

The Eucharist in Church History

“However, we have heard that at his first announcement, instead of rejoicing, the people started to murmur in protest: *“How can he give us his flesh to eat?”* (Jn 6: 52). To tell the truth, that attitude has frequently been repeated in the course of history. One might say that basically people do not want to have God so close, to be so easily within reach or to share so deeply in the events of their daily life.

Rather, people want him to be great and, in brief, we also often want him to be a little distant from us. Questions are then raised that are intended to show that, after all, such closeness would be impossible.

But the words that Christ spoke on that occasion have lost none of their clarity: *“Let me solemnly assure you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you”* (Jn 6: 53). Truly, we need a God who is close to us. In the face of the murmur of protest, Jesus might have fallen back on reassuring words: “Friends”, he could have said, “do not worry! I spoke of flesh but it is only a symbol. What I mean is only a deep communion of sentiments”.

But no, Jesus did not have recourse to such soothing words. He stuck to his assertion, to all his realism, even when he saw many of his disciples breaking away (cf. Jn 6: 66). Indeed, he showed his readiness to accept even desertion by his apostles, while not in any way changing the substance of his discourse: *“Do you want to leave me too?”* (Jn 6: 67), he asked. Thanks be to God, Peter’s response was one that even we can make our own today with full awareness: *“Lord, to whom shall we go? You have the words of eternal life”* (Jn 6: 68). We need a God who is close, a God who puts himself in our hands and who loves us.” (Pope Benedict XVI)

Church History

PRACTICE & UNDERSTANDING

Also known as “The Lord’s Teaching Through the Twelve Apostles to the Nations,” this Early Christian writing from the first century mentions the importance of confessing one’s sins before receiving communion and talks explicitly about the Eucharist. “But every Lord’s day [Sunday], gather yourselves together, and break **bread**, and give thanksgiving after having confessed your transgressions, that your **sacrifice** may be pure” (XIV). “Now concerning the Thanksgiving [Eucharist], thus give thanks. First concerning the cup... And concerning the broken **bread**...” (IX).

DIDACHE

ca. 60-100 A.D.

“Do not, therefore, regard the **bread** and **wine** as simply that, for they are, according to the Master’s declaration, the **body** and **blood** of Christ. Even though the senses suggest to you the other, let faith make you firm” (Catechetical Discourses: Mystagogic 4:22:9).

ST. CYRIL OF JERUSALEM

ca. 110 A.D.



“It is the true Flesh of Christ which was crucified and buried, this is then truly the Sacrament of His **Body**. The Lord Jesus Himself proclaims: ‘This Is My **Body**’” (On the Mysteries 9, 53-54).

ST. AMBROSE OF MILAN

ca. 387 A.D.

The small town of Lanciano, Italy, witnessed one of the first and greatest Eucharistic miracles. This happened when a Basilian monk, who was celebrating Mass, doubted the Real Presence of Christ in the Eucharist. During the consecration, the consecrated host turned into flesh, and the wine into blood. In the 1970s, more than 500 scientific analyses were conducted, and all concluded that the host is true flesh, and the blood of the chalice true blood.

MIRACLE OF LANCIANO

750 A.D.

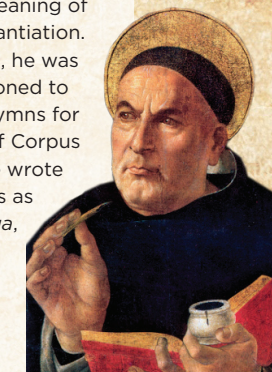
A great debate arose when in the 11th century, Berengar of Tours assured that it was not necessary to talk about material change in the elements when explaining the real presence of Christ in the Eucharist. The Fourth Lateran Council reaffirmed in 1215 what the Church had believed for centuries by using a relatively new term: “Transubstantiation.” While not attached to a specific metaphysics, this term was used to explain that the essence of bread and wine became the true Body and Blood of Christ, even if the appearances of bread and wine remained intact.

“TRANSUBSTANTIATION”

1215

Thomas Aquinas gave the greatest theological explanation of the meaning of transubstantiation. In addition, he was commissioned to write the hymns for the Feast of Corpus Christi. He wrote such hymns as *Pange Lingua*, *Tantum Ergo* and *O Salutaris Hostia*.

