

**The True Presence of Jesus Christ in the Holy Eucharist,
Body, Blood, Soul, and Divinity
by Jesse Romero M.A.**

- The more open you are (receptive), to that extent you will assimilate (be elevated to God – the higher), and received the message. This applies to God’s Word and this applies to the Holy Eucharist.
- The Holy Eucharist is the Jewel of Catholic Devotion. The Holy Eucharist is the *sine qua non* (indispensable element) of Catholicism.
- "In the beginning was the Word, and the Word was with GOD; and the Word was GOD...And the Word was made flesh, and dwelt among us." John 1:1, 14

Truth is a person, and that person is one, and that person is Jesus Christ.
"I am the way, and the truth, and the life." These are the words of Jesus Christ in John 14:6

"He who does not believe the Son, makes Him a liar." 1 John 5:10

The Holy Eucharist in the New Testament...

In Matthew 26:26, He said, "Take and eat; **THIS IS MY BODY.**"
In Matthew 26:27-28 He said, "All of you drink of this; **FOR THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS BEING SHED FOR MANY UNTO THE FORGIVENESS OF SINS.**"

These words of Jesus Christ, faithfully recorded by St. Matthew, are the **First Mention** of them in Holy Scripture. His Gospel was written for the Jews, in order to try and convince them that the long awaited Messiah had truly come, just as the Old Testament Prophets had predicted He would. Therefore, Matthew refers to more Old Testament verses than any of the four Gospel writers, since the Jews knew Holy Scripture quite well. This Gospel, therefore, stands alone on its own merit, as do all of the Gospels.

I challenge anyone to show me any hint of symbolism of the Body and Blood of Jesus Christ in this Gospel of St. Matthew.

In Mark 14:22-24, are recorded, "Take; **THIS IS MY BODY**", and "**THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS BEING SHED FOR MANY.**"

These words recorded by St. Mark are almost identical to those of St. Matthew, and therefore, have the same meaning as those of St. Matthew under the "**Law of First Mention**". However, Mark wrote his Gospel to a different audience, the Romans. He tries to show them that Jesus Christ is the Divine Savior by including more of His miracles in this Gospel. St. Mark's Gospel stands alone as do all of the Gospels.

I challenge anyone to show me any hint of symbolism of the Body and Blood of Jesus Christ in this Gospel of St. Mark.

In Luke 22:19-20, are recorded, "THIS IS MY BODY, WHICH IS BEING GIVEN FOR YOU; DO THIS IN REMEMBRANCE OF ME", and "THIS CUP IS THE NEW COVENANT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU."

These words of Jesus Christ set down by St. Luke, are very similar and have the same meaning as those of Matthew and Mark, and again follow the "Law of First Mention". St. Luke wrote to yet another audience, the Gentile converts. His Gospel also stands alone on its own merit.

I challenge anyone to show me the symbolism of the Body and Blood of Jesus Christ in this Gospel of St. Luke. Some may try to show that the word "remembrance" means it is symbolic. However, if you would look at the original Greek word used here, it is "anamnesis", which means not only to "remember", but more importantly, "to make present". There is no symbolism in these words recorded by St. Luke. To try and show symbolism in St. Luke's Gospel, you would also have to show the symbolism in the Gospels of Matthew and Mark as well. Each Gospel stands alone.

THE LORDS COMMAND: In the Greek, Jesus uses the imperative case; He is giving a command, like "stop!" or "sit!" In a word, Jesus commands his disciples to receive, eat, and drink His Body and Blood, He commands his disciples to keep faithful memory. Even more importantly, the case He uses is infinitive, i.e. He gives a command that has no end in sight. When you tell your children to look both ways before crossing the street you intend that they do it every time they cross the street, not just the one time you told them! Therefore, Christ's command is to followed faithfully even to the present! (Irrelevant Worship, Sophia, Summer 2010 p.42)

In John Chapter 6, the true presence is demonstrated in a most formidable way. At the beginning of the chapter, Jesus demonstrated the feeding of the body by the multiplication of the loaves and fishes, and the feeding of five thousand people. Starting with verse 1 to 14 Jesus demonstrates that he can perform a miracle with bread. From verse 15 to 21 Jesus shows that he can do miracles with his body as he walked on water. This prepares us for his "bread of Life discourse."

Jesus told us we need spiritual nourishment for our souls as well. In verses 26-27 He said, "...you seek Me, not because you have seen signs, but because you have eaten of the loaves and have been filled. Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you."

