

# New Testament Roots of the Eucharist

**“Wherefore this also Christ has done, to lead us to a closer friendship, and to show His love for us;**

**He has given to those who desire Him not only to see Him, but even to touch, and eat Him, and fix their teeth in His flesh, and to embrace Him, and satisfy all their love.**

**Let us then return from that table like lions breathing fire, having become terrible to the devil; thinking on our Head, and on the love which He has shown for us.”**

– St. John Chrysostom

## New Testament INSTITUTION

“Behold the **Lamb** of God, who takes away the sin of the world” (Jn 1:29). John the Baptist refers to Jesus with these words, drawing on the importance of the lamb in the Old Testament. It is in Jesus’ death and resurrection that these references come to fulfillment, and ultimately in the way he chose to stay “until the end of time,” that is, in the Eucharist. For this reason, the priest uses John the Baptist’s very words during the Mass as he elevates the consecrated Host: “Behold the **Lamb** of God, behold him who takes away the sins of the world.”



**“THE LAMB OF GOD”**  
2

Jesus himself made it clear that he was not speaking metaphorically when he said, “I am the living **bread** which came down from heaven; if anyone eats of this **bread**, he will live forever; and the **bread** which I shall give for the life of the world is my **flesh**” (Jn 6: 51). When the Jews take this to be ridiculous in the literal sense — “How can this man give us his flesh to eat?” (6:52) — Jesus reiterates that he’s not speaking metaphorically: “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... For my flesh is food indeed, and my **blood** is drink indeed” (6:53-55). And to extinguish any type of confusion, he adds a new word, “he who eats [Greek: *trogon*] me will live because of me” (6:57). In Greek, *trogon* means “chew” or “gnaw” and not just “eat.” Many of his disciples could not accept this clear teaching, and as a result, they “drew back and no longer walked with him” (6:60,66).

**NO MERE SYMBOLISM**  
4

At the Last Supper, which took part in the context of the Passover, Jesus draws many of the aforementioned symbolisms and unites them in the Institution of the Eucharist. Jesus takes the bread, breaks it, and says, “This is my **body** which is given for you” (Lk 22:19). He then takes the chalice and says, “This cup which is poured out for you is the new covenant in my **blood**” (22:20). He then commands them, “Do this in remembrance of me.” Scholars have noted that although the supper was done in the context of the Passover, no Passover lamb is ever mentioned: Jesus, himself is the Passover lamb (1 Cor 5:7).

**INSTITUTION OF  
THE EUCHARIST**  
6



In Acts of the Apostles, the apostles and disciples celebrated the Eucharist: “And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of the **bread** and the prayers” (Acts 2:42). As previously mentioned, the “breaking of the **bread**” referred to the Eucharist, as Christ instituted it at the Last Supper. There are many other examples: “On the first day of the week [Sunday], when we were gathered together to break **bread**...” (Acts 20:7).

**FIRST CHRISTIAN  
COMMUNITIES**  
8

In the Book of Revelation, John shows that Eucharistic worship corresponds with and finds its fulfillment in heavenly worship, “the marriage supper of the **Lamb**” (Rev 19:19). John provides powerful images that correspond to the Mass, showing that Christians already partake in the heavenly worship. In Revelation 4-5, John describes the Passover Lamb, the elders — *presbyteros*, which is the Greek word for priests — the proclamation of God’s revelation, incense, songs, angels, prayer, the “Holy, Holy, Holy,” prostration, etc. These elements show that the Mass is not an invention of the Church, but that it is a gift in which Christians already partake in the perfect heavenly worship.

**REVELATION**  
10



**1  
BETHLEHEM**

Jesus was born in Bethlehem, which in Hebrew means “House of **Bread**.”



