

A Review of the Catholic Theology on the Eucharistic Transubstantiation and the Real Presence Doctrines – Why They Matter

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Abstract — *In this article, we present a review of the Catholic theology on the Eucharist Transubstantiation and Real Present doctrines. Such doctrines are very pivotal to the Catholic faith which cannot accept a mere symbolic view of the Eucharist. Yet, pew research (2019) shown among few Catholics Mass attendees, only 31 percent (less than one in every three attendees) believe such pivotal doctrines. Therefore, to close the gaps, we reiterate the key passages from the scripture that speak of the Holy Sacrifice of the Mass and then travel back to the apostolic and early church sacred tradition. As we traverse the ancient church era, we review the minds of the early Christian fathers that taught the bread and the wine became the actual body and blood of Christ. We recapitulate all objections to the scripture and the early church fathers, all the while helping people build a stronger foundation for their Catholic believe. Combining textual and visual analysis helps elucidate such doctrines. The purpose is to direct Catholics to go back to Mass in a Holy Way, in a proper manner of the reception and in receiving the Eucharist, literally (not merely symbolically) as the Lord's Body, Blood, Spirit, and Divinity.*

Keywords — *Eucharist; Real Present; Holy Sacrifice of the Mass; Sacred Tradition; Body, Blood, Soul, and Divinity.*

I. INTRODUCTION

Pew research survey in 2019 [1] showed that only 31% (less than a third) of Catholics believe the Transubstantiation, that is, during Catholic Mass, the bread and wine actually become the body and blood of Jesus, while nearly seven-in-ten Catholics (69%) say they personally believe that during Catholic Mass, the bread and wine used in Communion are only symbols of the body and blood of Jesus Christ. Additionally, in asking Catholics what they believe about the Eucharist, the new survey also included a question which ask whether Catholics know what

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the church teaches on the subject (i.e., Eucharistic Transubstantiation). The survey also finds that belief in the Real Presence of Christ in the Eucharist is most common among older Catholics, though majorities in every age group (including 61% of those age 60 and over) believe that the bread and wine are symbols, not the actual body and blood of Christ.

Given such low percentage of awareness and subject knowledge for the Eucharist Transubstantiation doctrine, even among Catholics, it is worth to reiterate/review such Central/Core/Pivot teaching of the Catholic's belief, in this article.

In the next sub-sections (of this Section 1), we will present the source of doctrines and authority (in the Roman Catholic Church); describe (textual literature/evidence) what a sacrament is; the definition and the origin of the Eucharist (i.e., who instituted the Eucharist as a sacrament); and what the Eucharist Transubstantiation and Real Presence Doctrines are in the Catholic Church, along with the textual references (such as canonical scripture, sacred tradition from the early church fathers, and authoritative interpretation by the magisterium of the Catholic Church). In short, from the Catholic Theology perspective. Note that Catholic theology [2] is the understanding of Catholic doctrine or teachings, and results from the studies of theologians. It is based on canonical scripture, and sacred tradition, as interpreted authoritatively by the magisterium of the Catholic Church, per CCC 74–95, 1953–1955 [3]. Next in Section 2, we will present some Eucharistic miracles (visual evidence) as consistent historical evidence on top of the textual literature/evidence (presented in this Section 1); and finally, the conclusion is in Section 3.

A. Source of Doctrines and Authority in the Roman Catholic Church

The Roman Catholic Church understands itself to be the one, holy, universal, and apostolic church, not only concerned with the well-being and salvation of its members but of the entire world [4]. The word 'Catholic' itself means universal. The believe / faith / teaching / doctrine is one (unity), holy (sacred), catholic/universal (world-wide, not



just local), and apostolic (based on the Twelve Apostles who had direct exposures with Jesus). The Truth should be consistent (one), holy (sacred from God; not worldly-based), universal (not only local church or people), and apostolic (directly from Lord Jesus Christ). Otherwise (if inconsistent or contradicting, non-universal, unholy/unsacred, non-apostolic), such believe / faith / teaching / doctrine cannot be defined nor accepted as the Truth. It is known that all the teaching and/or doctrines in the Catholic Church are based on consistency of all three (3) sources: The Canonical Scripture [5], Sacred Traditions [6] per CCC 80-81, 97 [3], and the authoritative interpretation by the Magisterium of the Catholic Church, per CCC 80-81, 96-100 [3] – unlike merely ‘*Sola Scriptura*’, i.e., the Scripture Only [7] which can have various inconsistent or contradicting interpretations in numerous variants or denominations of the Protestants and can often be problematic.

First, as one source of the Catholic’s faith is the Canonical Scripture [5] which origin is beyond the scope of discussion on this paper.

Second, another source of the Catholic belief is the Sacred Traditions [6] per CCC 80-81, 97 [3] which are historical texts and practices recorded from Early Christians (including the Great Saints) in the first generation, such as St. Paul, St. Thomas Aquinas, Jesus’ Twelve Apostles along with His other disciples, etc. For example (among numerous examples), St. Paul’s Sacred Traditions on Eucharistic Teaching that was passed on to believers, when he said, “For this is what I received from the Lord and in turn passed on to you...” (1 Cor 11:23-29). Additionally, Ripley [8] also pointed out the following ‘Sacred Traditions’ example. The earliest text regarding Real Presence in the Holy Eucharist, is in St. Paul’s letter to the Corinthians, about AD 57 (around 27 years after Jesus’ death). Modern scholars believe Jesus died in the year 30 and that Saul was converted early in 37. Some are convinced his conversion was as early as 34. It seems certain that 1 Corinthians was written after the Passover of 57. This means the newly converted Saul, now Paul, was plunged into the infant Church as early as four and not later than seven years after the death of Christ. He was an eyewitness of the earliest Eucharistic celebrations or liturgical practices. Consider this in light of what Vatican I taught about Revelation: “After the Ascension of the Lord the apostles handed on to their hearers what he had said and done. They did this with a clear understanding, which they enjoyed after they had been instructed by the events of Christ’s risen life and taught by the light of the Spirit of truth” (Decree on Revelation, 19). If Paul is handing on a tradition, we ask where it comes from. Clearly it stems from Jesus Christ. Paul stresses this over and over. “Through the good news that we brought he called you to this so that you should share the glory of our Lord Jesus Christ. Stand firm, then, brothers, and keep the traditions that we taught you, whether by word of mouth or by letter” (2 Thess. 2:14-15). In the same way he said to Timothy, “Keep as your pattern the sound teaching you have heard from me” (2 Tim. 1:13).

