

INTRO Corpus Christi June 14  
Corpus Christi, Solemnity of the Body and Blood of Christ

DEUTERONOMY 8:2-3, 14b-16a

Moses said to the people:

"Remember how for **forty years** now the LORD, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was **your intention to keep his commandments.**

He therefore let you be afflicted with hunger, and then fed you with manna,

**a food unknown to you and your fathers,**

in order to show you that not by bread alone does one live,

but by every word that comes forth from the mouth of the LORD. <https://en.wikipedia.org/wiki/Manna>

"Do not forget the LORD, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, **a food unknown to your fathers.**"

PSALM 147:12-13, 14-15, 19-20

R. Praise the Lord, Jerusalem.  
or: Alleluia.

**Glorify the LORD, O Jerusalem;  
praise your God, O Zion.**

For he has strengthened the **bars of your gates;**  
he has **blessed your children** within you.

R. Praise the Lord, Jerusalem.

He has granted peace **in your borders;**  
with the **best of wheat** he fills you.

He **sends forth** his command to the earth;  
**swiftly runs** his word!

R. Praise the Lord, Jerusalem.

He has proclaimed **his word to Jacob,**  
his statutes and **his ordinances to Israel.**

He **has not done** thus for any other nation;  
his ordinances **he has not made known** to them. Alleluia.

R. Praise the Lord, Jerusalem.

Here are some versions of PS 147 {more hymns and PSALMS at the end}

1) Scottish Psalter 1650 Protestant Reformed Churches in America. Old-fashioned, but solid.  
<https://www.youtube.com/watch?v=hXoofHX-6jA> 2 min

Notice the 40 again! Time on life's journey  
Our time is long enough to see if it is  
our "**intention to keep his commandments.**"

But God feeds the People,  
moving through the desert with  
**a food unknown to you and your fathers,**  
Just as **Christ's Body and Blood** are food  
NEVER KNOWN or imagined.

Protecting with  
**WATER & MANNA**

See

<https://en.wikipedia.org/wiki/Manna>  
For the many explanations and guesses.

Wonder why **food unknown** is repeated 2X?  
Probably there were 2 different traditions;  
SO, include them both! Important IDEA too.

For those new and for those who forgot:  
Hebrew Poetry is PARALLELISM.

**Glorify** balances with **Praise;**  
**Jerusalem/ Mt Zion**

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What are greater gifts than  
**Children** and the **best, finest wheat.**  
**Children** to carry on the family & nation  
**Wheat** enough to flourish and prosper.  
There was no SuperMarket  
to buy a 5# bag of flour  
Remember then people lived **always**  
with the prospect of famine.

2) from Angeles City, the Philippines [Not LA in the USA] {other versions at the end of INTRO}

No People but nice singing and w words

<https://www.youtube.com/watch?v=trRmo7WRWWw> 4:30

3) A JEWISH VERSION w WORDS [note the Poetic Parallelism below: **hm** & **bn** ]

Why not a Jewish Version? They wrote the Psalms, didn't they! The words and pics add so much to help you to form images and get meaning, with some pics of Jerusalem and the Holy Land.

Notice: God delights **not** in a **strong horse** or **man**, but in one **who believes, who needs** the Lord.

<https://www.youtube.com/watch?v=q3waVHZAcqA> 4 min {I loved it!}

Paul's letter to 1 Cor 10:16-17

*Paul wrote his Epistles BEFORE the Gospels were finalized and written down. So this is the oldest WRITTEN example of the words of consecration. But remember PAUL based his info on the Gospel Tradition, as he says, which he got from the Apostles. So the ORAL Tradition, which is the basis of the Gospels, is really older.*

Brothers and sisters,  
The cup of blessing that we bless,  
is it not a \*participation in the blood of Christ?  
[Jerusalem Bible translates \*sharing]  
The bread that we break,  
is it not a participation in the body of Christ?  
Because the loaf of bread is one,  
we, though many, are one body,  
for we all partake of the one loaf.

Paul's 2<sup>nd</sup> idea is that the Eucharist unites us  
with XT and with each other.

That is why Catholics and Orthodox do not "share"  
the Eucharist with those who hold a different belief.

It does not express the com-UNION of believers.

Paul's 1<sup>st</sup> point.

Catholics and Protestants have these same words  
but the meaning is different.

