

Jesus, Living Bread come down from Heaven

John 6:51-58 "Jesus said to the Jewish crowds: "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."

Note about John & Synoptics (John's gospel is written last-benefit of details all known)

- Only miracle attested to in all four gospels is the multiplication of loaves/fishes (feeding of 5,000) Matthew 14:13–21, Mark 6:30–44; Luke 9:10–19; John 6:1–14.
- All four have Last Supper scenes (Mt 26:17–30, Mk 14:12–26, Lk 22:7–39 Jn 13:1–17:26).
- YET, **only John has a foot washing episode**. It seems to displace the 'give and receive' Eucharistic speech that the Synoptic gospels relate so similarly. In middle of their meal, John 13:2,4 "So, during supper, Jesus rose from supper and took off his outer garments. He took a towel and tied it around his waist..." John does not have the 'Words of Institution' (see below) like Synoptics & Paul

John 13:5-15 continues to tell of Jesus washing feet of His disciples

(Is this the only time Jesus washed feet? It had happened to Jesus twice. In Luke 7:37-38 in the house of Simon Pharisee, a woman interrupts a meal to wet his feet with her tears. In John 12:1-8, Mary of Bethany interrupted Jesus' meal with the family to anoint Jesus' feet (v 2-3). Maybe related?, Mark 14:3–9 & Matthew 26:6–13 in the house of Simon Leper a woman ceremoniously pours oil on Jesus' head.

- John knows the Eucharist is well established, yet have problems such as Paul encounters at Corinth becoming more frequent? (1 Cor 11:20-21 "When you meet in one place, then, it is not to eat the Lord's supper, for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk.")
- So, John reinforces the purpose of the 'miraculous feeding of us with Jesus' own flesh and blood'. We are fed for a purpose; and that purpose is service in Jesus' Name.

Pattern in John's Gospel "Word made Flesh" John 1:14 (Do you see Signs only or the Meaning?)

"Unless you people see signs and wonders, you will not believe." (John 4:48)

- Jesus Turns water to wine (John 2:7-9)---later gives speech about himself being 'living water welling up from within the recipient' (John 4:14)

- Jesus multiplies loaves/fishes (John 6:11) --- later says 'I am living bread' (John 6:51)
- Jesus heals a blind man (John 9:6-7) --- just before, He said "I am the light of world" (9:5)
- Jesus raises Lazarus from dead (Jn 11:43) --- Had said "I am the resurrection & life" (11:25)

What are the Words of Institution? The core of the Eucharistic Prayer of Mass. They are the words of Christ at the Last Supper, found in the synoptic Gospels, Matthew 26:26-29; Mark 14:22-25; Luke 22:19-21, and in St. Paul 1 Corinthians 11:23-29. They are basically the acts and speech of Christ at the Last Supper, separately consecrating bread and wine, clearly designating the effective and divine transformation (transubstantiation) over the bread, 'This is my body' and over the wine, 'This is the chalice of my blood'.

How many Eucharistic Prayers are there to choose from? (10 or 15?)

- 1) Roman Canon (Eucharistic Prayer I) 'To you, therefore, most merciful Father'
- 2) Eucharistic Prayer II 'You are indeed holy. . . the fount'
- 3) Eucharistic Prayer III 'You are indeed . . . and all you have created'
- 4) Eucharistic Prayer IV 'We give you praise, Father most holy
- 5) Eucharistic Prayer for Reconciliation I 'You are indeed.. and from the world's beginning'
- 6) Eucharistic Prayer for Reconciliation II 'You, therefore, almighty Father..'
- 7) Eucharistic Prayer for Various Needs I 'You are indeed Holy and to be glorified, O God'
- 8) Eucharistic Prayer for Various Needs II 'You are indeed Holy and to be glorified, O God'
- 9) Eucharistic Prayer for Various Needs III 'You are indeed Holy and to be glorified, O God'
- 10) Eucharistic Prayer for Various Needs IV 'You are indeed Holy and to be glorified, O God
(Yes, all four of Various Needs Prayers begin the same)

Yet, five more, to include four possibilities for Masses where nearly whole congregation is children (three Ordinary Time and one Easter season children's) and one complete setting for Holy Thursday.

Every Eucharistic Prayer has these basic elements:

- 1) Dialogue Introduction 'Lord be with you.... lift up your hearts.... Let us give thanks'
- 2) Thanksgiving (especially expressed in the Preface): 'It is right and just to give you..'
- 3) Acclamation Praise Song: the Sanctus or "Holy Holy Holy"
- 4) Epiclesis: invoke the Holy Spirit to consecrate the gifts to become the Body & Blood
- 5) Institution Narrative (Consecration) 'On the night.... He took... said....'This is...'
- 6) Acclamation Memorial Song(Anamnesis): Death, Resurrection, Look for 2nd Coming
- 7) Offering: "The Church's intention is that the faithful not only offer this spotless Victim but also learn to offer themselves and so day by day to be consummated, through Christ ...into unity with God and with each other(GIRM 79f).
- 8) Intercessions: petitions are offered for the entire Church, our Pope and Bishop, and for those living and dead along with all the saints.
- 9) Final Doxology Praise: We give glory to God through Christ, with him and in him.
- 10) Great Amen: Ratifies and affirms faith in the glory given to God through this prayer.