The apostle is not referring to just any kind of tradition. His is a tradition that must be believed because Christ himself proclaimed it with His own authority. Christ is the fountainhead of all God’s wonderful work. He is the Master, and we must submit to His teaching. “You call me Master and Lord and rightly so: So I am” (John 13:14). Another example of historical text (in support of celebrating the Eucharist ‘Traditions’), even Luther wrote to the Christians in Strasburg in 1524, “I am caught. I cannot escape. The text is too forcible”, per De Wette, II, 577, in the Catholic Encyclopedia regarding the Eucharist, 1907 [9–10]. Luther was referring to what St. Paul wrote regarding the unworthiness of the recipient of the Eucharist, as guilty of the body and blood of the Lord. Meaning, how can one be guilty [of mere symbols], unless the True Body and True Blood of Christ are truly present in the Eucharist!

Third, the authoritative interpretation of the Magisterium of the Catholic Church which is comprised of the Pope and all bishops in communion with him around the world, per CCC 80-81, 96-100 [3]; although the terminologies: Vatican / Official Church / Magister can be used interchangeably [4]. Lord Jesus Christ appointed St. Peter as the first Pope, as the corner stone ‘rock’, where He built His church, and the gates of hell shall not prevail against it, per Matthew 16:18 and CCC 100 [3]. In Catholicism, it is argued that the primacy of Peter is a basis for the papacy of Rome over other bishops throughout the Catholic Church – as stated in the Catechism of the Catholic Church (CCC) that the task of interpreting the Word of God authoritatively has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him, per CCC 100 [3]; while Protestants do not believe that the Pope holds any authority over the entire Church, universally. Such papal authority discussion is beyond the scope of this paper because our focus is on the review of the Catholic doctrines of Eucharistic Transubstantiation and Real Present due to very low-percentage of awareness and/or understanding of Catholic teaching and doctrines, per 2019 Pew Research [1].

B. Definitions (Sacrament and Eucharist) and Origin of the Eucharist Sacrament

As a mystery of faith in the Roman Catholic, a sacrament is defined [11] as an outward sign instituted by Jesus Christ to give His Divine Grace [12]. An ordained Roman Catholic Priest is functioning (in Christ Persona) just as a channel (or portal) to minister such a sacrament. According to the Council of Trent (1547): DS 1600-1601, Jesus Christ Himself was the One who instituted all the seven sacraments (CCC 1114) of the new law (CCC 1210). There are seven sacraments: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian life (Cf. St. Thomas Aquinas, STh III,65,1). The purpose of the sacraments is to sanctify men, to build up the Body of Christ and, finally, to give worship to God (CCC 1123). Here in this

paper, we focus our attention on the Sacrament of Eucharist.

The Eucharist is defined as the Name given to the Blessed Sacrament of the Altar under its twofold aspect of sacrament and Sacrifice of the Mass [9–10]. The other six sacraments discussion are beyond the scope of this paper.

As textual references, in addition to the aforementioned reference for the article “The Eucharist” (1907) from the Catholic Encyclopedia [9–10], the Biblical origin of the Eucharist is in the new covenant from the gospel of Matthew, Mark, Luke, and John: the Eucharist is instituted by Jesus Christ Himself at the “Last Supper” (Mark 14:22-26; Matthew 26:26-29; Luke 22:14–20). The gospel of John (John 6) reflects the words Lord Jesus Christ spoke, “I am the Bread of Life. He who feeds on my Flesh and drinks my Blood has life eternal and I will raise him up on the last day. For my Flesh is real food and my Blood real drink. The man who feeds on my Flesh and drinks my Blood remains in Me, and I in him” (John 6:35, 54-56), which many said it was a hard teaching (John 6:50-56) and therefore, many disciples deserted Jesus (John 6:60). Likewise, not only back then (John 6:66), but also today, many of His believers turned back and no longer followed such His hard teaching – evidenced from the 2019 Pew Research survey [1] that only 31% believe such hard teaching. Among many Catholic Theologians, Hahn [13] pointed out that Jesus actually intensified His words (that you’ve got to eat His flesh and drink His blood) by saying the same thing four times in four different ways (John 6: 60, 63, 66, 67). Therefore, we have reason to believe that this sacrifice of the New Covenant Passover begun in the Upper Room and consummated on Calvary and ultimately as 1 Corinthians 5 suggests continued and celebrated as a climactic communion on the altars of the [Catholic] Church around the world when we receive the Eucharist in Communion. All of this is right from the Bible. However, before negating or criticizing any of these deep and profound Catholic believe / faith / teaching / doctrine, people first have to know their Bible deeply, not merely throwing shallow personal opinions or local (non-universal) church interpretations. In this Eucharist case, we have to know all these: John, Matthew, Mark, Luke, Exodus, Psalms and Revelations.

C. Transubstantiation and Real Presence Doctrines

We note that the doctrine of the Real Present is not exactly the same as Transubstantiation. Hence, these two are not synonym. The doctrine of the Real Presence is necessarily contained in the doctrine of Transubstantiation, but the doctrine of transubstantiation is not necessarily contained in the Real Presence [8].

The doctrine of the Eucharistic Transubstantiation is central / core / pivotal to the Catholic faith [14] – it is the Catholic teaching and doctrine that during Mass, the bread and wine used for Communion become the body and blood of Jesus Christ. In fact, the definition of Transubstantiation (from Council of Trent and Catholic Encyclopedia) is the transition of the entire substance of the bread and wine into

the Body and Blood of Christ. It is the nucleus of the Catholic believe. Indeed, the Second Vatican Council called the Eucharist, i.e., the Sacrifice of the Mass, the center and the summit of the Christian life (CCC 1324; Lumen Gentium 11). The Eucharist is the center of the Catholic Church because Jesus Christ is the center of Catholic life and worship [14]. The Eucharist enables us to make present and offer anew Jesus Christ’s one redemptive Sacrifice of Calvary, which began with his Passion (CCC 1362-68; 1341). It is the summit, because the Eucharist is truly a foretaste of heaven, in which we partake of Jesus’ body and blood as heaven and earth become most profoundly one [15]. For more information on the intimate connection between the heavenly liturgy/work of Christ and the Sacrifice of the Mass, see Blessed Pope Paul VI, Credo of the People of God [16–17]. Brumley [18] provided deeper discussion on the Holy Eucharist as source and summit of Christian life since the Christian life itself is essentially a life, hence the Eucharist is the “source and summit of Christian spirituality” too. Note that Arnold [19] pointed out this is why it is very hard to live a Christian life without the Holy Eucharist [because it is the source and summit of Christian life].

