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EUCCHARIST

MORAN MOR ATHANASIOUS YOHAN
METROPOLITAN

Faith and Tradition Series

EUCCHARIST
Faith and Tradition Series
(English)

by
Moran Mor Athanasius Yohan Metropolitan

January 15, 2017

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Contents

Preface	7
Introduction	9
1. What is the Eucharist or Holy Communion?	15
2. The Mystery	23
3. The View of the Early Church Fathers	33
4. Bloodless Sacrifice	43
5. Benefits of the Holy Sacrament	49
6. Doing the Holy Communion	61
7. A Few Practical Instructions	67
8. Summary Points	75
Closing Words	81
Notes	87

Preface

*In the name of the Father, the Son
and the Holy Spirit ✠*

Our faith and tradition are the two major factors that define our identity in Christian living. Faith stands for what we believe as a church and tradition denotes how we live according to our faith.

As a church, the faith of Believers Eastern Church is deeply rooted in the Holy Bible, which is the foundation of our life and spirituality. Our tradition is the practices of what the apostles, the composers of the New Testament showed

and later was perfected by the vision of the early church fathers.

My hope is that the 'Faith and Tradition' series will bring renewal and life to our Christian life and our church, to know Jesus, who gave His life and loved us, more intimately.

✠ The blessings of the Triune God be with you all forever.

Synod Secretariat
January 15, 2017

✠ Moran Mor Athanasius Yohan
Metropolitan

Introduction

There is a reason for everything. The ripples in the pond are created by a stone thrown into it. A coconut or a mango falls when it's ripe. Trees are felled by storms.

Jesus died on the cross for a specific reason: To redeem mankind.

The Eucharist: It was instituted for a purpose. The act of Holy Communion has an effect. It is the mystery of the unseen world affecting our visible life.

It is a visual ritual observed by the church, but it's more than a ceremony and ritual; it is what links us, as humans, with the unseen world of God's angels, the worship

in heaven and the world to come. It takes us to a world without time and space – it's the closest we come to experiencing heaven, which is beyond our present, time-bound life.

Of the many sacraments of the holy church, the Sacrament of Eucharist is the most important. Known as the crown of sacraments, Holy Communion is one of the holy Mysteries of the apostolic church,¹ which was instituted by our Lord Jesus Christ.²

Christian denominations perform this Sacrament universally although there might be variations in parts of the liturgical service.

Through the mystery of the Holy Communion, we realise that as humans, the God's value for us is unique, and in this act of mystery we physically experience unison with the living God. We are raised from a human plane to the heavenly realm when we partake of the Holy Communion, and we experience the invisible through

the mystery of this Sacrament. Here we understand our life has sacramental value as it belongs to God, and we are given the privilege to experience the joy of living in this world marred by sin and strife.

In this booklet, I will seek to explain as simply as I can, this unexplainable and awesome mystery to the extent that we can understand it. We will stand amazed and surrender our life and our all at His feet, the One who sits on the throne!

“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.”

For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.”

1 Corinthians 11:23-32

Chapter 1

What is the Eucharist or Holy Communion?

“The soul never thinks without an image.”

Aristotle



Any product we buy, like a car or a fridge, comes with the manufacturer's set of instructions. Those who made it tell us the how, why or what of the thing that they created.

We often wish we could have an instruction manual for life. But we don't realise that we do have one in the Gospel of Christ, in which He did tell us how to live our lives, to be as close to God as we could in this world. One of the most important lessons He gave us is about the

Eucharist

Eucharist – the how and the why of it, apart from the what. When Christ’s earthly life was coming to a close, hours before His arrest, trial and crucifixion, He had His disciples gather in the place called the upper room to have His final meal with them. To the shock and surprise of the apostles, Jesus held up one loaf of bread, gave thanks and said: “Take, eat; this is My body.” Then He took the cup, and gave thanks, and gave it to them, saying: “Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.³ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.”⁴

After Christ was crucified, buried and rose again from the dead, He made Himself known to hundreds of His followers. Obeying His command, they waited in Jerusalem for the power of the Holy Spirit. As we read in the book of Acts chapter 2, the Holy Spirit came upon them and 3000 people came to believe in Jesus as

What is the Eucharist or Holy Communion?

the Messiah, just as Jesus had told them. They “devoted themselves to the Apostles’ teaching and to the fellowship of breaking of bread and to prayer.”⁵

The Eucharist has been called Holy Communion, Lord’s Supper, Lord’s Table, Holy Sacrament and Holy Qurbana. This Holy Sacrament has been celebrated in so many ways, but never been neglected in the 2000 years of the holy church.

Symbols in the Old Testament

Jesus instituted the ‘Eucharist’. St. Paul explains what it is and how the holy church should honour it and observe it. Jesus is the sacrificial Lamb of God.⁶ We’ve all heard that. But there’s a reason why He is called the Lamb of God.

God freed the children of Israel from the slavery and bondage they had suffered for more than 400 years God told Moses to instruct the people of God thus: Each family must kill an innocent lamb, and mark the outside of their door with its

blood. When the angel of death who will pass over the land of Egypt, sees the blood on the door, he will pass over that family and no one in those houses will die.⁷

Passover

And the children of Israel were set free from the clutches of the Pharaoh of ancient Egypt, by this miracle. Millions of Jewish people were freed to inherit the land God had promised them. God commanded that the people of Israel celebrate this day as the 'Passover', every year in memory of what God did in redeeming them by the blood of the lamb. The Passover is observed faithfully by every Jewish family and a part of the celebration is the sacrifice of an innocent lamb.

So, Jesus' meeting with His apostles for the Passover meal was a pre-destined mystery. It was pre-ordained that He would tell them that He was offering His life on the cross as the sacrificial lamb, for the remission of sin and redemption of mankind.⁸

What is the Eucharist or Holy Communion?

