

## EUCHARIST

The Lord's Supper

In Matthew 26: 26 to 30, it is written: "While they were eating, Jesus took a loaf of bread, blessed it, broke it, and gave it to the disciples, saying, Take, eat; This is my body.

Then he took a cup and, having given thanks, gave it to the disciples, saying: Drink from it, all of you; for this is my blood, the blood of the (new) covenant, shed for many for the remission of sins.

And I tell you, from this hour forward I will not drink of this fruit of the vine until that day when I drink it new with you in my father's kingdom.

And when they had sung a hymn, they went out to the Mount of Olives."

Instructing the Corinthians, Ap. Paul, in his 1st Epistle to the Corinthians 11: 23 to 25, teaches: "For I received from the Lord what I also delivered to you: that the Lord Jesus, on the night in which he was betrayed, took bread ; and when he had given thanks, he broke it and said: This is my body, which is given for you; do this in memory of me.

In like manner, after he had supped, he also took the cup, saying: This cup is the new covenant in my blood; do this, every time you drink it, in memory of me.

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Therefore, whoever eats the bread or eats the cup of the Lord unworthily will be guilty of the body and blood of the Lord."

There is a theological discussion about what the bread and wine would be in the Lord's Supper.

For some, they are symbols of the body and blood of the Lord.

For others, they represent the body and blood of the Lord.

And yet, according to the doctrine defended by the Catholic Church, it is the body and blood of the Lord; because the transubstantiation of the bread and wine takes place, which become the body and blood of the Lord.

The first two doctrines consider that bread and wine symbolize or represent the body and blood of the dead Lord.

They say that Jesus died and rose again. That your body is now glorified in heaven.

The fact is that a piece of bread that symbolizes or represents someone or anything does not have life in itself, and even if it symbolized or represented the body of someone alive, communion through it would not be possible.

Why? Communion is the common participation between beliefs and ideas, harmony in the way of feeling, thinking, acting; and a piece of bread has no beliefs or ideas, it doesn't think, it doesn't act, etc.

So, according to these two currents, communing with the body of the Lord is having communion with the church, the living body of Christ.

The act of the Eucharist would be to remember the death of Christ (in memory of me).

Some, at the time of supper, even ask God to transform the elements into the body and blood of Christ when ingested.

In a certain way, they announce the death of the Lord.

The last, the Catholic doctrine, considers that the bread and wine are transubstantiated into the body and blood of the living Lord. \_\_\_\_\_

A work acquaintance, a practicing Catholic, once, some years ago, told me that he disagreed with the fact that they had placed an image of the dead Lord on the altar in his church; because no dead body can be placed on the altar. So I said: Just the Host? He answered me that the Host is the body of Christ alive; just this.

That day, at that time, I didn't understand anything, but I kept those words.

The fact is that when Catholics celebrate supper, they lift the bread and wine, bless them and ask God for the Spirit of Christ to be present (or incorporated) in the bread and wine.

It turns out that bread and wine will no longer serve as a body for the Spirit of the Lord.

With the mystery of transubstantiation, the bread and wine are transformed, spiritually, into the body and blood of the living Christ.

In the Eucharist, the church communes with the living body of Christ by partaking of the bread, and offers itself, together with the body of Christ, to God, in a living sacrifice.

Or rather, the church offers itself as a living sacrifice through the living sacrifice of the Lord; for the two are but one.

They renew the sacrifice of Christ, however, a living sacrifice.

Because God only accepts the living sacrifice of the church, because the Lord Jesus gave his life for it.

And so, they announce the death of Christ until he comes.

Today, we can offer him alive because he gave his life for us.

Transubstantiation is spiritual. No one believes that they are eating meat and drinking blood properly, or materially. They do not take towels or napkins to clean their hands and mouth when eating raw meat and blood.

Here are some biblical passages for our reflection: 1st Epistle to the Corinthians 10: 16 to 17. "Perhaps the cup of blessing that we bless is not the communion of the blood of Christ? Is not the bread we break the communion of the body of Christ? For we, though many, are but one bread, one body, for we all partake of one bread."

This verse makes it very clear who our communion is with. Whether it is with the body and blood of the living Christ, or whether we commune only with the Church, which is the body of Christ.

And yet, in the second part, the Apostle Paul teaches us that although we are many, we partake of one bread, and therefore, we are one body.

In the book of the Apostle John, in chapter 6: 51 to 57, it is written: "I am the living bread that came down from heaven; if anyone eats it, he will live forever; and the bread that I will give for the life of the world is my flesh.

The Jews therefore disputed among themselves, saying, How can this man give us his own flesh to eat?

Jesus answered them: Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

For my flesh is food indeed, and my blood is drink indeed.

Whoever eats my flesh and drinks my blood remains in me, and I in him.”

Romans 12: 1 and 2. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable worship.”

In worship with Supper, or at Mass, the church presents itself through the body of the living Christ, which is what gives us the right to present ourselves before God, as a living sacrifice.

I've heard some people who studied theology say that Catholics, with the Eucharist, keep the Lord Jesus every Sunday. Regarding this, there is nothing to comment.

With all due respect and with the utmost respect, I will be so bold as to ask the following question: Why do Catholic brothers not partake of the Lord's blood? Could it be because some people cannot drink drinks that contain alcohol?

If that's the only reason, they could serve grape juice; It's much better than not serving anything.

I even understand that the body (Host) already contains blood and flesh; however, the Lord Jesus commanded us to eat the bread and drink the wine.

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Texts extracted from the translation JOAO FERREIRA DE ALMEIDA – Revista e Atualizada.