**3  
MIRACLE OF THE LOAVES**

Jesus himself foreshadowed the Eucharist before instituting it in order to prepare his disciples to receive it. In the feeding of the 5,000, he performs the same four actions he will use during the Last Supper: “taking the five loaves and the two fish he looked up to heaven, and blessed, and broke, and gave the loaves to the disciples,” and at the Last Supper, Matthew also writes, “Jesus took the **bread**, and blessed, and broke it, and gave it to the disciples and said, ‘Take, eat; this is my **body**’” (Mt 26:26).

**5  
THE LORD’S PRAYER**

In the Gospel of Matthew, a unique word stands out during the Lord’s Prayer, also commonly called the Our Father prayer: “Give us this day our daily (Greek: *epiousios*) **bread**” (Mt 6:11). *Epiousios* is not used anywhere else in the Bible, except in Luke 11:3, in the same prayer. St. Jerome’s translation of Matthew into Latin is more literal and translates this word as “supersubstantial.” Supersubstantial means above all substance or superior to all things. Therefore, many Church Fathers understood the petition for “our supersubstantial bread” to refer to the Eucharist.



**7  
ROAD TO EMMAUS**

The last chapter of the Gospel of Luke (24:13-35) gives a brief description of the Mass that the disciples would partake in, highlighting the two parts of the liturgy: The Liturgy of the Word and the Liturgy of the Eucharist. As two disciples were traveling to Emmaus from Jerusalem on the Sunday after the crucifixion of Jesus, Jesus himself draws near them, though they do not recognize him. First, “beginning with Moses and all the prophets, [Jesus] interpreted to them in all the Scriptures the things pertaining to himself” (24:27). When he sat at the table with them, “he took the **bread**, and blessed and broke it, and gave it to them. And their eyes were opened, and they recognized him.” They went back to Jerusalem and in amazement told the disciples “what had happened in the road and how he was known to them in the breaking of the **bread**” (24:35). The Resurrected Christ is found in the Eucharist.



**9  
ST. PAUL**

St. Paul asserts that the Eucharist is truly the body and blood of Christ, and there are consequences for those who partake in it unworthily. “The cup of blessing which we bless, is it not a participation in the **blood** of Christ? The **bread** which we break, is it not a participation in the **body** of Christ?” (1 Cor 10:16). He also writes to the Corinthians saying, “Whoever, therefore, eats the **bread** or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the **body** and **blood** of the Lord” (1 Cor 11:23-29).



**AUGUST 18**

PROVERBS 9: 1-6 | EPH 5: 15-20 | JN 6: 51-58

**Among us. Inside us.**

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JOHN 6 | PREACHING SERIES



### **Funerals for Two of Our Parishioners**

Two of our parishioners are having funeral Masses this week, Please pray for them and their families.

**Carl Montoya** - A long-time resident of Grand Lake, he passed away in February. Funeral Mass Thu., Aug. 22 at St. Anne's in Grand Lake at 9:45 am. Burial following.

**Peggy Ledezma** - Lived near Hot Sulphur Springs for 12 years. Funeral Thursday, Aug. 22 at Shrine of St. Anne in Arvada at 10 am.

### **Caring for Our Retired Priests**

Thank you to all who gave generously last weekend to the Retired and Infirm Priest second collection! If you still wish to donate, you may go online at [archden.org/retiredpriests](http://archden.org/retiredpriests) or call 303-867-0614. Your donation will help serve those who have faithfully served us. On behalf of all our retired priests, thank you for your generous care!

### **Family Religious Education Starting in September**

We will be having Religious Education for all ages starting the second weekend of September in Granby, Kremmling, and Walden. Please fill out a registration form found at the entrances to help us plan for the classes that are needed.

We are always looking for more teachers to help. A theology degree is not required, just a love for the Lord.

### **PRC Walk for Life Fundraiser**

Join team *Grand Catholic* as we Walk for Life and support the Pregnancy Resource Connection.