Therefore, when Jesus blesses and sanctifies the bread and wine, He is disclosing the mystery of how God Himself offers His life as sacrifice for our salvation. The celebration of the Holy Communion is something that the holy church does just like the Jewish Passover is celebrated religiously and assiduously. Each time we celebrate it, we enter into the mystery of His death, burial, resurrection and promised return.⁹

Manna

Another image of the Eucharist in the Old Testament is the manna that the children of Israel ate during their journey through the wilderness on the way to Zion. Here's what Jesus said about manna: "This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever."¹⁰ "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."¹¹

Melchizedek

The offering of Melchizedek (bread and wine) was a symbol of Holy Sacrament. “Then Melchizedek, the king of Salem, brought out bread and wine. He was priest of God Most High.”¹² This is the first verse in the Bible where the word “priest” is mentioned. Note the interesting connection between the priesthood of Melchizedek and the offering of bread and wine. Therefore, it was said about the Lord Jesus Christ: “The LORD has sworn, and will not change his mind: You are a priest forever, in the order of Melchizedek.”¹³

And the Bible says again:

“You are a priest forever, in the order of Melchizedek.”¹⁴

All these instances serve to show us that the God of the Old Testament is the same God that we read about and who acted in the New Testament. He is still the same God who is the Holy Trinity over our lives.

The Eucharist is the most beautiful, yet awe-inspiring sacrament that helps us

What is the Eucharist or Holy Communion?

mortals touch God and be touched by Him.

Among all the Sacraments of the holy church, the Eucharist holds special significance. Not only is the Holy Communion the highest point in worship, but it is in this Sacrament that Christ gave Himself to the whole church. “Holy Communion is about Jesus Christ the person Himself, whereas all other Sacraments concern the activity of Christ in His holy church. Historically, other Sacraments are done with or in the presence of the Sacrament of Holy Communion.”¹⁵

Let us not neglect it.

Chapter 2

The Mystery

*“Recognize what is before your eyes,
and what is hidden will be revealed to you.”
Apocrypha, Gospel of Thomas*



In all cultures, tribes, religions or countries, whether they are in metro cities or hidden in dense forests, whether or not they cover themselves, no matter how close or far from so-called civilization, these sons and daughters of Adam and Eve all have their own particular ceremonies, rituals, customs, traditions, appearances, and behaviours, forming an identity which has been from time immemorial, a part of their life. These rituals and manners, these expressions of identity, bind them together

Eucharist

in that identity. It's simple enough to see – an online search will give you information about literally thousands of rituals and their variations that bind people as one. Their ceremonies and rituals are the visible thread that bind them and give them value and identity, but probe further, and you will learn the meaning and reason behind the symbols.

Take India, for example. We have festivals like Holi and Onam which the whole country celebrates. But they may not be on such a grand scale. Even among those who celebrate these larger festivals, thus accepting that identity, there are smaller groups with a closer identity who express themselves through more localized rituals. Consider a small temple in Attappadi in the remote hills of north Kerala, which has its own rituals and traditions that form a key part of its identity. The people function as a clan, with a chief, and they have their culture which marks them apart. But now we consider an important question: Should the Holy Communion, the Eucharist, be

seen as a visible ritual or a ceremony, or is there something more to it than that?

To begin with, we should understand that the Holy Communion/Holy Sacrament/Eucharist is an important holy act that Christ Himself instituted for His people to do. Unlike the evolving culture and traditions which are products of subjective human creation, the Holy Communion is what God handed down to us, for us to do. This transcends time and space for all people of God.

After all, it is called 'Holy Communion' or 'Holy Sacrament' because it originates with God. 'Communion' is something common between two or more people, like sharing a meal or food. 'Sacrament' is the act of people doing something sacred based on their common belief. But when we say Holy Sacrament – we touch God. It is the transcendent and the imminent coming together. Our communion is with each other and with God Himself.

Eucharist

Human life has sacramental value because we are made in the image of God. We are made by Him and for Him. Even though marred by sin, we still bear the stamp of God on us. Sacraments give meaning to our life and elevate it to a higher realm of eternity. While we were created as earthly beings, we have the capacity to rise above and be united with the divine. This is why St. Paul says this: “You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s Table and of the table of demons.”¹⁶

‘Holy Communion’ is not just along one plane or axis, the horizontal, people sharing a meal. When it is done as a spiritual ritual or sacrament, we touch the invisible – either the living, holy God or the counterfeit dark side of Satan.

Jesus Christ instituted the Holy Communion for the people of God to be in constant fellowship and communion with Him while we live on earth.

A definition of sacrament from the Western tradition attributed to St. Augustine says it's "an outward and visible sign of an inward spiritual grace". In the Eastern tradition, they are unexplainable and mysterious. That makes it futile to attempt to define the mystical reality of it, but we as humans can experience the effect of it – both in our relationships with others in the church, and through grace transcending our lives.

It is interesting to consider how we refer to 'sacrament' in different languages:

Greek	-	<i>mysterion</i>
Latin	-	<i>sacramentum</i>
Malayalam	-	<i>koodasha, rahasyam or marmam</i>
English	-	<i>mystery</i>
Syriac	-	<i>roso</i>

Eucharist

The word ‘sacramentum’ means ‘way of sinlessness’, an act of purification. In the Roman Empire, when soldiers were inducted into service, they had to take an oath of allegiance to the nation. The oath was called ‘sacramentum’.

In the same way, as we participate in the sacraments of the holy church, especially in the ‘Holy Sacrament’ that is the ‘Holy Communion’, we declare our allegiance to Jesus Christ. This also applies to the ‘Sacrament of Baptism’.

The word ‘koodasha’ in Malayalam derived from the Syriac word, ‘kadesh’ (Hebrew-godesh) which means ‘make something holy, sacred or pure’.

The ‘Holy Communion’ is a ‘Holy Mystery’ because it belongs to God and we cannot enter into the realm which belongs to God. Jesus Christ is described as the “sacrament” of God, since “He has made known to us the mystery of His will, according to His good pleasure that He set in Christ.”¹⁷

The mysticism of the Holy Communion is something our mind and reason cannot fathom. We do this sacred ritual because the Lord asked us to do it. This is not our human invention; it is His command.¹⁸

St. Paul's words are worth remembering: "And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory."¹⁹

Now we can begin to see the link between the visible and invisible in the Holy Eucharist.

Symbol or Concrete Reality

When Jesus spoke about the Holy Sacrament, of eating His body and drinking His blood, they quarreled among themselves saying, "How can *this man* give us His body to eat!"²⁰ Not only that, many of His disciples walked away from Him in protest. On hearing it, many of

Eucharist

His disciples said: “This is a hard teaching. Who can accept it?”²¹

So now we come to the question of what happens to the bread and wine after consecration. It is only after blessing over the elements that Jesus said: “This is My body and this is My blood.”²² So some mystery takes place in the process of this ceremony or ritual. In the event recorded in the Gospel of Jesus feeding the 5000, He took the five loaves of bread and two fish, raised His head to heaven and blessed it before giving it to His disciples to distribute to the 5000 hungry people. And a miracle takes place. There must have been many fish and loaves of bread in the lunch boxes with other boys and girls, but only the bread and fish that He took in His hand and blessed multiplied. It is one of the many instances where we witness the blending of the ‘transcendent’ and the ‘imminent’.