In regards to the Eucharistic Transubstantiation, Leonetti [20] described the following. Jesus truly meant what He said regarding “My Flesh is True Food and My Blood is True Drink...Abide in Me and I in him” (John 6:55-56). Eucharist is the greatest gift – consistent with what Jesus said, “I am with you always even to the very end of Age” (Matt 28:20). The next logical question would be: who can better help us in adoring Jesus in the Eucharist? The Saints. A Saints is anyone who is in Heaven. For example, St Theresa of Calcutta (Mother Teresa) reminded us that in a constant change of this world, God’s unchanging love is there in the Eucharist. If we need proof of His Love, it’s in the Eucharist. Not only we see His Love, but taste it and consume it: the ‘Body-Blood-Soul-Divinity’ of Him. In addition, a Catholic Theologian St. Thomas Aquinas has employed Aristotelian concept (from the Greek Philosopher Aristoteles) in distinguishing the substance of a thing and the accidents to articulate the theology of the Eucharist [21]. In particular, the transubstantiation of bread and wine into body and blood. According to this tradition, the accidents (or species) of the appearance of bread and wine do not change, but the substance changes from bread and wine to the Body and Blood of Christ. Such Transubstantiation is not science which talk about materials in thing but it is out of reach of science (miracle). The substance is what the thing really is – the actual being. The accident is the appearance. The smell, the appearances that appear to the senses. Those accidents, appearance, senses, smell can change without making the difference in the substance. For example, let’s try to think of an apple. It can be a green apple or red apple. Those are the substance which is the apple. The thing is apple. It might be sweet or sour (but still apple); and those are the accident. In the Eucharist, the substance change but the accident stays the same. The Latin word is Transubstantiation which mean

substance change but accidents remain the same. Hence, the bread and wine are only bread and wine to our senses. But they are not bread and wine anymore, once the Priest consecrate them, the substance changes. They are actually now: the Body and Blood, Soul, and Divinity of Jesus Christ. This is very important because no other Church in the whole world that can offer you to get closer to God, than at Catholic Church. Therefore, when people ask why Catholic? Because nothing can compare, we have Jesus Christ, presence, right there, in the Altar. Jesus instituted, “This is My Body...” and that Catholic Church has preserved that for about two-thousand years without any contamination; and we could have not done it, without those saints, theologians, philosophers, sacred traditions, magisterium, and certainly the canonical scriptures. Additionally, St. Theresa of Calcutta (Mother Teresa) reminded us that in a constant change of this world, God’s unchanging love is there in the Eucharist. Consistently, St. John Vianney asserted us that there is nothing so great as the Eucharist. If God had something more precious, He would have given it to us.

Catholic Answers [22] explained that the doctrine of the Real Presence asserts that in the Holy Eucharist Jesus is literally and wholly present—body and blood, soul and divinity—under the appearances of bread and wine. Many Protestants attack this doctrine as “unbiblical,” but the Bible is forthright in declaring it (cf. 1 Cor. 10:16–17, 11:23–29; and, most forcefully, John 6:32–71).

Moreover, Ripley [8] pointed out the following. We discover more about the beginnings and development of Christian Tradition from what is now known about the roles of Master and pupil in the Hebrew world. Our Lord was Master, and his followers were his pupils. The Twelve Apostles he trained specially for this work (Matt. 10:1–4). The teaching he gave them became sacred traditions. Three of the Gospels—Matthew, Mark, and Luke—tell us what happened at the Last Supper. Each has its own character, mode of writing, and variants. We do not expect in this type of writing photographic, meticulous, verbal identity. It is the essential truth that matters. We shall never understand the New Testament unless we remember that these written accounts are simply versions of the verbal tradition. Paul and the evangelists knew what the Christians were doing. The words of consecration were being said at the Eucharistic meals. Christ knew and they knew that this was to be the very heart of the worship of the Church He founded. So, there is not the slightest doubt that the formulas given us by the evangelists and Paul were those that were being used by the Christians as they celebrated the Eucharist. The Gospels faithfully hand on what Jesus Christ, while still living among men, really did and taught for their eternal salvation until the day Jesus was taken up to heaven. Could anything at all be more important than what he did and said about His body and blood? The Lord’s last meal was a Paschal feast which can be fitted in to the full Jewish rite. The ancient commemorative meal of the Hebrews in which they recalled how God had freed his people from Egypt, was now to give

place to a commemoration and reenactment of a new and final reality issuing from the mind and will of the risen Christ. When Christ himself promised his Real Presence in the Eucharist, many of his disciples could not accept it. “This is intolerable language. How could anyone accept it?” (John 6:68). But Peter had the right mentality. “Lord, to whom shall we go? You have the message of eternal life, and we believe; we know that you are the holy one of God” (John 6:69). The Pope said something that is vitally important, “It is not enough merely to believe the truth. We must also accept the way the Church has devised to express that truth exactly. When the integrity of faith has been preserved, a suitable manner of expression has to be preserved as well. Otherwise, our usual careless language may . . . give rise to false opinions in belief in very deep matters”, as Ripley [8] summarized. Finally, it concurs to what St. Pope John Paul II wrote that faith and reason are like two wings on which human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know Himself, *Fides et Ratio*, 1 [23].

D. The Early Church Belief of Sacred Traditions

The early Church Fathers referred that Jesus is literally and wholly present (body and blood, soul and divinity—under the appearances of bread and wine) in the Holy Eucharist. Note that the discussion of the ‘Fathers of the Early Church’ is beyond the scope of this paper and is defined in the Catholic Encyclopedia [9–10]. In summarizing the early Fathers’ teachings (sacred traditions) on Christ’s Real Presence [22], renowned Protestant historian of the early Church J. N. D. Kelly, writes: “Eucharistic teaching, it should be understood at the outset, was in general unquestioningly realist, i.e., the consecrated bread and wine were taken to be, and were treated and designated as, the Savior’s body and blood” (Early Christian Doctrines, 440). In more detailed arguments, Nash [24] provides a general response to Culliton [25] Protestant’s claims [regarding some readings of the early Church Fathers illustrates they didn’t believe in the Real Presence of Christ in the Eucharist, but just symbols], by looking at the teaching of three early Church Fathers closest in time to the apostles—St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus (see the subsections 1.4.1–1.4.3).

Below are ‘textual’ examples of what early Christian Fathers wrote (via the historical literature, i.e., text writings) regarding Jesus’ Real Presence in the Holy Eucharist [22].

a) Ignatius of Antioch

“I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ . . . and for drink I desire his blood, which is love incorruptible” (Letter to the Romans 7:3 [A.D. 110]).

“Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God. . . . 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 that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes” (Letter to the Smyrnaeans 6:2–7:1 [A.D. 110]).

b) Justin Martyr

“This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us.”

“For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus” (First Apology 66 [A.D. 151]).

c) Irenaeus

“If the Lord were from other than the Father, how could he rightly take bread, which is of the same creation as our own, and confess it to be His body and affirm that the mixture in the cup is His blood?” (Against Heresies 4:33–32 [A.D. 189]).