THOMAS AQUINAS



1225-1274

ST. IGNATIUS OF ANTIOCH

St. Ignatius, Bishop of Antioch, wrote about those who did not believe in the Real Presence: “They abstain from the Eucharist and from prayer, because they do not confess that the Eucharist is the **flesh** of our Savior Jesus Christ, **flesh** which suffered for our sins and which the Father, in his goodness, raised up again” (Letter to the Smyrnaeans 6:2, 7:1).



The Council of Trent reaffirmed that it was not reasonable to say that the Real Presence was limited to the moment of reception, as Martin Luther held, but that it remained afterward. The fact that the Presence did not depend on the act of reception was evident not only in Tradition, but also in the Gospels. Following Jesus’ words in the Gospels, it is evident that the Body and Blood became so before reception and not because of it.

THE REAL PRESENCE REMAINS



2008-present

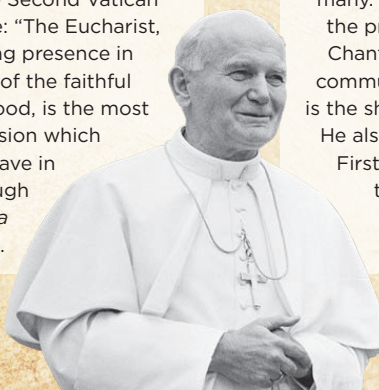
POPE FRANCIS

The Eucharist has been the source and summit of our Catholic faith since the first century. To this day, our pastors remind us of its importance. Pope Francis himself wrote: “As the **Bread** and the **Wine** are converted into the Body and **Blood** of the Lord, so, too, those who receive it with faith are transformed into a living Eucharist” (Catechesis, March 21, 2018).

1920-2005

SAINT JOHN PAUL II

One of the goals of this great pope was to strengthen devotion to the Eucharist following the crisis that arose after the Second Vatican Council. He wrote: “The Eucharist, as Christ’s saving presence in the community of the faithful and its spiritual food, is the most precious possession which the Church can have in her journey through history” (*Ecclesia de Eucharistia*, 9).



1903-1914

POPE PIUS X

Pope Pius X would come to be known as the “Pope of the Blessed Sacrament” by many. Other than restoring the practice of Gregorian Chant, he promoted daily communion, assuring that it is the shortest way to Heaven. He also lowered the age of First Communion from 12 to 7 years old, which was considered the “age of discretion.”

1745

VISITS OF THE BLESSED SACRAMENT

As a practical consequence of Eucharistic Adoration, the practice of making frequent visits to the Blessed Sacrament became more popular. St. Alphonsus of Liguori gave a new impulse to this practice through his popular book *Visits to the Blessed Sacrament*, published in 1745, which went through 40 editions in his lifetime. Some religious orders also began practicing perpetual adoration around this time.



1551

1264

FEAST OF CORPUS CHRISTI

In the Early Church, the adoration of the Body and Blood of Christ was restricted to the Eucharistic celebration and communion, and Fathers such as Augustine and Ambrose encouraged an attitude of adoration during Mass. However, as an act of reparation for the controversies and blasphemies of some against the Eucharist, faithful such as St. Juliana of Liege requested in the 13th century a greater adoration for the Eucharist outside of Mass. This request, coupled with the Eucharistic miracle of Bolsena, Italy, in 1264, led Pope Urban IV to institute the Feast of Corpus Christi (“The Body of Christ”).