The real presence of Jesus is of great importance when we attempt to navigate

the schisms that emerged within Christianity after the Reformation. It is important to go back to the early church fathers to understand how they viewed the Holy Sacrament. Fortunately, we can do so by going through the ‘catechetical lectures’ of St. Cyril of Jerusalem. This series of 24 lectures have instructions regarding what the Word teaches, and explains how the early church, which dates back to AD 300, put them into practice. It is obvious that St. Cyril regarded the bread and wine as becoming the real body and blood of Jesus Christ. His argument was this: “He by His own will once changed water into wine at Cana of Galilee, so why should we not believe that He can change the wine into blood? Therefore, we should have full assurance that we are sharing in the body and blood of Christ. For in the loaf of bread, His body is given to you and in the chalice of wine, His blood is given to you, so that by partaking of the body and blood of Christ you may become one body and one blood with Him.”

Eucharist

St. John of Damascus wrote the following about the question of how this mystery takes place in the Holy Communion: “And now you ask how the bread becomes the body of Christ and the wine and the water become the blood of Christ. I shall tell you. The Holy Spirit comes upon them, and achieves things which surpass every word and thought... let it be enough for you to understand that this takes place by the Holy Spirit.”

Mystery belongs to God; don't let reason kill it.

Chapter 3

The View of the Early Church Fathers

“People only see what they are prepared to see.”
Ralph Waldo Emerson



For the early church fathers, it was enormously important to answer one question: How can we eat the body and drink the blood of Christ and not be cannibals? After all, this was one of the major accusations made by non-Christians in Rome, that these Christians practice cannibalism by killing babies and eating their flesh and drinking their blood for their religious ritual.

It took them dozens of years to think, meditate and search the Scriptures to figure out the mystery of the Holy Communion.

Eucharist

Arguably, the enculturation of the time, influence of famous philosopher Plato and his vision of reality, mediated and moderated by the sensory, and later the Platonian Philosophy of blending 'the transcendent and the imminent' all had great influence as the fathers struggled to understand this most sacred act. They did not want to be satisfied by 'reason' for they knew that what the senses could understand was only one side of the whole. For them, the Holy Communion was not a ritual or ceremony but a deep and profound mystical (relating to God) reality in the individual relationship to Christ and the holy church.

They knew that the core of this act was spiritual. God manifested in flesh but now He is gone back to heaven; yet He asks us to continue eating His body and drinking His blood. It is beyond human reason or understanding.

Their Hebrew minds would not countenance idolatry by making the

substance (creation) the object of worship. They knew that the key was the mystery involved in the eating of the body and drinking of the blood of Christ.

In the story of creation of Adam, we hear God saying, “Let us make man in our image.”²³ The language is concrete, not abstract. Here the ‘image’ is used in a positive sense, while in the Ten Commandments, God said: “You shall not make an image of God.”²⁴ While Moses was up on the mountain with God, down in the valley, the people of Israel under Aaron’s leadership made the image of “a golden calf” and said to it, “You are our God.”²⁵ They made the image in the place of the living God.

When God said, “Let us make man in our image,”²⁶ we are, just by being, in some way participating of God. The spiritual is imbedded in human nature. Our very self becomes a symbol of the divine.

When we say ‘symbol’, we think of something, like a word or an image or an

Eucharist

action, that represents something else. But when the early church fathers referred to the Holy Communion as a symbol, it was similar to the humanity in creation. The image contains what it represents. There was no dichotomy; the visible and invisible cannot be separated in this mystery. They are immersed as one. We don't live in two parallel worlds; we live in one world and God is the centre of it. When we attempt to understand the mystery of Holy Communion, it's meaningless to attempt to do so by separating the tangible and intangible. Even when we understand this as a mystery, yet the mystery still remains a mystery and the more we try to understand it, the more it eludes us, for this is beyond the comprehension of our finite mind.

During the act of Holy Communion mystery, we come to the Father through Christ. That is unique and unmatched. Here, reason fails to explain the mystery of the nearness of God we experience as individuals and as the 'bride' of Christ.

Rational

During the Renaissance, reason gained supremacy over the mystical reality and it had an enormously significant effect on our understanding of the Holy Communion. The imminent prevailed over the transcendent. When the Reformation happened under Martin Luther in AD 1517, Calvin, Zwingli and a host of powerful minds behind it agonised over that explanation, just like the early church fathers did.

It is important to remember and acknowledge the times during which the rejection of 'trans-substantiation' teaching of the Catholic Church and a host of other practices of the Roman Catholic Church, which was the result of many of their Theologians' attempts to explain the 'mysteries' based on human reason, happened. The theory of Transubstantiation is the result of man's attempt to rationalize and comprehend the mystery. This is the reason why the

Eucharist

Believers Eastern Church stays with the early church father's understanding of the Holy Communion as a 'mystery'.

For the Reformers, the only way they could handle the mystery of the Holy Communion was to consider the Eucharist as a symbol of Jesus Christ. For the 16th century mind, the symbol was a separate entity from the actual reality. They began to talk about the natural and supernatural as two entities, and this led further to the evolution of the Holy Communion as a 'sign' and 'memorial'.

A sign simply signifies something else – it, in itself, and without whatever it represents, can have no real meaning. Memory is a rational word that we don't have to live or enter into it. In one of our Seminary libraries, there is a 50-foot-long chart of history that follows the past to the present. It has thousands of pictures and images of people that ruled nations, of catastrophic events, wars, and thousands of other events with dates, all very well

The View of the Early Church Fathers

marked. I can stand in front of the chart and have a panoramic view, but I never enter into the reality of any of the events. I can walk along the chart, and know that they are unrepeatable events. When we leave out the mystery behind the Eucharist, it can be reduced to just a ritual, a tradition or a ceremony without any spiritual connections, nothing more than eating and drinking as we do during a normal meal.

The church fathers struggled to understand what the Scripture said, to decipher its original meaning, and they concluded that the Holy Communion was the meeting point of 'the imminent and the transcendent' in a mystical way. 'Image' represents the reality in the present 'now', with the real presence of Christ, for the individual Christian and the community of Christ, in their midst.

