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).


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.

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<td>– DO THIS IN REMEMBRANCE OF ME!</td>
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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.”

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<th>ANOTHER MODERNIST OBJECTION</th>
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<td>I DON’T BELIEVE BECAUSE IT IS SCIENTIFICALLY IMPOSSIBLE!</td>
<td>MATT 26:26 THE COMMAND WAS “TAKE, EAT,” NOT “TAKE, UNDERSTAND”.</td>
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VII. MIRACLES OF THE EUCHARIST (BACKED BY SCIENCE).
VIII. WHAT DID THE EARLY CHURCH FATHERS TEACH?
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 itself.

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.

   The change of substance from bread into Christ's body is called

3. Before the consecration

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.
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.

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<td>MANNA IN THE DESERT</td>
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<td>EVE</td>
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<td>ARK OF THE COVENANT</td>
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<td>EARTH (GAVE BIRTH TO ADAM)</td>
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<td>CIRCUMCISISON</td>
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<td>NOAH’S ARK AND THE FLOOD</td>
<td>CHURCH AND BAPTISM 1 PET 3:19-21</td>
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THE FATHERS KNOWS BEST

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

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.vraigoic 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 apologia, 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 *Eucharistia*) 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).