“He has declared the cup, a part of creation, to be His own blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as His own body, from which He gives increase unto our bodies. When, therefore, the mixed cup [wine and water] and the baked bread receives the Word of God and becomes the Eucharist, the body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the gift of God, which is eternal life—flesh which is nourished by the body and blood of the Lord, and is in fact a member of Him?” (ibid., 5:2).

d) Tertullian

“There is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is washed [in baptism], in order that the soul may be cleansed . . . the flesh is shadowed with the imposition of hands [in confirmation], that the soul also may be illuminated by the Spirit; the flesh feeds [in the Eucharist] on the body and blood of Christ, that the soul likewise may be filled with God” (The Resurrection of the Dead 8 [A.D. 210]).

e) Hippolytus

““And she [Wisdom] has furnished her table’ [Prov. 9:2] . . . refers to his [Christ’s] honored and undefiled body and blood, which day by day are administered and offered

sacrificially at the spiritual divine table, as a memorial of that first and ever-memorable table of the spiritual divine supper [i.e., the Last Supper]” (Fragment from Commentary on Proverbs [A.D. 217]).

f) Origen

“Formerly, in an obscure way, there was manna for food; now, however, in full view, there is the true food, the flesh of the Word of God, as he himself says: ‘My flesh is true food, and my blood is true drink’ [John 6:55]” (Homilies on Numbers 7:2 [A.D. 248]).

g) Cyprian of Carthage

“He [Paul] threatens, moreover, the stubborn and forward, and denounces them, saying, ‘Whosoever eats the bread or drinks the cup of the Lord unworthily, is guilty of the body and blood of the Lord’ [1 Cor. 11:27]. All these warnings being scorned and contemned—[lapsed Christians will often take Communion] before their sin is expiated, before confession has been made of their crime, before their conscience has been purged by sacrifice and by the hand of the priest, before the offense of an angry and threatening Lord has been appeased, [and so] violence is done to his body and blood; and they sin now against their Lord more with their hand and mouth than when they denied their Lord” (The Lapsed 15–16 [A.D. 251]).

h) Aphrahat the Persian Sage

“After having spoken thus [at the Last Supper], the Lord rose up from the place where he had made the Passover and had given his body as food and his blood as drink, and he went with his disciples to the place where he was to be arrested. But he ate of his own body and drank of his own blood, while he was pondering on the dead. With his own hands the Lord presented his own body to be eaten, and before he was crucified, he gave his blood as drink” (Treatises 12:6 [A.D. 340]).

i) Cyril of Jerusalem

“The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, the bread becomes the body of Christ and the wine the blood of Christ” (Catechetical Lectures 19:7 [A.D. 350]).

“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. Do not judge in this matter by taste, but be fully assured by the faith, not doubting that you have been deemed worthy of the body and blood of Christ. . . . [Since you are] fully convinced that the apparent bread is not bread, even though it is sensible to the taste, but the body of Christ, and that the apparent wine is not wine, even though the taste would have it so, . . . partake of that bread as something spiritual, and put a cheerful face on your soul” (ibid., 22:6, 9).

j) Ambrose of Milan

“Perhaps you may be saying, ‘I see something else; how can you assure me that I am receiving the body of Christ?’ It but remains for us to prove it. And how many are the examples we might use! . . . Christ is in that sacrament, because it is the body of Christ” (The Mysteries 9:50, 58 [A.D. 390]).

k) Theodore of Mopsuestia

“When [Christ] gave the bread he did not say, ‘This is the symbol of my body,’ but, ‘This is my body.’ In the same way, when he gave the cup of his blood he did not say, ‘This is the symbol of my blood,’ but, ‘This is my blood’; for he wanted us to look upon the [Eucharistic elements] after their reception of grace and the coming of the Holy Spirit not according to their nature, but receive them as they are, the body and blood of our Lord. We ought . . . not regard [the elements] merely as bread and cup, but as the body and blood of the Lord, into which they were transformed by the descent of the Holy Spirit” (Catechetical Homilies 5:1 [A.D. 405]).

l) Augustine

“Christ was carried in his own hands when, referring to his own body, he said, ‘This is my body’ [Matt. 26:26]. For he carried that body in his hands” (Explanations of the Psalms 33:1:10 [A.D. 405]).

“I promised you [new Christians], who have now been baptized, a sermon in which I would explain the sacrament of the Lord’s Table. . . . That bread which you see on the altar, having been sanctified by the word of God, is the body of Christ. That chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the blood of Christ” (Sermons 227 [A.D. 411]).

“What you see is the bread and the chalice; that is what your own eyes report to you. But what your faith obliges you to accept is that the bread is the body of Christ and the chalice is the blood of Christ” (ibid., 272).

m) Council of Ephesus

“We will necessarily add this also. Proclaiming the death, according to the flesh, of the only-begotten Son of God, that is Jesus Christ, confessing his resurrection from the dead, and his ascension into heaven, we offer the unbloody sacrifice in the churches, and so go on to the mystical thanksgivings, and are sanctified, having received his holy flesh and the precious blood of Christ the Savior of us all. And not as common flesh do we receive it . . . but as truly the life-giving and very flesh of the Word himself.” (Session 1, Letter of Cyril to Nestorius [A.D. 431]).

n) Sub-Section Discussion

Hence, after the textual analysis from the literature review in this Section 1 (Introduction), in the following Section 2 of this paper we will present visual analyses of several most prominent Eucharistic miracles and/or powerful miraculous effects on those saints who lived it. Finally in Section 3, we conclude the consistent evidence from both the textual and

visual presentation and summarize the consistent implications of this work.

Again, due to the low-percentage of understanding as evidenced in the recent 2019 Pew Research Survey [1] and lack of solid content instructions in the religious education classes [26], such as the Rites of the Christian Initiations for Adults or RCIA class; bible study class; children catechism class; etc. – which are taught by layman volunteers; not subject-matter-experts such as theologians, pope, bishops, magister, etc., the goal of this paper is to close such gaps – by providing a clear-and-concise review of such doctrines (textually and visually), to re-emphasize, educate, and enlighten the way to support Catholics on their faith/believe and also for the benefits of many other researchers, audience, or layman who are interested in learning such Catholic belief / teaching / doctrines.

II. EUCHARISTIC MIRACLES – VISUAL PRESENTATION

Strictly speaking a miracle is an extraordinary event produced directly by God or by His will and command through an agent, such as a saint. The miracle occurs in a religious context and is a clear sign of supernatural, divine intervention. Most importantly, the miracle arouses within the spectator or recipient a greater conviction of faith in God.

The following miracles give astonishing and shocking evidence.

A. The Miracle of Lanciano

The miracle of Lanciano [27] is the first, and many believe the greatest, Eucharistic Miracle of the Catholic Church. It occurred around the year 700-ish in the town of Lanciano, then known as Anxanum, an ancient Roman city, located southeast of Rome. There the monks of St. Basil had established a monastery under the patronage of St. Longinus, traditionally believed to be the centurion at the crucifixion who proclaimed, Truly, this was the Son of God (Matthew 27:54) and pierced the side of our Lord with his lance (John 19:34).

The (Roman Host) Bread truly turned into Blood (see Fig. 1) and the (Basilian monk) Priest was completely shocked but his doubt in his heart was removed.



Fig 1: The Lanciano Miracle

That remnant or relic miracle is still left in physical in Lanciano, Italy. It had been sealed and venerated (see Fig. 2). It was granted that scientific team to examine it, in the year 1970, undertaken by a professor of Anatomy and Pathological History assisted by another professor from the University of Italy. Hence, they are not just average layman of the street, but credentialed subject-matter experts (SMEs) in the field.