It is a difficult truth and difficult for our sensible and logical minds to grasp: that the substance and symbol are the same. The only way to understand this is by

Eucharist

seeing it as the holy mystery that it is. Unless we think deep into the mind of the early church fathers, this most important sacrament can become an abstract act, far-removed from the present reality, or just a formal ceremony that we do as part of normal community fellowship.

For many it has become just that. Just think, how casual and easy-going an idea that is. It's indeed sad to see how irreverently the holiest of sacraments is conducted by many churches today!

One thing is certain; the use of the word 'symbol' in common parlance is not the way the church fathers understood it. For them, the bread and wine implied a present reality that's timeless. For them, Jesus is present in the Eucharist. Modern rationalization has attempted to explain spiritual realities as knowledge and thoughts. This makes the Holy Communion no more a union with Christ and the union with others.

The Charismatic Movement tried to bring in the reality and meaning

The View of the Early Church Fathers

through emotional stirring, through music and preaching. Yet, people are left empty because they cannot enter into communion with the Lord Himself.

The Holy Communion is a personal encounter. It is a mystical and spiritual experience based on the Holy Scripture. It is a transcendent reality. Our body, mind and spirit are involved in the Eucharist. It is our joining with the angels, archangels, all the saints in heaven standing before the one who sits on the throne, “the lamb who was slain.”²⁷

It is offering our lives with thanks for the life He sacrificed for us, which is not just an event in history but a present reality, for He is the eternal sacrifice and the Eucharist brings, the past, the present and the future all into the *now*; for Christ is in us, with us, before us, above us, behind us and we are given the greatest privilege to touch Him and be touched by Him in the Holy Sacrament.

The Fathers knew better. We can trust them.

Chapter 4

Bloodless Sacrifice

*“You cannot depend on your eyes when
your imagination is out of focus.”*

Mark Twin



Jesus Christ said: “This cup is the new covenant in My blood, which is shed for you.”²⁸

“This is My body which is given for you; do this in remembrance of Me.”²⁹

Obviously, the broken body and the blood poured from the body refer to a sacrifice. The presence of the altar as the focus of worship confirms that the Eucharist is a sacrifice. St. Paul said “We have an altar from which those who serve the tabernacle have no right to eat.”³⁰ Isaiah the Prophet

Eucharist

said: “In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD at its border.”³¹

Malachi the Prophet talked about the New Testament offering. “Who is there even among you who would shut the doors, So that you would not kindle fire on My altar in vain? I have no pleasure in you,” says the LORD of hosts, “Nor will I accept an offering from your hands. For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nation.”³²

This ‘pure offering’ is nothing more than the “sacrifice of praise, which is our offering, for the Son of God who gave His life as an eternal sacrifice for our redemption.”³³

When St. Paul talks about the Holy Communion as partaking from this altar,

we understand the *timelessness* of Christ's external sacrifice that covers the past, the present and the future.

“Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? What am I saying then? That an idol is anything, or what is offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.”³⁴

The Apostle is comparing the altar of the Lord to the altar of pagans upon which unacceptable demonic sacrifices were offered. This again proves that the Eucharist, the bloodless sacrifice that's offered on the Christian altar is indeed our living sacrifice.³⁵

On the cross, the body and blood were offered visibly. During Eucharist, the

Eucharist

offering of the holy body and the holy blood of Christ is sacramental, as bread and wine. Christ our Lord offered Himself as sacrifice as our High Priest; in the Eucharist, we, the kings and priests offer our praise and own very lives as living sacrifices³⁶ and unto God, according to the Order of Melchizedek, who ‘offered bread and wine.’³⁷

On the cross, once and for all, never to repeat again, Jesus was slain, His precious blood was shed and He died. So Christ was sacrificed once to take away the sins of many; and He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him.³⁸

In the Eucharist, there is no shedding of blood and no death, which is why it’s called the bloodless sacrifice. So, the Cross of Christ, His death, resurrection and promise of return are not just events of the past or hope for our future, but a present reality. Similarly, the bread and wine are not just symbols; rather, the eternal

sacrifice is embedded, stamped on it with the real presence of Jesus. It takes away the very concepts of time and space, and places us before the throne of God, beholding Him who sits on the throne, “as the lamb that was slain.”³⁹

The Eucharist takes us to the event in Calvary where we actually come in contact with the true body that was offered and precious blood that was shed on our behalf. In fact, this is the meaning of the Lord’s words: “Do this in remembrance of me.”⁴⁰ For example, the children of Israel celebrated the Passover every year, but the exodus from Egypt took place only once. They did not repeat the exodus but rather recalled it.

When we partake of the Holy Body and Holy Blood of Christ, we are travelling back in time to ‘Kairos’ (a moment of time) by faith and enter into the event of the agony, suffering, crucifixion of Christ, as though it is frozen in time and we, with the disciples in the upper room, hear His final

Eucharist

words and walk with Him to Golgotha, forever to be reminded as “Via Dolorosa.” Here, the memory becomes concrete in the Holy Sacrament. We stand by His cross, along with the mother of our Lord, the Blessed Virgin Mary and St. John, His beloved disciple.

Christ died for us so that we may live for Him.

Chapter 5

Benefits of the Holy Sacrament

“When opportunity for self-surrender arises seize it. You will discover the secret in what you had hitherto tried to avoid, indeed you will find even more.” Thomas a Kempis



Partaking of the Holy Communion has significant impact on our lives. The Holy Communion involves vestments, words, actions, movements, music, ideas, thoughts, the invisible presence of the Holy Trinity and the hosts of heaven and the presence of the people. These are all facets of that experience.

God instituted the sacrament for His glory and our blessings. Let us be sure of it. When you exercise your muscles, you will see the results. What you eat and

Eucharist

drink will have a visible impact on your body. Here, as I write on this lined sheet of paper, words appear and later, you read this booklet. What's it that I'm doing at 1:30 a.m.? I'm introspecting, learning and writing and these, I'm sure, will have their impact in more ways than I know.

The most beautiful thing that should thrill our hearts is that this is our privilege. It is our privilege to sit with Jesus and partake of His body and blood. Once again read this sentence that Jesus told us. Read it *slowly*, meditating all the while.

“Most assuredly, 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 at the last day.”⁴¹

So many have tried to explain this, in the context of their cultures and thoughts stirred from irrational brains, and yet the Word of Christ remains unchanged. But why did He ask us to do it?

