

Sacramental Presence

Why do Catholics say that the Eucharist is Jesus? Catholics believe that the Eucharist is really Jesus; not that the Eucharist is merely a symbol of His Body and Blood, or that the Eucharist is just bread while Jesus is somehow in it. Catholics believe in the “sacramental presence” of Jesus in the Eucharist – that once the substance of bread and wine are transformed through transubstantiation into His Body and Blood; the Body, Blood, Soul and Divinity of Jesus Himself remains, even though the physical appearance of bread and wine remains unchanged.

Jesus does not appear in the Eucharist in His human form as He did over 2,000 years ago. Instead, Jesus makes Himself present in a sacramental way in the consecrated bread and wine so that the faithful can truly and really receive Him – that is, to “eat His flesh” and “drink His blood.” The “sacramental presence” requires believers to see the Eucharist both as a sign and a reality. The Eucharist is really Jesus; that is why Catholics have “Eucharistic Adoration.” When Catholics have Eucharistic Adoration, we do not worship bread; we worship Jesus Himself.

This is how St. Cyril of Jerusalem taught the Eucharist in 350 AD: He told a group of newly-baptized Christians to be “fully assured that the seeming bread is not bread, though sensible to taste, but the body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the blood of Christ.” After all, Cyril says, since Jesus Christ Himself “declared and said of the bread, ‘This is my body,’ who shall dare to doubt any longer? And since he has himself affirmed and said, ‘This is my blood,’ who shall ever hesitate, saying, that it is not his blood?”

In his Letter to the early Christian community in Smyrna (c. 110AD), St. Ignatius of Antioch affirmed a literal interpretation of the words of Jesus at the Last Supper – “This is my Body” and “This is my Blood,” arguing the Eucharist was the actual flesh and blood of Christ.

St. Paschasius Radbertus, a Benedictine abbot and theologian in France, was the first to formally articulate transubstantiation in his work “De Corpore et Sanguine Domini” (c. 831). The term transubstantiation was formally adopted into Catholic dogma at the Fourth Lateran Council in 1215.

The Catholic interpretation of John 6, where Jesus tells the crowd to “eat His flesh” and “drink His blood,” is that it prefigured the receiving of the Eucharist. On the other hand, Protestants interpret it as Jesus using a metaphor telling the crowd to believe in Him.

To safeguard the doctrine of salvation by faith alone – “sola fide,” Protestants argued that “eating” must mean “believing.” Is this Protestant interpretation rooted in its rejection of the priesthood? Protestants



argue that if eating Jesus's flesh required a ritual administered by a priest to receive grace, then salvation would depend on human works rather than faith alone. Therefore, Protestants argued that “eating Jesus’ flesh” and “drinking Jesus’ blood” must mean “believing.”

How well do we understand the concept of “sacramental presence” in the Eucharist? One day, a Catholic priest asked a girl who was preparing to receive her first Holy Communion to explain her understanding of the Eucharist. The little girl pointed to the large crucifix in

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the front of church and said, "That looks like Jesus, but it isn't. The Eucharist doesn't look like Jesus, but it is." The priest decided that the little girl was ready!

PARISH ANNOUNCEMENTS

Our church is planning to host a summer camp this summer at Unicoi State Park and Lodge in Helen, Georgia, from July 31st to August 2nd. The theme is "God Calls Us in the Breeze." Let's listen to God's voice together amidst the beautiful scenery, live together, and enjoy activities together. Last day to sign up is June 21. For more information, please contact Anhsing Shen or Huiyen Chang. Please register with Daisy.

The Archdiocese of Atlanta has launched its "Rooted in Christ – Growing in Faith" campaign to raise funds for the programs and activities of the Archdiocese. Each parish and mission church in the Archdiocese is expected to participate with their individual goals. The Archdiocese has designated our parish goal of \$60,000, and has scheduled our parish to begin with a preparation period from January to March 2027 and actual campaign period from April to September 30, 2027.

After the 10:30am Mass today, Fr. Bill will administer the sacrament of the Anointing of the Sick in the Sanctuary, and we will also have our monthly faith workshop in the Conference Room, the theme is "Leap of Faith."

We need help cutting down the bushes along the property fence behind the Prayer Garden. If you can help, please let Fr. Bill know. Thank you!

On Thursday, June 11, the U.S. bishops will consecrate the United States of America to the Sacred Heart of Jesus as part of the celebration of the 250th anniversary of the signing of the Declaration of Independence. People around the country are encouraged to join the bishops in celebrating the consecration of our nation to the Sacred Heart. Holy Name of Jesus Chinese Mission will have a special Mass on Friday, 12:00pm to celebrate the Solemnity of the Sacred Heart of Jesus, as well as to participate in the consecration of the U.S. to the Sacred Heart of Jesus. All are invited to attend!

Prayer List: Dawn Leach, Jasmine Ho, Michael Tan, Bian Meiyi, Chen Shupeng, Chen Jianxin, Liang Chenjing and Xu Taicheng.

Mass Schedule	Confessions	Bible Study
Sundays 10:30 AM (Chinese)	By Appointment	Wednesdays 10:00 AM (Chinese)
Sundays 2:00 PM (English)		
	Anointing of the Sick	Eucharistic Adoration
Mondays 12:00 PM (English)	First Sundays after 10:30 AM Mass	Sundays 9:00 to 10:00 AM
Tuesdays 12:00 PM (English)	First Fridays after 6:30 PM Mass	
Wednesdays 12:00 PM (Chinese)		
Fridays 12:00 PM (English)		
First Friday 6:30 PM (English)		