From Corinthians, combined w John Chapter 6,  
Catholics, Orthodox, Copts, and others,  
including some Anglicans and Lutherans,  
emphasize the **REAL** Presence of XT.

Baptists, Presbyterians, Methodists and others  
think of the Eucharist as **REMEMBERING** Xt,  
like a picture of my mother reminds me of her.

{More on this after the readings.}

Lauda, Sion {Praise! Zion} Some feasts have a special SEQUENCE. A Sequence was sung on special feasts as the Gospel was paraded through the Church. This was written by St. Thomas Aquinas in 1264, at the request of Pope Urban IV for the new feast of the Body and Blood of Xt. Aquinas also wrote the Pange Lingua. Both express the Catholic-Orthodox belief which is called "The Real Presence".

Here is the Latin Sequence in Gregorian Chant w **Medieval NOTES** and **ENGLISH** translation.

<https://www.youtube.com/watch?v=eumFVhoMvgo>

This is an English adaptation of the Latin Lauda, Sion, showing the English Words! It uses the traditional melody of Tantum Ergo, a hymn also written by St. Thomas Aquinas

[https://www.youtube.com/watch?v=dU\\_D6AeIoxY](https://www.youtube.com/watch?v=dU_D6AeIoxY) 4 min, done in 2020

[The Sequence itself will be in the Readings.]

Alleluia, Gospel Acclamation from John 6:51

R. Alleluia, alleluia.

I am the living bread that **came down from heaven**,  
says the Lord; whoever eats this bread will live forever.

R. Alleluia, alleluia.

Sort of hits you over the head  
to make the point, doesn't it?

Did you get the **down from heaven**

{Deuter

## GOSPEL JOHN 6:51-58

Here in JOHN Ch 6 is where XT establishes the Eucharist—the new MANNA *come down from Heaven*. Catholics, Orthodox, and all other early Xtians separated by history or invasion, hold that the Eucharist is MORE than just a reminder, as I noted in Corinthians. This is the basis of what came to be called “The Real Presence” in the Eucharist.

We know that, starting with Wycliffe, Zwingli, and Calvin, a strong disagreement within Western Xtianity came about on the meaning and understanding of the Eucharist. That is, they rejected the idea of Transubstantiation {That the Bread became XT, *in a sense*, rather than just a remembrance}.

I cannot say why Presbyterians and others regard it as a “reminder”. Perhaps 1<sup>st</sup>) because this section follows the multiplication of the Loaves and Fishes, which is a Prefigure or Symbol of the Eucharist as FOOD. Perhaps they think since this section follows the Multiplication, that it too is symbolic.

2<sup>nd</sup>) Maybe the growth of “Rationalism”. I can tell you those who held the Real Presence (including, Jan Hus, an early Czech Reformer, Luther, and Henry VIII) DID FIND these lines of John significant.

I hope this brief explanation is seen as just as my EXPLAINING. Many Catholics don't really understand the Church's teaching—or the reasons behind it, which is why I am explaining it—for them. Some Protestants say: Christ is NOT present as he was in Nazareth! And they are RIGHT. HE IS NOT here like then. So, can you **explain** how XT is “present” in bread any more than He is present *in my heart*? The best answer I ever read was from an Orthodox Bishop. “You ask me how I can explain how Xt is **present** in the Eucharist? I can't. But I can explain WHY I believe HE is.” Maybe this will. As I try to think of it, XT is present, in the sense that the **same life force** that animated the flesh and bones of a Nazorean called Jeshua! 5'11”, **big Jewish nose**, is the **same life force (spirit)** that is really present in the Bread and Wine,—in some MYSTERIOUS way. Μυστήριον, *mysterion* in GK; in Latin SACRAMENTUM = something **hidden**—**by a veil**—*somewhat seen*, so not completely **hidden**.

I had a bf/gf in my Intro to NT class at Washington & Jefferson College. He asked me: **When I go to her church (Methodist), I can get communion, but when we go to my church (Catholic) she can't? The words are the same.** I said, **Yes, the words are the same but the meaning and understanding of the words is different.** I often wonder how they made out in their life.