Benefits of the Holy Sacrament

Jesus was not a dualistic thinker. The Bible is a mystical theology while the Western theology is a rational theology. So, when people try to explain what Jesus said with their rational minds, they reach the wrong conclusions.

On the other hand, if we take His Word literally and obey it, we will discover the blessings of the mystery and experience its benefits.

One: *Obviously the first blessing is not the gift but the giver Himself.*

This gives us the privilege to abide in Him, and He in us. Believe that you are taking the Holy Body and Holy Blood of Christ. He promised to be in us – what a privilege! The abiding presence of Christ should be understood as both He in us and we in Him. The Holy Communion is the means to opening our entire being to Him.

Two: *Promise of Eternal Life.*⁴²

“Whoever eats My flesh and drinks My blood has eternal life, and I will

Eucharist

raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

Eternal life is not something we inherit after we die. It is God’s life in us now, for all time and eternity. Participating in the Holy Communion helps us live with this awareness.

We live in a dark, broken world with aimless, empty lives. It is when Jesus lives in us, ruling our lives from our heart by the power of the Holy Spirit, that we experience life in its true meaning. He came to give life and fullness of it.⁴³

Again, we are tempted to find rational explanations as to how eating the body of

Benefits of the Holy Sacrament

Christ and drinking His blood will bring change and order in our life. This is an inside-out reality. We can now live as Jesus lived.⁴⁴

The partaking of His body and blood is the mystery of His invisible work in our spirit, soul and body. “Oh, taste and see that the Lord is good; Blessed is the man who trusts in Him!”⁴⁵

It is our faith that these elements are not just an image, but a true representation of the actual. The bread and wine contain what they represent. The quality of life God promised the children of Israel was unredeemed because they could not believe that the manna was not just food to eat; they could not understand that it came from heaven, that the mystery was to believe and not to understand rationally, and so they all perished in the wilderness. So is it with us. You may eat and drink the bread and wine, but unless you see Jesus, who is the bread that came down from

Eucharist

heaven,⁴⁶ the transforming presence of the living Christ will be missing.

Three: *The way to abide in the Lord.*

“He who eats My flesh and drinks My blood abides in Me, and I in him.”⁴⁷

“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”⁴⁸

During the Eucharist, we experience the real presence and reality of Christ who is the “same yesterday, today and forever.”⁴⁹

Christ is not a memory or an event. We physically experience how “He walks with me and talks with me, and tells me I am His own.”

On my walls hangs a photograph of my father and my mother. They passed away many years ago. Now, as I look at their photo, memories flit through my mind. The memories, no matter how real they seem, are still rooted in the past, which is

no mystery. But experiencing the Eucharist is not the same. He is no more here in flesh, but the mystery that is the image and the reality it represents remain the same. And, once again, by faith and the power of the Holy Spirit, Jesus becomes one with me. I can lean on Him, see Him with the eye of faith through the Holy Communion. The awareness and sense of His presence becomes real through the holy mystery.

Four: *Channel of His grace and blessings.*

Let us consider Jesus healing the woman with the issue of blood.⁵⁰ Thousands of people, who sought to be healed, were pressing against Him, but the only one who got healed was the one who believed in her heart. “If only I can touch his garment, I will be healed.”⁵¹

The Holy Communion is the means for us to receive the grace of God as we partake of the body and blood of Christ, with the understanding and faith that Christ the all-sufficient Saviour is in us; that He is able to

Eucharist

heal, bless and help us to live as He lived in the world.

Jesus asked His followers to do this often and do it until He comes, and He did so for a reason. It is like the shepherd leading his sheep, always alert for danger, always reassuring his flock with sounds and gestures that he is with them, that they can follow him. He is visible, not invisible for them. In our journey through this life, Jesus is our shepherd, and on this long journey, like the manna that came down daily from heaven for the people of God, the Eucharist is our spiritual food.

The Sacrament of Christ's body and blood becomes a continuous reminder and means for us to have the strength to persist in this pilgrimage until we stand before Him. Then, there will be a great feast where He will sit with us and share in that banquet.⁵²

The Eucharist is the present, continuous reality of the living Christ for His people.

Five: *Helps us to be united with the people of God as we all are part of one body: His body.*

The prayer of Christ in St. John 17 is that as the Holy Trinity is one, so we the people of God must be so united in His love.

The Holy Communion is our choice to acknowledge, believe and act on the truth that we are partaking of His body and His blood, and we are one in Him. “By this all will know that you are My disciples, if you have love for one another.”⁵³

During the Holy Communion, we share from the same plate and same cup. We are many, yet we become one for He is now in all of us – the same life and nature of Christ. But if we don’t believe it, don’t appreciate it by determination and choice, the Holy Communion will have not have a transforming effect in us and among us.

Why is there so much quarrelling, backbiting, putting down, jealousy, anger, resentment, lack of love and compassion

Eucharist

among the people of God? It is because they don't recognize the meaning of the mystery of which they partake. In 1 Corinthians 10 and 11, we are reminded of the reality.

Why do we confess sin and seek absolution before the Holy Communion – Kiss of peace etc.

Have you given this a thought?

Six: *Healing and Well-being.*

By His stripes we are healed.⁵⁴

Peace – He is our peace.

Light – He is our light and our way, our enlightenment.

Unity – We crave that sense of belonging, one tribe, one body.

Hope – The future is secure.

Power – “The one who is in you is greater than the one who is in this world.”

Cleansing – continuous cleansing by

judging oneself, reminding oneself to forgive and love

Seven: *The ultimate act of Worship.*

Falling, kneeling, touching His feet, receiving Him, and acknowledging Him as our very life and reason for living; our body, blood now yielded to Him to flow and live through us in this world. When the early church fathers said, “You are consuming the Holy Body and Holy Blood of Christ,” they were not thinking of transubstantiation. It was a mystery that was beyond logic and human reason, for this is exactly what Christ said.

No one can explain love. You can only experience it. We can find no way to define it. At the most, we can attempt to describe feelings. But we cannot define them. So it is with knowing God and experiencing Him in the Eucharist. God is. He is Spirit. He is the Holy Trinity. He then manifested in flesh. The disciples touched Him, heard Him, yet could not explain it – so Christ

Eucharist

says to Peter: “No man has revealed this to you, except my Father in heaven.”⁵⁵

During the Eucharist, the imminent is touching the transcendent. The only effect we see is in the transformation, the revelation we feel on the inside.⁵⁶

This is why the Eucharist is the heart of worship and the focus of all worship gatherings of the people of God.⁵⁷

What a tragedy it is that so many modern churches have lost the understanding of this holy mystery! Today, people go to ‘church’ to be entertained by music or enlightened by the eloquent preaching of men. The pulpit and the music stand have become the focus and centre of worship.