Fig 2: The Relic of the Lanciano Miracle

They examined that this relic contained cardiac tissue, that have veins, nerve fibers, and other cross sections of a human heart. Note that the relic has been there 1200 years where no technologies at that time; and being there for 1200 years, and maybe not even today, will allow such perfect condition to preserve heart tissues, let alone take a perfect cross-section or sub-section of a heart, at that time (around year 800)! Therefore, right there are the things which are Confined Science. But the fact that this relic contains such intrigued anatomy that easily identifiable, blows the minds. Another interesting finding is that the blood type of such anatomy (of this heart tissue) is blood type AB+.

B. The List of 150+ Eucharistic Miracles of the World – Catalogued by Carlo Acutis

Carlo Acutis [28], an English-born Italian Catholic youth and amateur computer programmer, documented all these 150+ (some Eucharistic while some are Communion) miracles around the world and catalogued them onto a website, miracolieucaistici.org [29], that he created for three years (between age 11 to 14) before his death from leukemia, at the age of 15. The teenage boy was noted for his cheerfulness, computer skills, and deep devotion to the Eucharist, which becomes a core theme of his life. He was beatified on 10 October 2020, by Pope Francis.

Now, why is it important? When we examined all other Eucharistic Miracles around the world, the same consistent blood type showed around all of them: AB+ blood type. There is no way, in different time (spans of hundreds of years), and different space/location (all around the world), that the same blood type AB+ consistently showed on the relic/remnant. That's what astonishing and shocking!

It is known that blood type AB+ is a donor/giver and also can take every other blood type. The AB+ blood type is considered the "Universal Plasma" meaning it can be

transfused to all patients regardless of blood type. This is the characteristic of Jesus, who is a giver/donor and can take-in all/everyone blood/guils/sins into His Own! Hence thinking deeply about that, the probability that the same consistency of the AB+ type blood is merely by coincidence, it is very low chance.

C. The Saints Who Lived It – Documented by Carlo Acutis

There are multiple Saints who lived only by receiving the Eucharist and truly alive not only spiritually, soul-wise, but physically. Examples are listed in the aforementioned website in the previous sub-section, miracolieucaistici.org [29] which Carlo Acutis [28] catalogued them. Out of the 150+ catalogued miracles, some were the miracles of Saints who lived on it. Each detailed story is accessible in the website, by clicking each link.

For example, a Saint who lived on Eucharist alone is St. Catherine of Siena. Towards the end of her life (somewhere around 3-4 years of her final life), she become so ill and cannot eat physical food; she lived on nothing besides the Eucharist. When someone health is declining, it is miraculous that one can live on just that small piece of Eucharist to sustain for 3-4 years.

Another example is the Blessed Alexandrina Maria da Costa. She lived on 13 years just on Eucharist and she was examined from medical scientists from Department of Health and Science of University of Madrid. She was paralyzed because when she was around 13, with her sister, they were working/sewing; and a group of burglars enter their house and attempt to do harm to them. As she attempted to preserve her purity and escape from window, she fell down and tremendously injured herself to the point she cannot walk and then paralyzed and for the next 30 years of her life laying on bed. For the last of 13 years of her life, with a lot of intense prayer intercession, when she pleaded to the Lord to be a "Victim Soul" [which is to be a reparation to other's soul; to unite her misery on the Calvary]. On 30 July 1935, Jesus appeared to her and said, "I have put you in the world so that you may draw life only from Me, to bear witness to the world how precious the Eucharist is. [...] The strongest chain that keeps souls in bondage with Satan is the flesh and the sins of impurity. Never has there been such a spread of vices, wickedness and crimes as there is today! Never has there been so much sin [...] The Eucharist – My Body and Blood – Behold, the Eucharist is the salvation of the world". Mary also appeared to her on 12 September 1949, with the Rosary in her hand, saying to her, "The world is in agony and is dying in sin. My desire is for prayer, my desire is for penance. I have protected with this my Rosary, all those whom I love and the whole world." Alexandrina eats nothing but the Eucharist and she did, for 13 years. Scientists came in and examine her, ensure nobody sneak-in food for her, and again, that amount of Chloric Intake (just that small piece of Eucharist/Bread) would kill anybody within days, but 13 years with watchful scientists. Not only survive, but spiritually thrive. Her life became a continuous prayer for the

conversions of sinners. On 13 October 1955, the anniversary of the last apparition of the Blessed Mother at Fatima, Alexandrina was heard exclaiming, "I am happy, for I am on my way to heaven." She died at 7:30 in the evening on that very day.

Note that one of the reasons [generally] we don't hear much miracles from Saints because they are very quiet, humble persons; not boasters/braggers. The Saints who work miracles, they did it so simply, they ask God's help, and live simple way of living, God's way.

D. Perceiving Word from the Last Supper

The Last Supper happened in a momentous and intricate way – Jesus Christ Himself breaks the Bread and takes the Cup, done it "In Perpetuity", in remembering Him. Leonardo da Vinci [30] painted "The Last Supper," in Italy (see Fig. 3).

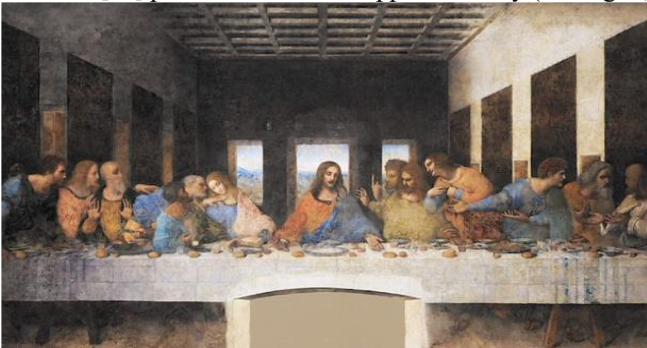


Fig 3: "The Last Supper Painting" by Leonardo da Vinci

As one of the Twelve Apostles, Judas Iscariot was there and by Jesus saying, "One of you shall betray Me" (John 13:21). Scheel [31] pointed out the following. The Early Church Fathers presented clearly that Judas would have received the Eucharist at the Last Supper, but "not partaken" in it. Saint John Chrysostom on his "Homily On the Betrayal of Judas" [32] wrote that Judas was not converted while partake the Sacred Mystery... he approached the Sacred Mystery and he became none the better for approaching, nor fear, nor from benefit of receiving, nor from the honor convert of him. So right there, St. John Christopher was saying he doubly compounded his betrayal from his action, and his betrayal on accepting the Eucharist, on Wordly. Now, Jesus knew Judas betrayal by saying, "One of you shall betray Me" (John 13:21). Jesus disheartened, but He was still allowing Him to receive His Eucharist, Holy Sacrament, at the Last Supper. Why would Jesus not deny Judas to receive Him in the Eucharist? Saint John Chrysostom pointed out [32] as follows. It was because of His compassion and tender love, the One who being betrayed grieved for the one betrayed Him; and free-will cannot be forced for no one become good/better by forced (but voluntarily); Jesus also showed us that it is fitting to mourn, not for the one enduring evil, but for the one committing it. Committing evil is worse than enduring it; or rather, enduring evil is not evil, but committing it is evil. While enduring evil procure us the Kingdom of Heaven, committing evil results in Gehenna and

