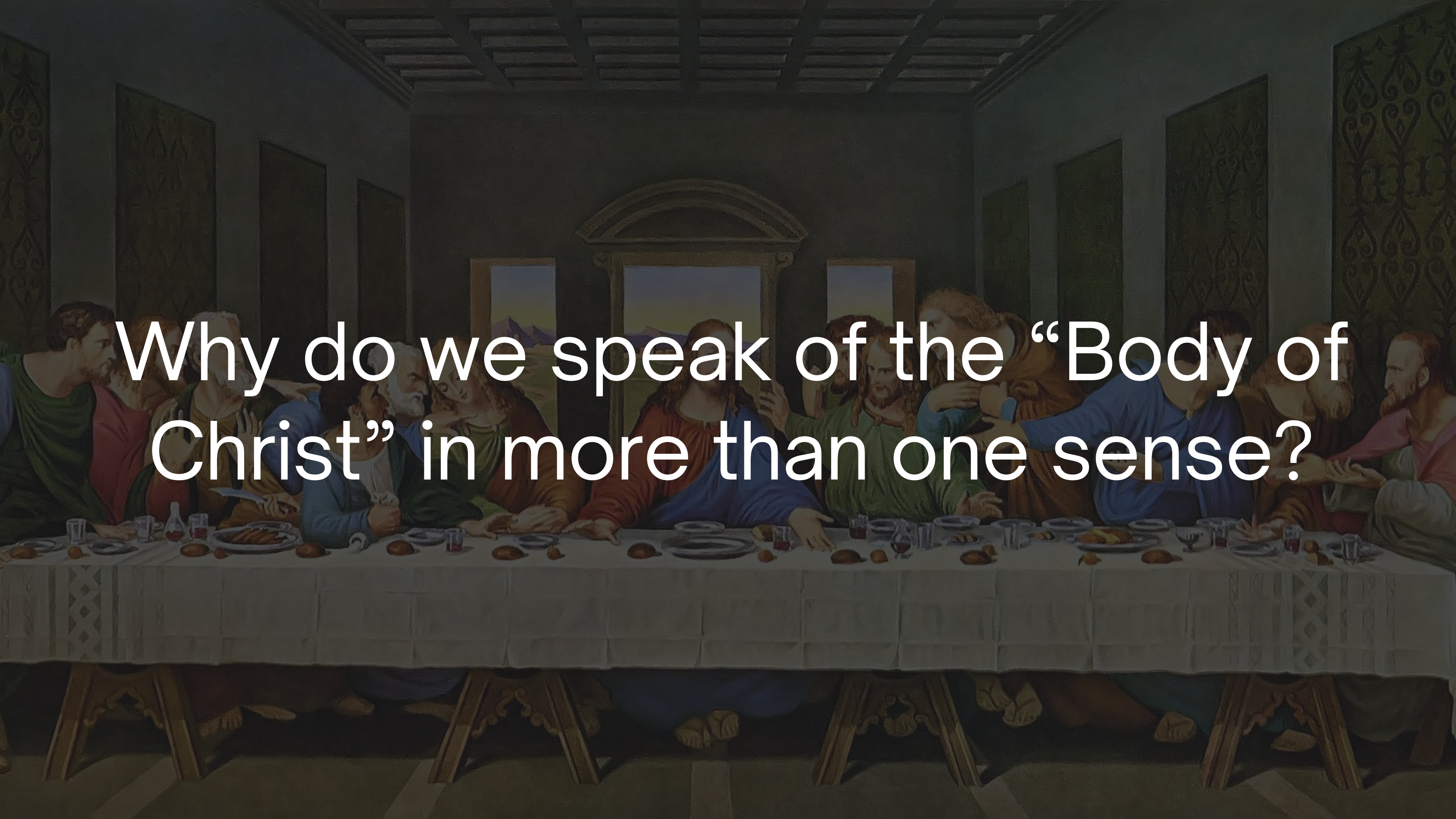
Presence of Christ Where?

- Priest
 - Present in the person who offers the Sacrifice of the Mass
 - Goes back to the Passion of Christ, where he offered Himself up for the salvation of the world.
- Holy Scriptures
 - Word of God
 - “Since it is he himself who speaks when the holy scriptures are read in the Church.”
- Assembled people
 - “Where two or three are gathered together in my name there am I in the midst of them” (Mt 18:20)



Presence of Christ In the Sacraments

- Baptism
 - “When anybody baptizes it is really Christ himself who baptizes.”
- Eucharist
 - Body and Blood
 - In real presence: meaning to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man” (Mysterium Fidei, no. 39)



Why do we speak of the “Body of Christ” in more than one sense?



Body of Christ

What is it referring to?