It is time to return to the ancient faith of our Fathers.

Chapter 6

Doing Holy Communion

“Start doing the necessary, then the possible and suddenly you are doing the impossible.”

Francis of Assisi



The Holy Communion is both a ceremony and ritual, like the celebration of Passover. All sacraments have their order and liturgy. The actions, words, vestments, signs, incense, confessions, prayers and so on are integral to the holy sacrament.

How we conduct the Eucharist is explained in 1 Corinthians 11 and in the writings of early church fathers. We can also know more about it through the holy traditions that are part of the holy church.

Eucharist

Believers Eastern Church adheres to the earliest liturgy of St. James, the first Bishop of Jerusalem church, in how we do it.

Being part of the church through baptism and anointing with Muron (consecrated oil) is part of the requirement for one to partake of the sacrament of Holy Communion.

Then there is the confession of sin and absolution, which is an important step towards having a cleansed heart before taking the Communion.

We read in 1 Corinthians 11:28, “But let a man examine himself, and so let him eat of the bread and drink of the cup.”

Like David who asked for God’s mercy and forgiveness as we read in Psalms 51, we approach the throne of grace with our ‘contrite heart.’

First of all, the self-awareness of our known and unknown sins as well as our willingness to repent and turn from sins is important in this regard. If there is

any bitterness toward anyone, or you are unable to forgive them, you should first be reconciled to them by seeking forgiveness. Both giving and receiving restitution are important before partaking of the Holy Communion.

The Word of God says, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”⁵⁸

Reading the Word of God, confessing the Nicene Creed, sharing of peace with the people of God, prayers, words of institution, prayers of consecration of bread and wine, breaking of bread, benediction, administering the elements and finally the sending out of God’s people with blessings and final benediction – these are the basic, non-negotiable elements in conducting the Holy Communion. This is explained in detail in our Worship liturgy.

Eucharist

When we follow the liturgy of the Holy Communion, we do what the early church fathers did. The prayers, confessions – the apostles and fathers, and the early church did what we do today. Thus we become part of the eternal church that transcends time and space.

The priest and congregation *all* face the altar during the service, which tells us that no man acts as mediator for the people of God in worship. The bishop, the priest and the congregation are all together and one, standing before the throne of God as they worship and partake of the sacrament.

Jewish converts know the importance of order and discipline in conducting the Holy Communion. When the gentile Christians became part of the church, there was a lack of order and soberness in some parts of the very early church. The church in Corinth is an example of it.⁵⁹ Therefore, St. Paul wrote to them about the need to do it properly and in order. Liturgical discipline had to be established,

in the fear of God and deep respect for the Holy Communion.

The liturgy of Holy Communion is based on the Word of God in every detail.

Thoughts, words, meditation, adoration, Word of God read and taught, confession and prayers are all based on the Word of God that instructs us.

Here is a brief outline of the service of the Holy Eucharist we have at our church:

Gathering

Entrance Song

Greetings

Gloria

Opening Prayer

Adoration

Proclamation of the Word

Reading of the Word

- Old Testament Reading
- Responsorial Psalm
- Epistle Reading
- Gospel Reading

Eucharist

Preamble

Sedra

Adoration of the Trinity

Confession of the Nicene Creed

Prayers of the People

Offertory

Teaching of the Word

Holy Communion

Confession and Absolution of Sins

Kiss of Peace

The Great Thanksgiving

Silence / Meditation

Institution Narrative

Memorial Acclamation

Epiclesis (Invocation of the Holy Spirit)

Lord's Prayer

Receiving of the Holy Communion

Post-Communion Prayer

Sending

Benediction

Sending

Do all things decently and in order.

Chapter 7

A Few Practical Instructions

*“How many common things are trodden
under foot which if examined carefully,
awaken our astonishment.” Augustine of Hippo*



As we partake of the Holy Communion, we must also be aware of ways to experience it to the fullest through how we celebrate it. As a sacrament, the Holy Communion is by its very definition a means of grace. This means that when we partake of the Holy Communion, we believe that God will be true to His promises and that it will have an impact on us. Therefore, the most important thing on our part in this is *faith*. “But without faith it is impossible to please Him, for he who comes to God must believe that He

is, and that He is a rewarder of those who diligently seek Him.”⁶⁰

One: Prepare your heart beforehand to hear from God and to receive Him. If you can learn what Scriptures will be read during the service, meditate on them beforehand. Spend time examining your heart and confessing your sins before the service.

Two: Make sure you are right with other believers. Scriptures refer to the church as Christ’s body. We cannot partake of His body and blood in a worthy manner if we are not at peace with our brothers and sisters who are also His body. When we are not at peace with others, St. Paul says we are partaking in an unworthy manner and bringing judgment on ourselves.⁶¹ *Reconcile* with any member of the Body you need to before the service.

Three: Come to church *early* and spend time in prayer. Try to be there at least 10 minutes early, so that you can spend time in personal intimate fellowship beforehand. This prepares our hearts and

gets us in the right place to experience true communion with Him during the service. Use this time to set aside the time of the service solely to worship God, not to get carried away by the anxieties and cares of life.

Four: Use your faith during the service. During each part of the liturgy use your faith to believe God. As you confess your sins and receive absolution, believe that God has forgiven you and cleansed you as He promised. As the Word is read, listen for God to speak to you through it. As you sing, do so with all your heart. As you partake of the Holy Communion, enter into this mystery with all your heart, allowing yourself to be overwhelmed by this unbelievable act of love that Jesus, your Lord and Saviour did for you. Know by faith that at that moment you are sharing an *intimate* fellowship with your God and coming Bridegroom.

Five: Realise that the Holy Communion is the beginning and not the end. When

Eucharist

we leave the Holy Communion service, we are actually being sent out into the world. Sunday is historically a time when believers receive power to overcome obstacles in the world and advance the gospel. As the clergy presiding over the service sends you out, receive that with soberness as a commission from Christ to take forth the joy you just participated in to a world that desperately needs it.

