

# Roman Catholicism

## IV. THE MASS: THE EUCHARIST

- The Roman Catholic Church teaches that Christ instituted the Mass at the last supper [1323]. When the Lord pronounced over the bread, “This is My body” (📖 Mat 26:26) and over the wine, “This is My blood” (📖 Mat 26:28) He changed them [621, 1339]

Transubstantiation and the regular partaking of the literal body of Jesus : 📖 John 6:51-56 (commonly cited)

- He offered them up as a sacrifice to the Father and gave them to His disciples to eat and drink. → The First Eucharist
- His command “*Do this in remembrance of me.*” (📖 Luke 22:19)
  - The first ordination of disciples as priests
  - Commissioned to offer the Mass

### ***The Focal Point: Consecration Of The Mass***

The Miracle of Transubstantiation

“ ... *in the Sacrament of the Eucharist Christ is present, in a manner altogether unique, God and man, whole and entire, substantially and continuously.*”

Second Vatican Council

### Five Characteristics

- *Unique* → no parallel in nature [1085, 1374]
- *God and Man* → the Eucharist is the Incarnate Christ, “the same that was born of the virgin” [1106, 1374]
- *Whole and Entire* → the smallest piece contains Christ’s entire body and blood [1374, 1377]
- *Substantial* → the substance (inner essence) is changed, outer appearances remain unchanged [1374, 1376]
- *Continuous* → Christ exists continually in the Eucharist [1378-81, 1418]

### Each Mass Presents Again The Sacrifice Of The Cross

“The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross” [1366] The sacrifice of the cross and the sacrifice of the Eucharist are one single sacrifice .... The same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.” [1367]

### Each Mass Applies The Saving Power of The Cross

Christ instituted the Eucharist...

“... *that the Church might have a perpetual Sacrifice, by which our sins might be expiated, and our heavenly Father, oftentimes grievously offended by our crimes, might be turned away from wrath to mercy, the severity of just chastisement to clemency.*”

Second Vatican Council

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# Evangelical Protestantism

## IV. THE ORDINANCE OF COMMUNION

The Chapel holds the act of communion to be an Ordinance (a practice instituted by Christ whereby the blessings of the New Covenant are symbolized) rather than a Sacrament (a rite/ritual instituted by Christ whereby a blessing of the New Covenant is bestowed and received).

### Communion is an act of Remembrance and Proclamation

📖 Luke 22:19 And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

- This was the Passover meal. It was instituted by God so the Jews would never forget how He had delivered them out of slavery from the hand of Pharaoh. This was a God-instituted human act of remembering and worshipping.

**So it is with the remembrance of our Passover Lamb; “For Christ, our Passover lamb, has been sacrificed.”** 📖 1Cor 5:7b

- Paul views this as a remembrance feast, proclaiming the Lord’s death, and looking forward to his return.

📖 1Cor 11:23-26 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

### Some Points to Make: Analogia Fide / Analogia Scripturae (Analogy of Faith & Scripture)

- This symbolic act is not a sacrifice, or a presentation of Christ’s sacrifice again. For Christ died for sins once for all. For all sin, for all time.

📖 Heb 7:27 Unlike the other high priests, he does not need to offer sacrifices day after day, ... He sacrificed for their sins once for all when he offered himself.

📖 Heb 9:12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

📖 Heb 9:25,26 Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.

📖 Heb 10:10 **And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.**

- Nothing happens to the communion elements. The bread remains bread and the wine (juice) remains wine. The blessing of communion is one of worship and reflection on His sacrifice, and anticipation of His return.

# Evangelical Protestantism

- So how do we understand a passage like  John 6:51-58?

 John 6:47–59 (ESV)

*<sup>47</sup>Truly, truly, I say to you, whoever believes has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your fathers ate the manna in the wilderness, and they died. <sup>50</sup>This is the bread that comes down from heaven, so that one may eat of it and not die. <sup>51</sup>I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.” <sup>52</sup>The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” <sup>53</sup>So Jesus said to 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. <sup>54</sup>Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. <sup>55</sup>For my flesh is true food, and my blood is true drink. <sup>56</sup>Whoever feeds on my flesh and drinks my blood abides in me, and I in him. <sup>57</sup>As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. <sup>58</sup>This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” <sup>59</sup>Jesus said these things in the synagogue, as he taught at Capernaum.*

Is Jesus advocating what some might call cannibalism? Surely not. Further, the New Testament prohibits such behavior  Acts 15:20.

- He is drawing a comparison with the manna in the desert. They ate the Father’s provision from heaven, receiving physical food that kept them from physical death. Now the True Bread from Heaven had come to offer the spiritual food that would keep them from spiritual death. He proves as much with the following:

 **John 6:63 (ESV)**

***It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.***

- This is noteworthy: the context of this passage in Jn 6 is wholly removed from any thought of the Last Supper and transubstantiation. The context is the miraculous feeding ( John 6:1-13) and it is Jesus’ response to their inappropriate *working* for food that spoils instead of *working* for food that endures ( John 6:27). Here is the work → Believe in Christ ( John 6:29).