That is both the long and short explanation. I respect those who don't have this sense of the Eucharist. I am simply explaining why not just Catholics hold to the idea that XT IS *truly present*. It was not invented in 1200 by Rome, it was clarified then because it was challenged. It is the same belief held by Orthodox, Armenians, Antichians & Melchites, Copts of Egypt and Ethiopia, Malenkaras and Malabars in India, both Orthodox and Catholic. XT is *present*—but not in the same way that he WAS present helping Joseph work in Israel 2,000 years ago. But his presence HERE and NOW in the Eucharist does not depend on US remembering HIM as he WAS. But *believing He IS here, does depend on US.*

^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ^

Before the Gospel:41 Meanwhile the Jews were complaining to each other about him, because he had said, 'I am the bread that has come down from heaven.' 42 They were saying, 'Surely this is Jesus, son of Joseph, whose father and mother we know. How can he now say, "I have come down from heaven?"' --after the Gospel these words:

59 This is what he taught at Capernaum in the synagogue. 60 After hearing it, many of his followers said, 'This is intolerable language. **How could anyone accept it?'**

{I ask: Why would it be hard to **accept** this “bread” as a symbol? and **not accompany him**? Jews were used to symbols.} and then John says:

66 After this, **many of his disciples went away and accompanied him no more.**

67 Then Jesus said to the Twelve, 'What about you, do you want to go away too?'

68 Simon Peter answered, 'Lord, to whom shall we go? You have the message of eternal life,

69 and we believe; we have come to know that you are the Holy One of God.'

\* \* \* \* \*

GOSPEL JOHN 6:51-58

[51-58 follow 41-42 and are followed by 66-69]

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**."

Jesus does not back off His extraordinary claim,

. . . unless you eat. . . flesh . . . blood

Again he re-enforces "true".  
Notice the repetition of **LIFE**,  
an important theme of John.

We know the Romans accused the  
Early Xtians in Rome, saying.  
**THEY EAT HUMAN FLESH  
AND DRINK BLOOD!**

Then John refers to Exodus:  
how the Israelites were kept alive  
in the desert by manna—yet still DIED./

\* \* \* \* \*

Immediately preceding Today's Gospel, John tells of the **Multiplication of Loaves and Fishes** at Tabgha. The idea John is prefiguring is: If XT can multiply *Loaves and Fishes*, why can't he multiply—and distribute—his *Eucharist* (Ch 6)? There is a church at Tabgha. I was in it and I saw the original mosaic floor from 500! Underneath the altar (couldn't get close to it, of course) is the mosaic of Loaves and Fishes, which became for early Xtians a Eucharistic SYMBOL.

The earliest building at Tabgha was a small chapel built in there around 350 AD by a Jewish Xtian, Joseph of Tiberias. Joseph was a Rabbi and member of the Sanhedrin. In 480 a bigger chapel was built by Martyrius, Patriarch of Jerusalem. The bird and flowers date from then. Germans restored the PRESENT Church, on the original 480 base, w original design in 1980s. How do I know they did it right? In Frankfurt I toured Goethe's house—completely destroyed in WW II—and rebuilt including worm holes and worn steps. German efficiency. Same w Frankfurt's Cathedral {I was in that too}. The Present Church is a GERMAN Benedictine Monastery.

Following site has more info on Tabgha:

<http://www.israel.org/MFA/IsraelExperience/History/Pages/Tabgha-%20Church%20of%20the%20Multiplication%20of%20the%20Loaves.aspx>

23 sec video Shows the Church is right on the shore of the Sea of Galilee

<https://www.youtube.com/watch?v=yGASvnnvUzy4> 23 sec  
some authenticating history and SUPER pics

<https://www.youtube.com/watch?v=85d4hbWGz2I> 4:30 min

This next picture giving a view of the entire church was taken by Fr. Pat Cronauer of St. Vincent, who had studied at the École biblique, on a tour he conducted in 2019.

notice  
roof  
structure.  
5<sup>th</sup> C

Typical  
Byzantine  
Church  
exactly like  
the 480 one.