How can nothing more than crackers and grape juice fulfill these verses? These two foods feed the body as did the loaves and fishes, but they do absolutely nothing for the soul. As I have recounted above from John 14:6, Jesus said He is the "Life", and in 6:56, He said, "He who eats My flesh, and drinks My blood, abides in Me and I in him." Abide means to live in. Verse 53, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, YOU SHALL NOT HAVE LIFE WITHIN YOU." Is consuming crackers and grape juice going to fulfill verses 53 and 56? Where is the symbolism? Read these two verses again. Now compare John 6:56 above with John 15:6, "If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned." John 6:56 clearly said that we must eat his flesh and drink his blood. John 15:6 clearly said that if we do not, then we are lost. How can we be lost by failing to eat a symbolic gesture?

Count the number of times Jesus said, He is the bread, the **living** bread, that it is His flesh and it is His blood, and that we must eat of His flesh and drink His blood?

In John 6:66 (the 666 connection) who walked away from Jesus and never returned? Was it the Jews who were there? Did GOD give the Ten Commandments to the Hebrews only? You cannot be selective of a single group, as the Gospels were written for all of us. It was all of those, then and now, who refuse to believe His words which He repeated over and over again. Why does a person repeat himself? It is to drive home a point and to make it stick. But stick it did not for many, then as now. All those who refuse to believe in the true presence of Jesus Christ in the Holy Eucharist, are those embedded in John 6:66.

Some try to show that verse 63 shows that the whole chapter is symbolic. However, "It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life" (63), merely shows that we cannot accept this mystery in too human a way, by having an earthly view of things. See John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Verse 63 means that we should not have a carnal human understanding of His words, but a spiritual understanding. See John 8:15, Rom 8:1-13, 15:27, 1Cor 3:1-4, 9:11, and 2Cor 10:4. He who takes "The flesh profits nothing" as an excuse for denying the "True Presence", denies the incarnation and humanity of Jesus Christ." It is interesting that those who do this are taking one verse and calling it literal by itself, and all the while calling all of the other verses around it figurative, or symbolic.

The word "Amen" is a Greek word (amen) of Hebrew origin which, at the beginning of a discourse means, "certainly", "surely", "truly", "of a truth", "so be it"? When used as a prefix by Jesus Christ, it is to emphasize that it is a Statement of especial solemnity. Now, what do you suppose He meant when He emphasized twice, by using a double "Amen"?

"Amen, amen, I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of GOD is that which comes down from heaven and gives life to the world."
John 6:32-33

Notice that Jesus used a double emphasis by beginning these verses with 'truly', 'truly'. Do you 'truly' 'truly' believe what He said in this verse? Is there any room for symbolism in these verses whatsoever?

"Amen, amen, I say to you, he who believes in me has life everlasting."
John 6:47

Again, He said 'truly', 'truly', but of course everyone believes His words in this verse, so everyone 'truly', 'truly' believes Him here. But, read on for a possible "snag" for some, regarding this verse.

*Before John 6:53 whenever Jesus says the word to "eat" it is the greek word for "polite dining." Starting in verse 63 he ups the ante and he uses the greek word "trogo" which means to munch or chew.

"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."
John 6:53

What? 'Truly', 'truly' again? Another double emphasis? The context for this verse is the same as for the previous examples in this section. Why do you think Jesus used a double emphasis yet again? Again I ask, why do people repeat themselves at all? Again, for emphasis, they do it to drive home a very important point, that is why! Interestingly, Weymouth's Modern Speech New Testament translates the first words of this verse as: "In most solemn truth, I tell you..."

What would Jesus have had to say to make his words any more clear than what He actually said? Then why do some say "Truly, truly, in this verse, He was only speaking symbolically"? If this verse is to be taken only symbolically, then the previous example, John 6:47, must be treated in the same context, as being only a symbolic gesture also. If that is the case, then we have a domino effect working throughout Scripture. All verses with the same meaning of John 6:47, "believe in Christ and you have life everlasting", must be only symbolic as well.

Some well known, and well used verses with the same, or very similar meaning are,

John 3:15-16,18, 5:24, 6:40, 8:24, and 20:31, Acts 13:48, and 16:31, Romans 10:9-11, 1Timothy 1:16, and 4:10, 2Timothy 1:1, and 1John 5:13.

The Greek word for "life" used in John 6:53, is "zoe" (zoe) which means, "divine life of GOD imparted to us". There are other Greek words for "life" that St. John could have chosen, such as "bios" (bios) which simply means "life". The fact that he chose the word that he did, lends great credibility to the literal meaning of this verse and with not a hint of symbolism.

Again, if you try to show that John Chapter 6 is symbolic, then you have to show the symbolism in the other three Gospels, and the other verses I have presented as well.