punishment for us. For "Blessed" said the Lord, which are persecuted for righteousness, for theirs is the Kingdom of Heaven (Matthew 5:10). Scheel [31] also pointed out that per St. Thomas Aquinas, it would have been considered proper to refuse Judas to Eucharist, if the malice of Judas be considered at all. But since Christ is serve us to a "Pattern of Justice", it was not His teaching authority to savor Judas, if He consider in communion with other, without an accuser and evident proof, unless Judas himself be exacerbated by taking an occasion of sinning. Per St. Thomas Aquinas, Jesus did not deny Judas the Sacrament (Eucharist) so that we know, when we receive the Eucharist in "unworthy manner", we bring to ourselves the damnation (Absolute Mortal Sin), as warned by St. Paul (1 Corinthians 11:27-30). In addition, Fr. Casey of the 'Fathers of Mercy' [33] in his recorded homily pointed out that Jesus allowed that to happen as a constant reminder to all of us, at all times (not to be like Judas Iscariot).

How about Jesus—Did Jesus eat Himself in the Last Supper because He was certainly the Presider in that Mass? Jesus eats with the Apostles (Matt 26; Luke 22). Hence, He certainly did consume the Eucharist as the Priests at every Mass; the presider consumed the Eucharist, after the consecration. Does that mean, Jesus eat Himself? Scheel [31] referenced St. Thomas Aquinas who was so brilliant about this, and who referenced St. Jerome, as stated below.

St. Jerome said: "The Lord Jesus Christ Himself was the Guess and Banquet. He Both the Partaker and what is eat it. [He then elaborated] Christ was first to do what others to fulfill."

Just like the baptism, even though Jesus is sinless, He also was baptized when he wants other to fulfill. Likewise, here in the Eucharist, He would have done it Himself.

St Aquinas said: "Yes Christ would have eaten it Himself, both sacramentally and spiritually. He received Sacrament of His Own Body, for which He both understood and prepared. Yet, different than others who take the Sacrament both Sacramentally and Spiritually, for these receive the increase of grace and they need sacramental science to proceed this Truth."

Christ receive it Perfectly and Completely. Again, Christ does all things perfectly and completely. Whenever He asked us to do things, He Himself does that. So, Christ gave example to us, how to receive it perfectly and completely.

Therefore, how should we properly partake the Eucharist in a worthy manner? Burke [34] explained it as follows. In the Old Testament (Numbers 10), the two sons of Aaron died instantly as consumed by fire because of improperly offered the sacrifice in the altar. By parallel way, in the New Testament, St. Paul warned people not to take the Eucharist in unworthy manner. Therefore, it is incredibly serious matter to eat-and-drink damnation far more ways than one can think, if their hearts not in the right place (e.g., like Judas Iscariot), in other words, in the state of Mortal Sins yet receive Eucharist. No one has the right to change the rubric or way on how the Mass has been approved (Ordinary Form

of Mass). Even if a priest change that, they are violating this. How the laity commit act of sin against the Lord in the Holy Sacrament of the Mass? It's our job how we worship properly as laity, by following that Ordinary Form of Mass. The Mass is not about what [style] we want but about the Sacrifice of Jesus for us. It is the proper disposition of our "Self-Giving" Love to Him; then His Sacred Grace is poured upon us. Therefore, people should go back to Mass in a Holy Way! Paul the VI was against it (allowing standing posture to receive Eucharist). Unfortunately, the Proper Reception was almost never be taught! We should properly check the hands whether the particles of the Lord's Body dropped from the hands (proper way to eat is not to take by right hand from left hand, but eat it whole by your mouth from your hands/left hand); or receive it on your tongue. If any particles drop, then it's desecration! Therefore, when we receive it humbly in our postures, and give all our self-giving (i.e., our body, blood, soul, and humanity) to Him, then we will receive His Sacramental Grace, Burke [34] concluded.

E. The Mystery of Eucharist

The Eucharist mystery unpacked the reason Jesus go to Calvary, His central Motive, and what His represents of Calvary [35]. The mystery of Eucharist is revealed during the Lord's Last Supper (John 14) to the apostles what He most wanted them know about what He was to suffer: the deepest motive and desire of His heart and His Father's will. He wants all of His disciples to see and understand about His death on the cross; and to remain/abide in Him on the journey on earth to God and Heaven. He communicates this most intimate desire to all his friends at every celebration of the Eucharist—He gave His Holy Body, Blood, Soul, and Divinity in the Eucharist. When we dispose our self-giving love (all our body, blood, soul, and humanity) to Him when receiving the Eucharist, then His sacred grace is poured upon us.

Catechism 13:23 stated: The Eucharistic to perpetuate the Sacrament of Love (sacrifice at the cross), a sign of Unity, Bond of Unity, Pascal Banquet, and Mind Filled of Grace, Pledge of Future Glory is Given for us.

When receiving the Eucharist, we offer our thanksgiving, worship, and total surrender to the Father – our total self-giving (all our body, blood, soul, and humanity) to God. The Eucharist is One perfect offering to Heaven, represented again-and-again across the whole world, until He come again (in remembrance of Him). It is a sacramental presence (not repeatedly being sacrificed again-and-again, as criticized by many Protestants).

Jesus said to them, "Give back to Caesar what is Caesar's and to God what is God's." And they were amazed at him. (Mark 12:17). What belongs to God? Love God with all your soul, heart, and mind (Matthew 22:37; Luke 10:27). Additionally, in the following, Herbeck [35] brought about his *Lectio Divina* Moment on the Last Supper – Jesus final conflict with Satan and the battle He will battle, the Apostles did not see that and in confusion. Jesus would like Peter to

