

THE CATHOLIC FAITH WORKSHOP – by Jesse Romero M.A.

HOLY COMMUNION: BODY AND BLOOD OF CHRIST – “REAL” OR SYMBOLIC?

I. TAUGHT WITHIN CHRISTIANITY, ARE FOUR DIFFERENT VIEWS ON THE EUCHARIST (HOLY COMMUNION).

- a. THE CORRECT VIEW IS THAT WHEN RECEIVING HOLY COMMUNION, YOU ARE RECEIVING THE REAL BODY AND BLOOD, SOUL AND DIVINITY OF CHRIST UNDER THE APPEARANCE OF BREAD AND WINE. THIS IS CALLED TRANSUBSTANTIATION, AS TAUGHT BY THE CATHOLIC CHURCH.

- b. THE SECOND SLIGHTLY INCORRECT VIEW IS, THAT WHEN RECEIVING HOLY COMMUNION, YOU ARE RECEIVING "BREAD AND WINE IN WHICH JESUS IS REALLY AND TRULY PRESENT, ALONG WITH THE BREAD AND WINE." THIS IS CALLED CONSUBSTANTIATION, WHICH IS THE DOCTRINE TAUGHT BY MARTIN LUTHER (1st Protestant Reformer).

- c. THE THIRD VIEW WHICH IS MORE INCORRECT IS THAT WHEN RECEIVING COMMUNION, YOU ARE RECEIVING “THE BODY AND BLOOD OF CHRIST WHICH HAS BECOME THAT BECAUSE OF YOUR PERSONAL BELIEF," RATHER THAN THROUGH THE SACRAMENTAL ACTION OF THE PRIEST. IN OTHER WORDS, THE FAITH OF THE BELIEVER TRANSFORMS THE BREAD AND WINE INTO THE BODY AND BLOOD OF CHRIST. PROTESTANT REFORMER JOHN CALVIN TAUGHT THIS DOCTRINE.

- d. THE FOURTH VIEW, THAT IS TOTALLY INCORRECT IS THAT WHEN RECEIVING HOLY COMMUNION, YOU ARE RECEIVING "BREAD AND WINE, WHICH SYMBOLIZES THE SPIRIT AND TEACHING OF JESUS" AND IN SO DOING EXPRESS THEIR "ATTACHMENT TO HIS PERSON AND HIS WORDS." THIS IS THE DOCTRINE OF PROTESTANT REFORMER ULRICH ZWINGLI WHICH IS THE DOCTRINE EMBRACED BY MOST LOW CHURCH PROTESTANT CHRISTIANS TODAY.

II. WHAT IS THE PRINCIPAL OF TYPOLOGY? CCC 122, 128, 129, 130

III. UNDERSTANDING THE OLD TESTAMENT PASSOVER HELPS US TO UNDERSTAND THE EUCHARIST (NEW TESTAMENT PASSOVER).

- a. EXODUS 12:8, 10-11 YOU MUST "EAT THE LAMB." PREFIGURES 1 COR 5:7- 8- "JESUS IS OUR PASSOVER LAMB."

- b. EXODUS 12:14, 17, 24- THE PASSOVER SACRIFICE IS “NEVERENDING.”

IV. JESUS EXPLAINS THE EUCHARIST IN JOHN CHAPTER 6.

- a. JOHN 6:4- CONTEXT IS THE PASSOVER.
- b. JOHN 6:52- THEY UNDERSTOOD HIM SPEAKING LITERALLY.
- c. JOHN 6:53-56- AMEN, AMEN (I SWEAR THIS IS TRUE). JESUS EXPLAINS IN THE CLEAREST POSSIBLE LANGUAGE.
- d. JOHN 6:66- THIS IS THE ONLY RECORD WE HAVE THAT CHRIST'S FOLLOWERS FORSAKE HIM FOR PURELY DOCTRINAL REASONS.

V. APOLOGETICS PROPER: DEALING WITH HERETICAL ALLEGATIONS.

PROTESTANT OBJECTIONS	CATHOLIC RESPONSE
JOHN 6:63 - EUCHARIST IS SYMBOLIC	1 CORINTHIANS 2:10-14; 3:1-3
JESUS IS CLEAR WHEN HE SPEAKS SYMBOLIC JOHN 4:31-34; MATTHEW 16:5-12	MATH 26:17,26-28 / MARK 14:12, 22-24 / LUKE 22:7, 17-20 / 1 COR 10:14-17 / 1 COR 11:23-30
LUKE 22:19 / 1 COR 11:24 – DO THIS IN <u>REMEMBRANCE</u> OF ME!	THIS STATEMENT ANSWERS THE QUESTION <u>WHY WE CELEBRATE THE EUCHARIST</u> , IT DOES NOT ANSWER <u>WHAT IS THE EUCHARIST</u> .
HOW DID JESUS BREAK HIS BODY INTO 12 PIECES AT THE LAST SUPPER?	MATT 19:26 “WITH MEN THIS IS IMPOSSIBLE, BUT WITH GOD ALL THINGS ARE POSSIBLE”.