John 20:21, "He therefore said to them again, 'Peace be to you! As the Father has sent Me, I also send you'." What did Jesus say here? The Father sent Him to redeem us, to forgive us our sins, to open the Gates of Heaven, and to bring us his life saving food from Heaven, the manna for our souls, which is now His most precious Body and Blood. He did redeem us and He did open the Gates of Heaven. On the night of the Last Supper, He established the Priesthood, and commanded them to "Do this in remembrance of Me", thus perpetuating the Holy Eucharist, and fulfilling the prophecy of Malachi 1:11. In John 20:22-23, He breathed upon them and said, "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained". He thus empowered them to act in His Person, in "Persona Christi", (2 Cor 2:10). The priest had become the hands and the voice of Jesus Christ. Please read Matt 9:8, "But when the crowds saw it, they were struck with fear, and glorified GOD WHO HAD GIVEN SUCH POWER TO MEN."

1Cor 10:16, "The cup of the blessing that we bless, IS IT NOT THE SHARING OF THE BLOOD OF CHRIST? And the bread that we break, IS IT NOT THE PARTAKING OF THE BODY OF THE LORD?" Could St. Paul have said this any clearer than he did here? Where did he say the "symbolic" sharing or the "symbolic" partaking? This verse is absolutely to the point, and there is not a hint of symbolism anywhere. Did you notice the BLESSING THAT WE BLESS, and the BREAD THAT WE BREAK?

Here, Saint Paul clearly stated that he and the other Apostles have the authority and the power (Acts 1:8, 2:2-4) to call down "THE WORD" with their word, and the cup (of

wine) is no longer wine, but the Blood of Christ, and the bread is no longer bread, but the Body of Christ.

This authority and power bestowed upon the Apostles, was passed down to their successors, the Priests and the Bishops, through the "Laying on of Hands", in a process called "Apostolic Succession". This process has been perpetuated to this very day, and can be vividly seen in the unbroken line of the "Bishops of Rome", the "Popes".

1Cor 11:23, St Paul was not present at the Last Supper, but in this verse he said that he had received the following recount of it, and of the True Presence from the Lord. Why did he not receive the teaching from the Apostles? Is it because the Lord knew it was so important to give the teaching of His True Presence in the Holy Eucharist to him directly since he missed it the first time around? 1Cor 11:23-26, St. Paul repeats the words of consecration of Jesus Christ at the last supper.

1Cor 11:27-29, St. Paul lays it on the line, "Therefore, whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the Body and the Blood of the Lord (27). But let a man prove himself, and so let him eat of that bread and drink of the cup; (28) FOR HE WHO EATS AND DRINKS UNWORTHILY, WITHOUT DISTINGUISHING THE BODY, EATS AND DRINKS JUDGMENT (the word is 'damnation' in the King James Bible) TO HIMSELF." (29)

Wow! Just what is going on here? When Catholics receive Holy Communion, the priest holds up the Sacred Host and says "The Body of Christ". The communicant responds with "Amen". The word "Amen" means "so be it". It is an affirmation that we believe what the priest has just said. Since each receptor is a member of the Body of Christ, then he or she is in communion with the other members of the Body of Christ in the Catholic Church. It is an affirmation that we believe and accept the teachings of the Catholic Church. This is what St. Paul is telling us in those three verses. This is also precisely the reason why Protestants should not receive Holy Communion in the Catholic Church. They do not believe it is the true Body and Blood of Jesus Christ, therefore they are not in communion with the Catholic Church, and they are not believers of Catholic teachings. If they were, then why would they still be Protestant?
CCC-1355 (Catechism of the Catholic Church)

On the road to Emmaus...
In Luke 24:13-35, we have the story of two of the disciples walking on the road to Emmaus shortly after the resurrection of Jesus Christ. Jesus joined them in their walk, but they did not recognize Him (16). He interpreted all the Scriptures for them that referred to Himself (27) and yet they still failed to recognize Him. It was

toward evening and they invited Him to dine with them (29). Then something very dramatic happened as they reclined (30-31). Jesus took bread, and blessed it, and broke it, and gave it to them. And their eyes were opened and with that, they immediately recognized His true presence in the Breaking of Bread, the Holy Eucharist. "And they themselves began to relate what had happened on the journey, AND HOW THEY RECOGNIZED HIM IN THE BREAKING OF THE BREAD." (35)

Non-Catholics are correct when they say "it is only a symbol", because for them, it IS only a symbol. You see, they have no valid "Priestly Orders". They have no Apostolic Succession and therefore, no valid Orders for the priesthood. They cannot consecrate a host. They cannot call down "The Word" with their word, as the Catholic priest can. Protestant communion services are ONLY a symbolic meal of the Last Supper.