Six: Learn the *liturgy*. Make an effort to memorize the different parts of liturgy, so that you can focus your attention on Christ. As you become familiar with the liturgy, you will be more prepared to enter into the heart of your encounter with Christ. The liturgy is a step-by-step process God has given us to help us experience the greatest fellowship possible with Christ. Trust it and enter into each part of it with all your heart and with faith.

Seven: When receiving the bread, place your left hand on top of the right one, palms up. Allow the celebrant to place it

in your open left hand. This is done out of respect for the body of Christ. You are making a throne for the body of Christ, by handling the bread with respect and care as it should be. Once the celebrant has put the bread in your hand, you may step aside and place the bread in your mouth using your right hand, and by faith receive Christ's body. Make the *sign* of the cross as a sign and reminder of the sanctity of what you are doing and as a declaration of your faith in the finished work of Christ on the cross.

Eight: When receiving the wine, hold your right hand up with your fingers raised to allow the celebrant to place it in your hand. Place your left hand under your right as a sign of respect and to handle the cup with care. Once the celebrant puts the cup in your hand, step to the side and use your right hand to drink from the cup. By faith, receive Christ's blood and again make the sign of the *cross* as a sign and reminder of the sanctity of what you are doing and as

Eucharist

a declaration of your faith in the finished work of Christ on the cross.

Nine: Traditionally, the Holy Communion is given as two separate elements, the body and the blood. But with time, the church grew to become very vast, and an endless number of contagious diseases began to spread. Many churches opted for the *intinction* method. That is, the priest takes the wafer and dips it half way into the wine and places it on the tongue of the recipient, saying, “This is the holy body and holy blood of Christ that was broken and shed on the cross of Calvary. Remember this with a thankful heart.”

If the Holy Communion is served by intinction (dipping), make sure you *kneel* and open your mouth wide enough for the priest to place the bread dipped in wine on your tongue. If there are people with physical disabilities that keep them from kneeling, then they can gently bend forward and open their mouth to receive the Communion.

Ten: After receiving the Communion, make sure you *bow* in respect and make the sign of the cross.

Eleven: Jesus shared the Holy Communion with His disciples. So today, as it has been for 2000 years, the communicant members of the church are allowed to partake of the Holy Communion. Non-believers are forbidden to partake of the Holy Communion.

It is safe to stay within our own church and partake of the Holy Communion with our members and with other churches that we have established communion with. This will *protect* us from false churches and deceptions of the enemy.⁶²

Do our part with all humility.

Chapter 8

Summary Points

“For knowledge about all the things that we understand, we do not apply to somebody speaking audible words outside us, but to the truth which governs the mind itself inside.”

Augustine of Hippo



One: The Holy Communion is a mystical event that took place the night before Christ was betrayed and crucified 2000 years ago in Jerusalem, the middle of the Earth, as ‘Kairos’ (at a particular moment in time). Yet its ripple effect as ‘Chronos’ (refers to the time between events; chronology) is continuous, moving in linear fashion, so it is always in the present in its cause and effect. The Cross of Christ was like a stone that was thrown in the middle of the ocean of time, and the ripples will go on *forever*.

Eucharist

Two: It is the most important of all sacraments Jesus Christ instituted for His church to do until His return. He commanded us to do this in remembrance of His death, resurrection and His promised return for those that belong to Him.

Three: Eucharist means '*thanksgiving*', and has its background in the Jewish faith of giving thanks for the gift of God. In this case, the sacrifice of Jesus Christ on the cross is always the reason why God's people thank Him as they partake of the Holy Body and Holy Blood of Christ.

Four: While the consecrated bread and consecrated wine are symbols or images, yet they are now mysteriously infused with life, the *real* presence of Jesus Christ, which our rational mind cannot fathom. We only experience the effect of it if it is taken in faith by the communicant.

Five: No one can tell us better about the Holy Communion and what it means than the early church fathers. They understood the holy mystery and taught us, in the

Eucharist, “The image contains what it represents.” They refused to go to the rational, humanistic thinking that took place after the 12th century in Europe.

Six: The Holy Sacrament of the Holy Communion is the point of meeting of the ‘imminent and transcendent’ in a mystical way. Thus the individual Christian and the community experience the real presence of Christ.

Seven: The suffering, crucifixion, death, burial and ascension of Christ might be considered in history as a one-time event (Kairos time), yet each time we celebrate the Eucharist, the offering of the ‘bloodless sacrifice’ carries the effect of Christ’s sacrifice in the flow of time (Chronos time). The eternal sacrifice of Christ’s Holy Body and Holy Blood has its *transformational* effect on those who partake and appropriate it by faith. Jesus has promised us many blessings, including forgiveness, healing, peace, hope, abundant life and many others.⁶³

Eight: Conducting the Holy Communion, which is the centre of worship, must be treated with great respect and *holy fear*. The Church at Corinth refused to follow the proper order/liturgy. Thus they dishonoured the Holy Communion and faced God's judgement for their carelessness. Believers Eastern Church Liturgy for Holy Communion is based on St. James' Liturgy. St. James was the first Bishop of the church in Jerusalem. The liturgy helps us to do the service in an orderly manner.

Nine: We need to do our part through practical actions and responses to have the Holy Communion done in all piety and order for us to receive our blessings and the glory of God. The *first* and most important thing we must do is to become part of His holy church by faith in Christ and be sealed by Holy Baptism and Muron.

Ten: The Holy Communion, this holy sacrament, is not for us to examine with reason. We must partake of it and see

through the elements the eternal sacrifice of Christ on the Altar of Mercy for our redemption. This should remind us to offer ourselves as living sacrifice at His feet,⁶⁴ and live a '*sacramental life*' and look forward to the day when He comes back to take us home to be with Him.

Eleven: One body broken for all; this should cause us to realise we are many, but part of one body. Therefore, the Eucharist is a constant reminder for the people of God to live with agape love for others and fight to maintain *unity* and love in the church. There shall not be any room for gossip, malice, rejection, ungodly conversation or unforgiveness among us. The Holy Communion experience makes us one in Christ.⁶⁴

Twelve: Finally, we are blessed and sent out, after partaking of His body and blood to be His living witnesses of the reason for His death on the cross, and His resurrection for the salvation of mankind. The Lamb of God sacrificed Himself

Eucharist

for our sins. *Now* the responsibility of delivering this message to all generations has been assigned to us, the people of God. “Occupy till I come,” Jesus tells us.⁶⁵

‘Do this in remembrance of me’—Jesus. Don’t forget Him.