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

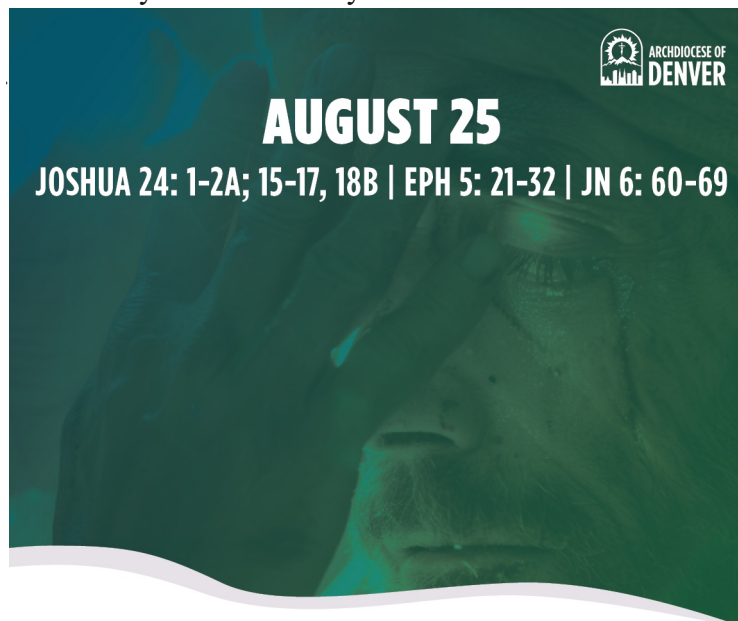
PRIZES-RAFFLES-TSHIRTS-PANCAKE BREAKFAST

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

Supportprcgrand.org or call 970-887-3617

Formed.org

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!



Do you also want to leave?

Each one of us join Peter in his heartfelt confession: "Lord, 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."

JOHN 6 | PREACHING SERIES

Denver Catholic Biblical School

Has the Holy Spirit been tugging at your heart to commit to a deeper study of the Bible and your Catholic Faith? Would you like to be more equipped at explaining the Faith to others? Then join a class from the Denver Catholic Biblical or Catechetical School this fall, either online or in-Person! Pick up a brochure at one of the parish entrances for a list of locations and information sessions. You can also call 303.715.3195 or visit sjvlaydivision.org for more details.

Thinking about Separation or Divorce?

Is your marriage or that of a relative or friend heading for divorce? Do you feel helpless? Retrouvaille is designed to help troubled marriages regain their health. It helps spouses uncover or re-awaken the love, trust and commitment that originally brought them together. The program is highly successful in saving hurting marriages, even bringing reconciliation to couples who have already separated or divorced.

For confidential information about or to register for the program beginning with a weekend on September 6-8, 2024, call (720) 257-9106 or email:

retrouvaille.co@gmail.com or visit the website at www.HelpOurMarriage.com.

Vocations Prayer Calendar

Please pray for our seminarians every day.

Sun – David Napierkowski & Cody Bliss

Mon – Marcus Chua & Matheo Cuartas

Tue – Juan Luis Gordillo & Gabriel Pineda

Wed – Daniele Arienzo & Carl Berner

Thu – Daniel Calix Figueroa & Daniel Correia

Fri – James Finders & Br. Thomas Gonzaga

Sat – Adrian Ibarra Quiroz & Manuel Alarcon Salinas

Mass Intentions and Schedule for StA, StB, and OLS

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

OLS = Our Lady of the Snow

-Mon, Aug 26, StA, 8:30 a.m., +George Wilcinski

-Tue, Aug 27, OLS, 7:30 a.m., Fr. Mathias' Intention

-Tue, Aug 27, OLS, 7:00 p.m., Fr. Peter's Intention

-Wed, Aug 28, StB, 8:30 a.m., Delayne Neiberger

-**Thu, Aug 29, OLS, 8:30 a.m.**, Fr. Peter's Intention

-**Fri, Aug 30, OLS, 8:30 a.m.** Fr. Peter's Intention

-Sat, Aug 31, StB, 5:30 p.m., Parishioners & Visitors

-Sat, Aug 31, StA, 5:00 p.m., Mandy & Phil Kao

-Sun, Sep 1, StB, 7 a.m., Parishioners & Visitors

-Sun, Sep 1, OLS, 9:30 a.m., Fr. Mathias's Intention

-Sun, Sep 1, OLS, 12:00 p.m., Special Intention

Mass Intentions and Schedule for StP and StI

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

-Fri, Aug 30, StP, 7:00 p.m., +Matt Hill

-Sun, Sep 1, StP, 10:00 a.m., Parishioners & Visitors

-Sun, Sep 1, StI, 1 p.m., Fr. Peter's Intention