The mosaics  
of birds  
and  
flowers



close up of Loaves and Fishes



We enter with the guide in this video: <https://www.youtube.com/watch?v=nltnaKpeqZ8> 4:45

On the LEFT, the flowers and bird mosaic floor is the **ORIGINAL** from 480 AD. Close-up of mosaics starts @ 1:55. In 480 windows were alabaster. Byzantine Ikons would have been there. The ROCK under the altar, uncovered in the 1980s, is believed to be the original rock Jesus stood on to address the crowds. On the far left notice the original foundation stones from 480. The Sanctuary Light on the Rock marks the Presence of יהוה as it was in the Temple and today in Catholic Churches (& some others). One more thought on the Real Presence {I put it here because I didn't want to interrupt the discussion.}

Some might ask: IF CHRIST is REALLY present in the Eucharist, why aren't Catholics BETTER? Why aren't they Saints? Sounds reasonable. But: When Jesus was present in flesh and blood, all 5'11" with big Jewish nose, 1) why did towns reject him? He was Present in the flesh, right; 2) Why did so many work against him, like the Pharisees? They heard his divine voice speaking Aramaic! (more than you or I can say.) Finally 3) Why did Judas, who accompanied him for three years, **betray him**?

**Answer:** I had a Spanish exchange student, Enrike, who had an Uncle Priest. Uncle Iñaki one day said to me: "If Jesus only saved 11 of the 12, why should I think I can save everyone?"

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4<sup>th</sup> example of PSALM 147! Another **Interesting version**—sung in **Hebrew!** Hear them sing "Allelu" "Everyone Praise"—an **emphatic** REALLY praise! [It is called "PIEL". in case you wonder if I know what I am saying.] Site: [https://uhg.readthedocs.io/en/latest/stem\\_piel.html](https://uhg.readthedocs.io/en/latest/stem_piel.html), Can you hear **Adonai**?—a Jew never says or writes His REAL Name! יהוה. He says "Lord" not G\_D!

[https://www.youtube.com/watch?v=qHX1yFIaV\\_4](https://www.youtube.com/watch?v=qHX1yFIaV_4) 2 min

### Tantum Ergo

1) Chris Oelkers plays *Tantum Ergo Sacramentum* (by St. Thomas Aquinas 1264) on the Custom Monarke organ, Mary Queen, Catholic Church, Friendswood (TX). NO words  
<https://www.youtube.com/watch?v=cs9zAVvtr0I> 2:45

2) Military pilgrimage to Lourdes 2011 An Organ accompanys the crowd singing. I was in Lourdes twice. Unfortunately it doesn't make me twice as holy as you who haven't been there! What impressed me when I was there were all the volunteers with a Vietnamese Flag, Japanese Flag, etc. And those who wheeled the sick and infirm. Here French Police and Soldiers came together.  
<https://www.youtube.com/watch?v=SJ7XVE2fE9Y> 2 min

3) Chant w LATIN & English words! So you can follow the thoughts of Thomas Aquinas.  
<https://www.youtube.com/watch?v=INljg1sHyhg> 1:40

4) by MOZART performed in Israel: Tel-Aviv Soloists Ensemble [Conductor: Barak Tal]  
Even if Mozart is too highbrow for you, it is interesting that he did a version of **Tantum Ergo** and here  
**JEWS** are performing and singing it in Latin. He was Catholic, not necessarily a “good” one!  
<https://www.youtube.com/watch?v=72QU7KYHMgA> 5:30

5) **Tantum Ergo** opus 55, by Gabriel Fauré: Brussels Chamber Orchestra The New Baroque Times  
Voices Festival International 11 March 2017. Harp predominant. Put Fauré there w Mozart!  
<https://www.youtube.com/watch?v=qeTN00zxfYg> 4 min

Here is the **Lauda Sion**, Sequence by Tomás de Victoria 8 parts 1600  
<https://www.youtube.com/watch?v=zwK0qCr0mNo> 3 min

Tomás is one of the great Renaissance composers. Anecdote: About 30 years ago I went to MEXICO,  
ON CRUTCHES after one of my hip operations, to work on my Spanish. My sister Jean gave me her  
time-share. I ended in Mexico City. While walking near the \*Palacio de Belles Artes, I heard singing.  
July, hot, I am on crutches. I stopped into the cool building. A chorus was practicing. 7-8 others were  
sitting there too. After one song, I applauded. The conductor turned and acknowledged the applause. I  
said: “Es cancion de Tomás de Victoria, no? Le me gusta su musica.” (It’s a song by Thomas, isn’t it? I  
love his music.) And he replied, “SI”- It is! Then everyone started applauding the songs.

\*Belles Artes: <https://home.demerjee.com/2016/09/22/diego-rivera-in-mexico-city/>