come with his brokenness and surrender; so that he can overcome the enemy. Peter [and all of us] cannot overcome the enemy without surrendering to Jesus Christ with our brokenness. Jesus explained to His disciples that the Father loves Him and He wants to bring us all to such love. Jesus also revealed to them what about to happen, His resurrection. He was about to establish His Kingdom, to get everybody line up in Jerusalem, and bring to His Kingdom. The Devil is not in charge, Jesus said He is in charge – He wants His friends to know that. He is doing that because He is doing everything the Father wants. You are His friends if you are His disciples. Jesus went to Calvary because He showed us what it means to live, because He loves the Father. The Father commanded Jesus: to disarm power and set you free, under the dominion, under the curse of original sin; and the kingdom of darkness rule over you. Jesus knows you are imperfect, but the question: do you want to follow Him? Is your heart in Him? Without the shedding of His blood [Perfect Lamb, Perfect Sacrifice], there is no redemption, no forgiveness for your sins. There is fear of death. Jesus first motive, is to give/love to the Father...Jesus wants the whole world to know that He love the Father and do His will...Jesus is in control. He wanted us to know His Father's Word is totally trustworthy. He strengthens us through baptism which will give us power to overcome the evil. Per Matthew 22:36-40 – Love God and your neighbors. Jesus told us, The Road to Greatness. The future glory that awaits us: do we want it? [and be His Disciples – pick up your cross and deny yourself]. God wants our hearts to be like Jesus – to make our Life an Offering [Living Witness] to God. That's why we are on this Earth. Per Romans 12:1-2 – By the mercy of God present your body as a Living Sacrifice, Holy and acceptable to God...do not conform to this world, but be transformed by the renewal of your mind...what is good, acceptable, and perfect. For instance, in the COVID-19 pandemic, the Lord permit the humanity to shut down. The fear of death still holds human beings to keep talking, blame, angry, race, confusions, to cover up the fear of death; yet, still not repent. Set your hearts first, on the loving Heavenly Father; then teach loving your neighbors; what's being revealed is what's in human hearts. We need to look at the Cross; feel Jesus Body, Blood, Heart, Divinity with us; and hear His voice. But stay in calm and peace as Jesus told us in the Biblical Truth: you and my life will end soon or later; but take heart, Jesus is in control, and let Him purify/sanctify you, and do not be afraid, but give all your fear and confusions to Him, and stay calm and peace in Him – Herbeck [35] ended his *Lectio Divina* Moment.

F. St Maria Faustina Kowalska Miracle–The Divine Mercy

The message to this little nun, St. Faustina, was that trust is the vessel by which all grace is received [36]. Jesus said to St. Faustina to prepare His second coming. The message of 'The Divine Mercy' is simple [36–37]. It is that God loves us – all of us. He wants us to recognize that His mercy is greater than our sins, so that we will call upon Him with trust,

receive His mercy, and let it flow through us to others. Thus, all will come to share His joy. The Divine Mercy message is one we can call to mind simply by remembering ABC:

A - Ask for His Mercy. God wants us to approach Him in prayer constantly, repenting of our sins and asking Him to pour His mercy out upon us and upon the whole world.

B - Be merciful. God wants us to receive His mercy and let it flow through us to others. He wants us to extend love and forgiveness to others just as He does to us.

C - Completely trust in Jesus. God wants us to know that all the graces of His mercy can only be received by our trust. The more we open the door of our hearts and lives to Him with trust, the more we can receive.

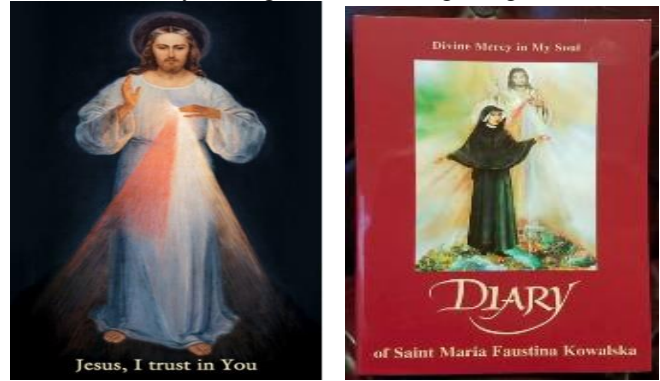
This message and devotion to Jesus as The Divine Mercy is based on the writings of Saint Faustina Kowalska [37], a poor and uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Since 7-year-old, she has devotion to Jesus; at 13, she got Eucharist understanding from Jesus. In 1924 at 19 in Poland, she had a vision that Jesus appeared as the Suffering Christ; and told her to go to the convent (see Fig. 4).



**Fig 4: House of St. Faustina (Left);
the Convent that Jesus showed her to go (Right)**

In 1925 she entered the convent but there are conditions required to enter the convent; however, since she was poor and uneducated, she did serve as a maid for a habit. Later, she finally was accepted and doing cooking, gardening, in the convent. The sisters mocked her, for many didn't like her. In 1931 Jesus appeared to her in person in her room as the King of Divine Mercy, appeared in a white robe with his red and pale face coming from His Sacred Heart (see Fig. 5). It was not a vision but an appearance, as Jesus wanted her to have it paint. Psychologists came to examine her and she passed the psychological tests. Jesus began to appear to her frequently in visions: sometimes as the King of Mercy; other time Christ appeared to her as the Tortured Crucified Christ. Then she began recorded it as her diary (see Fig. 5). The Devil began to manipulate her and said: you are prideful, who do you think you are writing down a diary like that? Hence, she burned the first version of the diary and then confess to her confessor priest, the Blessed Michael Sopocko. Her priest told her to re-write her diary. The problem is that she had the current vision and mixed up with

her previous memory visions, so the order/sequence of her re-written diary is not in chronological order. In 1934, her confessor priest recommended her to find a painter to paint it (see Fig. 5) and spread it around the world. On Good Friday 1935, the priest wanted to publicly honor it – it does not mean to worship it, but just to honor it. And Faustina was there! So that was the first Divine Mercy Sunday, as Jesus wanted. Not only Jesus gave her the image (Fig. 5), but also



**Fig 5: The painting of Jesus as the Divine Mercy (Left);
and The Published Diary of Faustina (Right)**

the chaplet, the powerful prayer that we have to say it at one's dying bed, as the last hope of salvation! Jesus said if sinners even say this prayer even just once, it will save sinners from the dying fire. The Divine Chaplet spoken on the Rosary Beads are very powerful prayer! Faustina's Guardian Angel brought her to visit the Purgatory and Satan also appeared to her as Angelic Angel. Faustina can read souls as she is a Great Saint to intercede us. Jesus also offered her a choice to accept her suffering as a free will because if not free will, it does not mean anything. She always accepts it as atonement for others' sins, which is the prayer of the chaplet itself, "...as atonement for sins and the sins of the world..."; that's why previously, her convent sisters always scrutinize her and didn't like her. Such sufferings are offered to special souls who share the cross way more than us; and will perfect her trust and obedience so to prepare her missions for Christ. Similarly for us, to prepare us to do whatever He wants us to do. Examples of such cross way of sufferings are stigmata (e.g., as in St. Pio Padre case), bleed on the wounds on the Cross, etc. A Seraphim Angel, the First Highest Angel of the 9 levels (whose job is usually to gaze upon the face of God), whom only appeared 3 times to human beings (to Isaiah, St. Francis before he got stigmata, and St. Faustina as she was sick and want to receive communion). Although she was canonized in 2000, but Faustina had vision of her canonization in 1937 — She saw St. Peter whispering to Saint Pope John Paul II (JP2) that 30 April 2000 be announced as Divine Mercy Sunday. On 5 October 1938 she died of tuberculosis and predicted there will be a great war and the World War I truly happened. She also predicted her mission will just begin after her death and the Feast of Divine Mercy being announced by JP2 and is celebrated around the world.