Where: Middle Park Fair and Rodeo Grounds, Kremmling

When: Saturday, August 31, 2024

Check-in: 8:00 am, 5K RUN: 9:00, Family Walk: 9:15

Pancake Breakfast: 9:45am in the Exhibition Center

PRIZES-RAFFLES-TSHIRTS-PANCAKE BREAKFAST

To sign up or donate to team *Grand Catholic* go to:

[Supportpregrand.org](http://Supportpregrand.org) or call 970-887-3617

### **You Can Help Your Marriage**

Do you feel alone? Are you frustrated or angry with each other? Do you argue...or have you just stopped talking to each other? Retrouvaille (pronounced retro-vi with a long i) helps couples through difficult times in their marriages. This program has helped thousands of couples experiencing difficulties in their marriage. For confidential information about or to register for the program beginning with a weekend on September 6-8. Call (720) 257-9106, email [retrouvaille.co@gmail.com](mailto:retrouvaille.co@gmail.com) or visit [www.HelpOurMarriage.com](http://www.HelpOurMarriage.com).

### **Denver Catholic Biblical School**

In a world of darkness, ONLY the Truth shines brightly. What light God has offered to the world persists in both Sacred Scripture and the teachings of Holy Mother Church. Are you ready to "set out into the deep?" Your opportunity to learn the Faith and the Sacred Scripture which explains our Catholic Faith is beginning soon in both the Denver Catholic Biblical and Catechetical Schools. We offer both in-Person & online classes. See our brochures at the parish entrance or visit [sjvlaydivision.org](http://sjvlaydivision.org) for more details and information. You may also call the Seminary's Lay Division at 303.715.3195.

### **Formed.org**

Prepare yourself to share the truth about the Eucharist by a little study. There are more than 50 videos, talks, and books about the Eucharist on Formed.org. Fr. Peter particularly enjoyed *Jesus and the Jewish Roots of the Eucharist* by Dr. Brant Pitre.

1. Visit FORMED.org
2. Click Sign Up
3. Select "I Belong to a Parish or Organization"
4. Find your parish (80446, Our Lady of the Snow)
5. Enter your email and you're in!

### **Vocations Prayer Calendar**

*Please pray for our seminarians every day.*

Sun – Evan Kafer & Jesea Lopez

Mon – Joseph Machado

Tue – Francisco Perez & Joseph Tynan

Wed – Steven Zarian & Br. Nathanael Campion

Thu – Kent Cordero Bascos & Br. Simon Faber

Fri – Jeremiah Hernandez & James Joseph

Sat – Rafael Lerma & Luke Metzger

### **Mass Intentions and Schedule for StA, StB, and OLS**

KEY: StA = St. Anne; StB = St. Bernard;

OLS = Our Lady of the Snow

-Mon, Aug 19, StA, 8:30 a.m., Mary Wells

-Tue, Aug 20, OLS, 7:30 a.m., +David Salberg

-Tue, Aug 20, OLS, 7:00 p.m., Fr. Mathias' Intention

-Wed, Aug 21, StB, 8:30 a.m., +Denise Van Housen

**-Thu, Aug 22, NO Daily Mass**

**-Fri, Aug 23, OLS, 8:30 a.m.** Fr. Mathias' Intention

-Sat, Aug 24, StB, 5:30 p.m., +Daniel Strassman

-Sat, Aug 24, StA, 5:00 p.m., Steve McGinn

-Sun, Aug 25, StB, 7 a.m., Parishioners & Visitors

-Sun, Aug 25, OLS, 9:30 a.m., +Peggy Ledezma

-Sun, Aug 25, OLS, 12:00 p.m., Fr. Peter's Intention

### **Mass Intentions and Schedule for StP and StI**

KEY: StP = St. Peter; StI = St. Ignatius (Walden)

-Fri, Aug 23, StP, 7:00 p.m., Fr. Peter's Intention

-Sun, Aug 25, StP, 10:00 a.m., Fr. Mathias's Intention

-Sun, Aug 25, StI, 1 p.m., Parishioners & Visitors