VI. MODERNIST ALLEGATIONS – HOW CAN JESUS WORDS TURN BREAD AND WINE INTO HIS BODY AND BLOOD?

RESPONSE: ISAIAH 55:8-9, 11 For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. [9] For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts...[11] so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it.

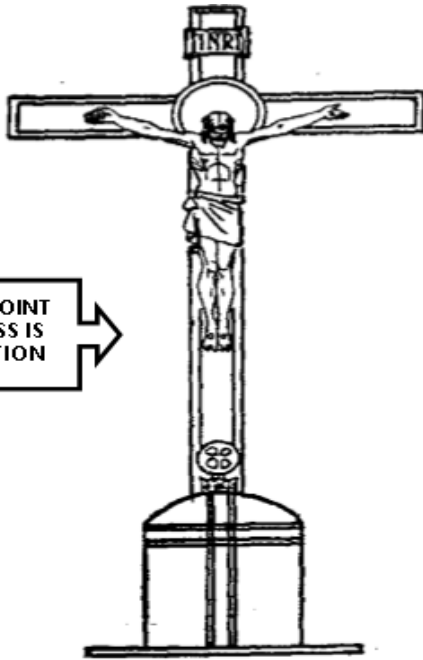
WASN'T THIS LAST SUPPER HOLY COMMUNION COVENANT JUST FOR THE APOSTLES AND NO ONE ELSE?

RESPONSE: PSALM 105:8 “He is mindful of his covenant forever, of the word that he commanded, for a thousand generations.”

ANOTHER MODERNIST OBJECTION	CATHOLIC RESPONSE
I DON'T BELIEVE BECAUSE IT IS SCIENTIFICALLY IMPOSSIBLE!	MATT 26:26 THE COMMAND WAS “TAKE, EAT,” NOT “TAKE, UNDERSTAND”.

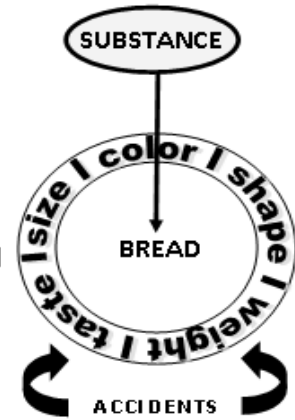
VII. MIRACLES OF THE EUCHARIST (BACKED BY SCIENCE).

VIII. WHAT DID THE EARLY CHURCH FATHERS TEACH?



THE HIGH POINT OF THE MASS IS CONSECRATION

3 BEFORE THE CONSECRATION



YOU CAN SEE THE "ACCIDENTS" OF THE BREAD. BUT THE BREAD ITSELF -THE REAL SUBSTANCE- CANNOT BE SEEN OR TASTED EXCEPT THROUGH THE "ACCIDENTS" THAT APPEAR TO THE SENSES.

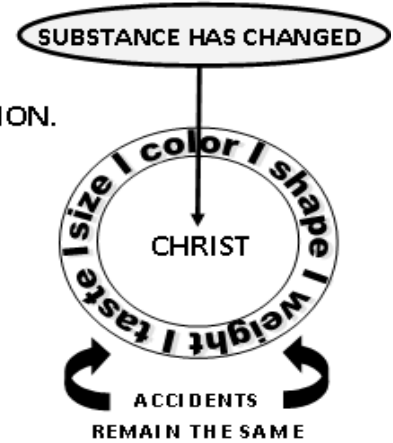
1 THIS IS CALLED A SUBSTANTIAL CHANGE BECAUSE THE SUBSTANCE CHANGES BUT NOT THE ACCIDENTS. THAT IS A SPECIAL WORD TO STUDY.

THE "ACCIDENTS" OF ANYTHING ARE WHAT WE FEEL, SEE, SMELL, AND TASTE.

THE SUBSTANCE IS WHAT SOMETHING REALLY IS IT ITSELF.

4 AT THE CONSECRATION THE ACCIDENTS OF THE BREAD AND WINE REMAIN, BUT THE SUBSTANCE CHANGES.

AFTER THE CONSECRATION.



YOU CANNOT SEE THE CHANGE, BECAUSE ONLY THE SUBSTANCE WAS CHANGED- THE ACCIDENTS REMAIN THE SAME.

2 AS THE PRIEST APPROACHES THE CONSECRATION, THINK WHAT IS GOING TO HAPPEN. THE SUBSTANCE OF THE BREAD AND WINE IS GOING TO BE CHANGED INTO "THE BODY AND BLOOD OF JESUS- BY THE POWER OF GOD WORKING THROUGH THE WORDS OF THE PRIEST.

THIS CHANGE OF SUBSTANCE FROM BREAD INTO CHRIST'S BODY IS CALLED

IX. WHAT IS THE PRINCIPLE OF TYPOLOGY?

INSTANCES WHERE THE NEW TESTAMENT IS A FULFILLMENT OF OLD TESTAMENT TYPES! (A TYPE IS A PERSON, EVENT OR THING IN THE OLD TESTAMENT THAT FORESHADOWS OR SYMBOLIZES SOME FUTURE GREATER, MUCH MORE GLORIOUS REALITY GOD BRINGS TO PASS). THE OLD TESTAMENT IS BUT FIGURATIVE OF THE NEW TESTAMENT.