- 1. Body of Christ refers to the human body of Christ, who is the divine Word become man.
 - As human, Christ has a human body that was resurrected and glorified body that in the Eucharist is offered to us.
- 2. St. Paul uses the analogy of the human body to explain the Church is the Body of Christ, where all of its members are united with Christ as their head.
 - 1 Cor 10:16-17
 - 1 Cor 12:12-31
 - Rom 12: 4-8



Body of Christ

1 Cor 10:16-17

The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.



Body of Christ

1 Cor 12:12-31

You Are the Body of Christ. The body is one, although it has many parts; and all the parts, though many, form one body. So it is with Christ. For in the one Spirit we were all baptized into one body, Jews as well as Greeks, slaves as well as free men, and we were all given the same Spirit to drink...You therefore are the body of Christ, and each of you is a part of it.

And those whom God has appointed in the Church are first apostles, second prophets, third teachers; then doers of mighty deeds, those who have the gifts of healing, helping others, administering, and various kinds of tongues. Are all apostles? Are all prophets?

Are all teachers? Are all doers of mighty deeds? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? Set your hearts on the greater gifts.



Body of Christ

Rom 12: 4-8

For just as in one body we have many parts, and the parts do not all have the same function, so we, though many, make up one body in Christ, and individually we are all parts of one another. We all have different gifts according to the grace given to us. If it is a gift of prophecy, we should exercise it in proportion to our faith. If it is a gift of ministry, we should engage in serving others. If it is a gift of teaching, we should teach. If it is a gift of exhortation, we should encourage. Whoever gives alms should do so generously; whoever leads should do so conscientiously; whoever performs acts of mercy should do so cheerfully.



Body of Christ

Mystical Body of Christ

- All members, living and dead, are joined together as one body in Christ. This is a mystical union brought about by the power of the Holy Spirit.
- The Mystical Body of Christ and the eucharistic Body of Christ are inseparably linked.



Body of Christ

Mystical Body of Christ

- Entered through Baptism
- Strengthened and built up by receiving the eucharistic Body of Christ



Body of Christ

Mystical Body of Christ

- It is through the Holy Spirit that the gift of the eucharistic Body of Christ comes to us and through the Holy Spirit that we are joined to Christ and each other as the Mystical Body of Christ.
- By this we can see that the celebration of the Eucharist does not just unite us to God as individuals who are isolated from one another. Rather, we are united to Christ together with all the other members of the Mystical Body.



Body of Christ

Mystical Body of Christ

- The celebration of the Eucharist should thus increase our love for one another and remind us of our responsibilities toward one another.
 - Furthermore, as members of the Mystical Body, we have a duty to represent Christ and to bring Christ to the world. We have a responsibility to share the Good News of Christ not only by our words but also by how we live our lives.
 - We also have a responsibility to work against all the forces in our world that oppose the Gospel, including all forms of injustice.

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Why is the presence of Christ in the Eucharist a “mystery”?

Mystery of the Eucharist

Definition



- “Mystery” is often referred to as something out of full comprehension of the human mind.
- In the Bible definition, it refers to aspects of God’s plan of salvation for humanity, which has already begun but will be completed only with the end of time.

Mystery of the Eucharist

God's work



- Any time we are speaking of God, we need to remember that our human concepts can never entirely grasp God.
- We must allow all our understanding to be stretched beyond its normal limitations by God's revelation, not limit God to our understanding.

Mystery of the Eucharist

God's work



- In ancient Israel, through the Holy Spirit God revealed to the prophets some of the secrets of what he was going to accomplish for the salvation of his people (cf. Am 3:7; Is 21:28; Dan 2:27-45).

Mystery of the Eucharist

God's work



- Likewise, through the preaching and teaching of Jesus, the mystery of "the Kingdom of God" was being revealed to his disciples (Mk 4:11-12). St. Paul explained that the mysteries of God may challenge our human understanding or may even seem to be foolishness, but their meaning is revealed to the People of God through Jesus Christ and the Holy Spirit (cf. 1 Cor 1:18-25, 2:6-10; Rom 16:25-27; Rev 10:7).