Even before her death in 1938, the devotion to The Divine Mercy had begun to spread. Her diary was smuggled into United States by a priest and successfully published in 1941, although in 1959, Rome banned the image and distribution of it – but Jesus made that happened to be published for the whole world. Properly understood and implemented, they will help people to grow [into holiness] as genuine followers of Christ. Faustina message came from the Sacred Heart of Lord Jesus: ‘Trust and Mercy’ – the message is consistent with the nucleus or heart of the Bible message. We don’t get to Heaven without those “ABC message” (Trust and Mercy). Finally, Alar [36] concluded that Jesus reminds us through St. Faustina in the 20-Century, with such nucleus/heart of the Bible, preparing the whole world for His Second Coming.

G. Evangelization and the Eucharist – The Incredible Significance of John 6

Drzycimski [38] pointed out that John Chapter 6 tells us that after Jesus’ challenging words that day, many of His disciples “returned to their former way of life and no longer followed Him.” In what follows, Drzycimski [38] emphasized that the focus is on the Gospel of John Chapter 6 and the reason why that is incredibly significant. It begins with the feeding of the five-thousand men and they were ‘satisfied’. How many times we eat and truly feel ‘satisfied’? Next, another miracle, Jesus walked on the water (i.e., to master the ‘elephant’ / ‘universe’ / created things). Jesus sees thru all things and He said, “You concern not on Me but the food that fill you up.” Note that in Hebrew, the word “Amen” means “so be it” or “very, very truly, truly I said to you”. That is, when Jewish people said “Amen, amen!” that means we need to pay attention to what Jesus emphasized (v.27): Don’t work for food that perish, but work for the food that brings eternal life. This is the work of God, so you believe and saved (v.29). In v32: not Moses, but my Father from Heaven... (talk about Eucharist). In v34: give us the Bread...I will not reject those who come to Me...I should raise him on the last day. In v41: the Jews murmured because He said I am the Bread that comes from Heaven. In v43: stop grumbling...no one comes to Me unless the Father sent them to Me. Jesus repeat it four times (about Eucharist) v.57. Even the Disciples who seen numerous miracles said that (v60): this saying is hard, who can accept it? Jesus responded that even if I show another miracle, you won’t believe Me. In v64: but there are some of you who do not believe (John referred to Judas). The impact on the v66 is most powerful verse: as a result of this, many of His disciples left. Moreover, on v38: I came down...not My will, but the Father will. (He will not lose anyone whom the Father sent). If Jesus just said symbolically, why would He let them leave? The Trinity cannot be contradiction. The fact that He let them leave (in Unison with Trinity), tells us that Jesus was speaking literally, not symbolically when He said “Unless you eat My Flesh and drink My Blood”. In v67: You also want to leave? Peter answer wisely, “No Lord, where would I be going?”

Next, Drzycimski [38] emphasized Jesus’ last words before His ascension [to Heaven]: “I will be with you to the close of the age...and I will radically transform your life (in the same way He transform the Eucharist)” then He ascended. Finally, Drzycimski [38] reiterated and re-emphasized that Jesus will transform us at the Eucharist.

III. CONCLUSION

In this article, we have pointed out that the 2019 pew research survey [1] showed that only 31 percent (less than one in every three Catholic Mass attendees) believe the Eucharistic Transubstantiation and the Real Present doctrines. Subsequently, our intent is to help Catholics and the world to gain a better understanding of the core beliefs of the faith. Consecutively, the goal is to fill-in the gaps. Previously, Sloan [26] pointed out that there was a time when religious education classes are soft, when people treated the weekly lessons not very seriously, for instance, as social-gathering time and spoke about their feelings, etc. But when coming to instruction, solid content was lacking [26]. As a result, it is not only the children who need to learn what the Catholic believe is about and why, but also the adults, and the elderly are eager and hungry to learn. Therefore, to close the gaps, in this paper, we have reviewed such doctrines to re-emphasize, educate and enlighten the way to support Catholics on their journey to God and Heaven. In addition, this paper will be helpful not only for Catholics but also for the benefits of many other souls who seek the ‘Truth, Way, and Life’ to God and Heaven.

Following the literature text including Bible and historical records of miracles, at least two approaches (both textual and visual analyses) have provided adequate means of consistency. We found that both (textual and visual) analyses detailed in regards to the Eucharist and the Real Presence doctrines of the Catholic Church were all consistent, with respect to all the 3-category of references: first, canonical scriptures, second, the sacred traditions of the Early Church Fathers via textual or historical references, and third, authoritative interpretations of the magisterium. Consistently, all the scientific examination and evidence in all the Eucharistic miracles have demonstrated consistent conclusions that led to Jesus Himself (literally and not merely symbolically, in the Eucharist) and what He has said/established in the scriptures, as the sure-sure way to abide/remain in Him. Many Protestants argued as Omnipresent God, He can certainly choose to be anywhere He wanted! Yes, of course [but only at His discretion; not guaranteed as you wish]! For example, by parallel analogy in the Old Testament, as the Lord appeared/said to King Solomon that [as the sure-sure way, i.e., the guaranteed way] He will hear his prayer and plea at the-certainty-temple (guaranteed temple) which He consecrated (1 Kings 9:3). Likewise in the New Testament, Lord Jesus Himself has established the-certainty-way (in the Eucharist) on The Last Supper.

In summary, as the nucleus or core belief and doctrine of the Catholic's faith Burke [34] re-emphasized that the Eucharistic is a doorway to Heaven for the souls who receive this sacrament properly; while an unworthy manner of taking the Eucharist (by committing mortal sins, and/or when the hearts is not right with God) is a doorway to hell. All Catholics should go back to Mass in a Holy Way, in a proper manner of the reception. In addition, Burke [34] also recommended a website for the faithful Catholics to embrace all the teachings of the authentic magisterium (ApostoliViae.org). Similarly, two articles in 'The Catholic Spirit' [26] website (<https://thecatholicspirit.com/>) also consistently pointed out that the Eucharist is 'The Most Important Sacrament' [among all the seven sacraments]; and has many powerful effects [39]. Moreover, Fradd [40] emphasized J.R.R. Tolkien quote [41], "Out of the darkness of my life, so much frustrated, I put before you the One great think to love on earth: the Blessed Sacrament. There you will find romance, glory, honor, fidelity, and the true way of all your loves upon earth." In addition, St. John Vianney said, "There is nothing so great as the Eucharist. If God had something more precious, He would have given it to us". Last but not least, Ripley [8] concluded we cannot do better than quote the words of the 'Imitation of Christ' [42] by Kempis, "You must beware of curious and useless searching into this most profound sacrament. He who is a scrutineer of majesty will be overwhelmed by its glory."

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