Closing Words

“Sometimes I think the people to feel the saddest are people who once knew what profoundness was, but who lost or became numb to the sensation of wonder.” Douglas Copeland, Life after God



We have journeyed together through inexplicable, mystical ancient paths. At times, I wondered whether I had lost you. But then you don't give up. You keep reading, resisting, asking questions, nodding your head, and sometimes, say, 'I can't believe this,' though perhaps not so audibly, in as many words. But you keep moving on and here we are at the end of this part of our journey.

So what do I tell you as I bid goodbye to you for now?

Eucharist

Please, let us spend a few more minutes together before you walk away. Read the parting words from me – a fellow pilgrim longing for the day I can see Him and, kneel before Him. But for now I must keep moving on, strong in my faith that my body, soul and spirit can hold onto Him through this awesome mystery – the Eucharist!

The following is a real story you will never forget:

It was getting late one the night. Here was this famous author, busy day and night writing his masterpieces for which millions were waiting.

Earlier that night, his four-year-old daughter kept bothering him for another drink or for going to the bathroom, saying, “Daddy, tell me another story before I sleep,” and so on. Finally, angry and fed up with the little child, he asked her to go to sleep. He said, “I am busy, can’t you see!”

He heard the door shut. Peace. Finally, he sat down, ready to write, and set off, his fingers tapping quickly over the keyboard, thoughts and words flying from his mind to his fingertips, as if he were making his characters come alive. He was deep into the story he was creating. All of a sudden, he felt someone behind him, hunched over and gazing at him in total silence. It was his little daughter. He had not seen her, but he felt her – he just knew!

Irritated at having his flow of thoughts broken, he turned around and said, “Now what do you want?”

The little girl, trembling, leaned forward, wrapped her arms around his neck and said, “Nothing, Papa, I just want to be close to you.”

His little girl may be speaking the words of your innermost being, saying, “I am tired of all, I don’t want anything, I just want to be near you...” You are talking to God in silence!

Eucharist

Is our God like this dad? Is He so busy that He is not aware of our longing to know Him, experience Him?

If you think so, you are wrong.

The priest of a local parish invited his people to go for a day's retreat and meditation. He asked each person to write about the day's experience and share it with everybody while they were around the fire.

A teenage girl volunteered to read her jottings first. "First of all," she said hesitantly: "I think I'm messed up. You wanted us to write about what Jesus would tell us, instead, I wrote a dialogue between Jesus and me."

Here is her dialogue:

I feel awkward

Because it's been so long

Since I have been near You.

I've missed you too;

Think about you every day.

But I've messed up;
I've done a lot of things that I regret.
 It is ok, child
 I forgave you.
I don't understand
I turned away
I ignored You...
 I am still here
 Right beside you.
I tried to live without You
Even though I know deep inside
That You're still part of me.
 You don't have to make
 yourself lovable;
 I love you how you are.
Even after everything I've done
And everything that has happened...
Would it offend You if I called You
bizarre?
 I am bizarre;
 More so than you'll ever know.

Eucharist

This may seem strange,
But could I please ask You...
To hold me, for a little while?

My child, I've been waiting for
you

With outstretched arms.⁶⁶

This is the Eucharist. Jesus, with His
outstretched arms, is inviting you, and
telling you: "Come, don't be afraid. I love
you."

Love Him, Obey Him, Follow Him.

Notes

Introduction

¹ Acts 2:42

² St. Matthew 26:26-28

Chapter – 1

³ St. Matthew 26:26-28

⁴ 1 Corinthians 11:23-26

⁵ Acts 2:42

⁶ St. John 1:29

⁷ Exodus 12:7-13

⁸ St. John 3:16

⁹ 1 Corinthians 5:7

¹⁰ St. John 6:58

¹¹ St. John 6:51

¹² Genesis 14:18

¹³ Psalm 110:4

¹⁴ Hebrews 5:6

¹⁵ Simon Chan, *Liturgical Theology*
(Illinois: Inter Varsity Press, 2006), 71.

Eucharist

Chapter – 2

¹⁶*1 Corinthians 10:21-22*

¹⁷*1 Corinthians 2:7; Ephesians 1:9;*

Colossians 2:2

¹⁸*St. John 6:5, 13:1-5;*

1 Corinthians 11:23-33

¹⁹*1 Timothy 3:16*

²⁰*St. John 6:52*

²¹*St. John 6:60*

²²*St. Matthew 26:28*

Chapter – 3

²³*Genesis 1:26*

²⁴*Exodus 20:4*

²⁵*Exodus 32:4*

²⁶*Revelation 5:12*

Chapter – 4

²⁷*St. Luke 22:20*

²⁸*St. Luke 22:19*

²⁹*Hebrews 13:10*

³⁰*Isaiah 19:19*

³¹*Malachi 1:10-11*

³²*Hebrews 13:15*

³³*1 Corinthians 10:18-21*

³⁴*Romans 12:1-2*

³⁵*Romans 12:1-2*

³⁶*Genesis 14:18*

³⁷Hebrews 9:28

³⁸Revelation 5:12

³⁹1 Corinthians 11:24-25

Chapter – 5

⁴⁰St. John 6:53-54, NKJV

⁴¹St. John 6:54-58

⁴²St. John 10:10

⁴³Galatians 2:20; 1 John 2:6

⁴⁴Psalms 34:8

⁴⁵St. John 6:33

⁴⁶St. John 5:56

⁴⁷St. John 15:5

⁴⁸Hebrews 13:8

⁴⁹St. Matthew 9:20-22; St. Mark 5:25-34;

St. Luke 8:43-48

⁵⁰St. Matthew 9:21

⁵¹Revelation 19:9

⁵²St. John 13:35

⁵³Isaiah 53:5

⁵⁴St. Matthew 16:17

⁵⁵2 Corinthians 3:18

⁵⁶Revelation 5:8

Chapter – 6

⁵⁷1 John 1:8-9

⁵⁸1 Corinthians 11:17-22

Eucharist

Chapter – 7

⁵⁹*Hebrews 11:6*

⁶⁰*1 Corinthians 11:27-34*

⁶¹*1 Corinthians 10:21*

Chapter – 8

⁶²*St. John 10:10*

⁶³*Romans 12:1-2*

⁶⁴*St. John 17:21*

⁶⁵*St. Luke 19:11-27*

Closing Words

⁶⁶*Mizhel Yaconalli, Dangerous Wonder*
(Illinois: NavPress, 1988), 83.