Mystery of the Eucharist

Eucharist



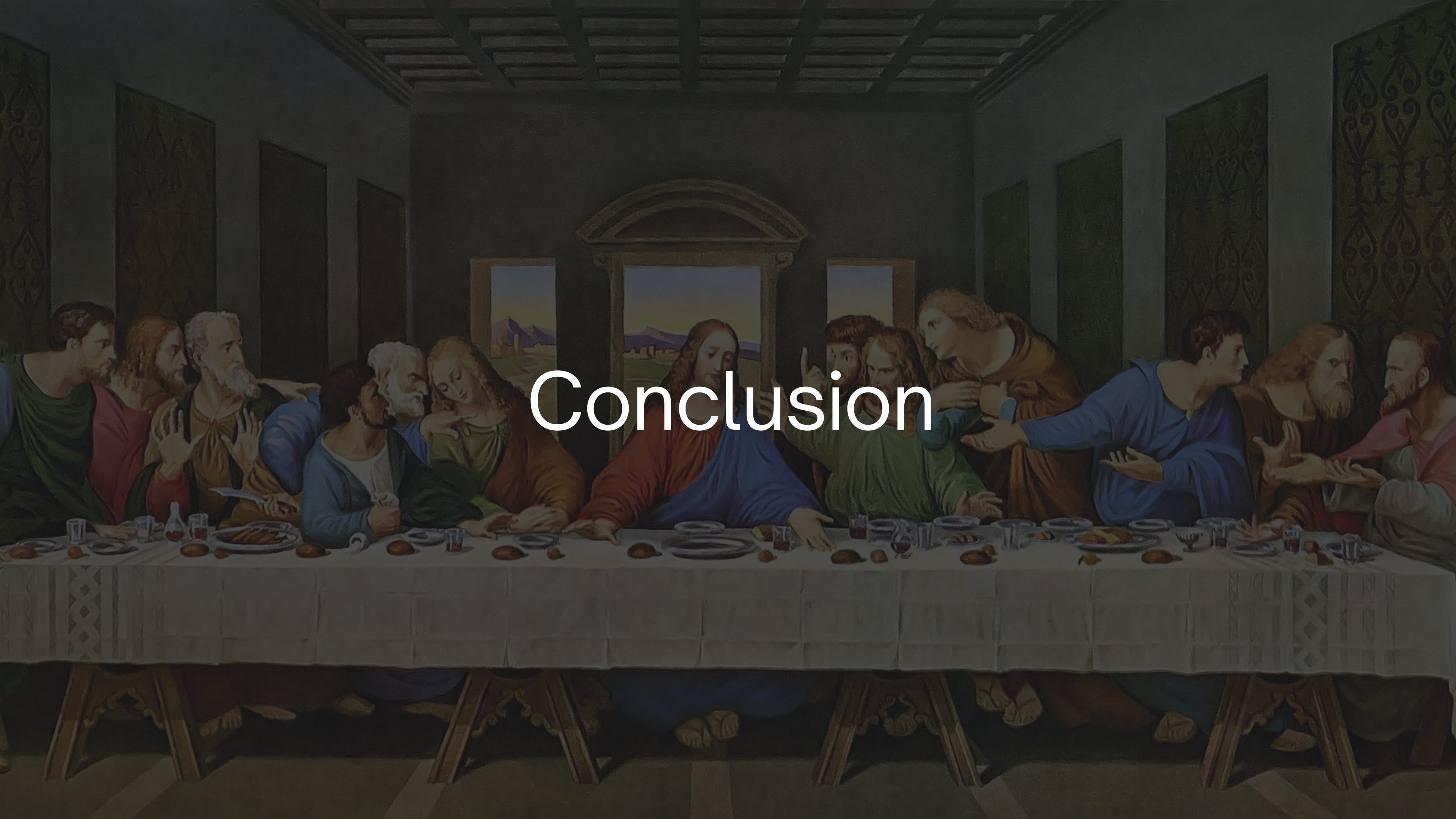
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Mystery of the Eucharist

Eucharist



- The Eucharist is a mystery because it participates in the mystery of Jesus Christ and God's plan to save humanity through Christ. We should not be surprised if there are aspects of the Eucharist that are not easy to understand, for God's plan for the world has repeatedly surpassed human expectations and human understanding (cf. Jn 6:60-66).
- For example, even the disciples did not at first understand that it was necessary for the Messiah to be put to death and then to rise from the dead (cf. Mk 8:31-33, 9:31-32, 10:32-34; Mt 16: 21-23, 17:22-23, 20:17-19; Lk 9:22, 9:43-45, 18:31-34).



Conclusion



Real Presence

With us always

- By his Real Presence in the Eucharist, Christ fulfills his promise to be with us “always, until the end of the age” (Mt28:20)



Real Presence

In the Eucharist

- In the Eucharist the Church both receives the gift of Jesus Christ and gives grateful thanks to God for such a blessing. This thanksgiving is the only proper response, for through this gift of himself in the celebration of the Eucharist under the appearances of bread and wine Christ gives us the gift of eternal life.



Real Presence In the Eucharist

- 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. . . . 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. (Jn 6:53- 57)



Questions

Anima Christi

Soul of Christ, sanctify me. Body of Christ, save me.
Blood of Christ, inebriate me. Water from the side of Christ,
wash me. Passion of Christ, strengthen me.

O Good Jesus, hear me. Within your wounds hide me.
Permit me not to be separated from you. From the wicked
foe, defend me.

At the hour of my death, call me and bid me come to you
That with your saints I may praise you
For ever and ever.

Amen.