OLD TESTAMENT	NEW TESTAMENT
ADAM	JESUS <i>ROM 5:13/1COR 15:22</i>
KING DAVID, KING OF ISRAEL	JESUS, KING OF THE NEW ISRAEL
MOSES DELIVERS ISRAEL FROM SLAVERY	CHRIST DELIVERS US FROM SLAVERY, SIN AND DEATH
SLAIN PASSOVER LAMB <i>EX 12:21</i>	JESUS, THE LAMB OF GOD <i>JOHN 1:29,36; 1 COR 5:7-8</i>
MANNA IN THE DESERT	THE EUCHARIST <i>JOHN 6:31</i>
PASSOVER MEAL	THE EUCHARIST (MASS)
EVE	MARY
ARK OF THE COVENANT	MARY, THE REAL ARK OF THE COVENANT
EARTH (GAVE BIRTH TO ADAM)	MARY (GAVE BIRTH TO CHRIST)
CIRCUMCISION	BAPTISM
NOAH'S ARK AND THE FLOOD	CHURCH AND BAPTISM <i>1 PET 3:19-21</i>

The Eucharist is no mere symbol

SINCE THE DOCTRINE of the Real Presence (that Jesus is literally and wholly present—body and blood, soul and divinity—under the appearances of bread and wine) is frequently attacked by Evangelicals and Fundamentalists as “unbiblical.” It’s crucial that we examine the writings of the Church Fathers to discover what the earliest Christians, the people to and about whom the New Testament was written, believed about it.

Let’s look at some examples of what the Fathers of the Church taught regarding the Eucharist.

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, who was of the seed of David; and for drink I desire his blood, which is love incorruptible” (*Epistle to the Romans* 7:3 [A.D. 110]).

Ignatius of Antioch:

“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 (*Epistle to the Smyrnaeans* 6:2; 7:1 [A.D. 110]).

Justin Martyr:

“We call this food Eucharist and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission sins and for regeneration [baptism] and its thereby living as Christ enjoined.

“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*



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. 148]).

Irenaeus:

“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?” (*Against Heresies* 5:2 [A.D. 148]).

Clement of Alexandria:

“‘Eat my flesh,’ [Jesus] says, ‘and drink my blood.’ The Lord supplies us with these intimate nutrients. He delivers over his flesh and pours out his blood, and nothing is lacking for the growth of his children” (*Paidagogos* 1:6:43;3 [A.D. 202]).

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 Discourses, Mystagogic 1*, 19:7 [A.D. 350])

Cyril of Jerusalem:

“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” (*Catechetical Discourses: M.vsragoiic 4*, 22:9 [A.D. 350]).

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. 428]):

Jesus explained the Eucharist best: “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” (John 6:55).

DEFINITIONS

Apologetics	Giving a reasoned explanations and defense for the faith (Catholic Christianity); from the Greek word <i>apologia</i> , meaning "to defend or reply." "Always be prepared to give an answer to anyone who asks you to give a reason for the hope that you have, yet do it with gentleness and respect."(1 Peter 3:15)
Eucharist	(from the Greek word <i>Eucharistia</i>) means Thanksgiving (Luke 22:19; 1 Cor 11:24). The Sacrament of the Body, Blood, Soul, and Divinity of Jesus Christ Really, Truly, and Substantially present under the appearances of bread and wine.
Transubstantiation	The change of the substance of the bread and wine into the substance of the Body and Blood of Christ, so that only the accidents of bread and wine remain after the consecration.
Consubstantiation	Theory taught by Martin Luther at the Protestant Reformation, asserting the co-existence of the substance of bread and wine with the Body and Blood of Christ in the Eucharist. This view is rejected by the Catholic Church.
Holy Communion	The Sacrament of the Body, Blood, Soul, and Divinity of Jesus Christ usually received during the Mass bringing about a "communion" or a profound union with God.
Sacrament	An outward sign instituted by Christ that gives grace.
Passover Seder	The Traditional Jewish service for the holiday of Passover which includes-special foods, narratives and prayer in remembrance of being delivered from Egyptian slavery.
Altar	Sacred table, set apart for the celebration of the Eucharistic Sacrifice.
Consecration	Any formal designation of a person, place, or thing for the service of God. The words of institution in the Eucharistic prayer by which bread and wine are transubstantiated into the body and blood of Christ.
Tabernacle	Generally it is a gold metal receptacle in which the Blessed Sacrament is reserved in churches.
Symbolic	A method of analysis that bids us to look beyond what is immediately apparent and consider deeper more overarching realities. The bible contains symbolic references i.e. figures, events, and realities which point beyond themselves to hidden or transcendent realities yet to come.
Literal	The sense understood and intended by the human writer of scripture as distinct from the spiritual sense.
Modernist	Persons who doubt, question, or try to explain away the supernatural and divine.
Orthodox	Correct religious teaching.
Heterodox	Incorrect religious teaching.
Heresy	The obstinate denial by a Catholic of any truth that must be believed with divine & Catholic faith (cf. CCC 2089; 465).