

JESUS AND THE EUCHARIST

1) Who is Jesus in the past, present and future

- a. From all eternity he is the Word of God: fully divine with the Father. (John 1: 1)
- b. From the moment of his conception he receives his human body from Mary and enters into human history as the Word made Flesh: fully human and fully divine. (John 1: 14)
- c. At his crucifixion on the cross the flesh of his human body dies and becomes a corpse, a cadaver: although his human nature is dead, his divine nature remained fully alive. (John 19: 33)
- d. At his resurrection: his human body rises from the dead totally transformed beyond recognition and no longer constrained by space and time. (John 20: 14, 19)

2) Resuscitation vs. Resurrection

- a. Resuscitation: Lazarus is raised to life after death and returns in the same body and same person, but he must die again. (John 11: 17, 39-44)
- b. Resurrection: Jesus is raised from death to life in a totally transformed body and same person that never dies again.
- c. Body of the Risen Lord Jesus is the only Jesus that now exists: fully human and fully divine.
- d. Human body and person of Jesus after his resurrection: called the spiritual body, glorified body, heavenly body, resurrected body, incorruptible body, immortal body of the Lord Jesus by St. Paul in his letters. (1 Corinthians 15: 35-58) (Philippians 3: 21)
- e. Ascension: Jesus returns to his Father in his human nature, person, and body as the eternal Son of God.

3) Whom do we receive in the Eucharist?

- a. The Word of God alone who existed with the Father from the beginning? No, that would only be the divinity of Jesus.
- b. The dead flesh of the human corpse or cadaver of Jesus crucified? No, that would be cannibalism.
- c. The living flesh of the Jesus' earthly body before his crucifixion and resurrection? No, that too would be cannibalism.
- d. The ghost or spirit of Jesus without a body? No, that would be a pure spirit or the recreation of Jesus into a disembodied angel. (Luke 24: 36-40)
- e. The body of the Risen Lord Jesus? Yes, this is the same person of Jesus who walked the earth, but who is now totally transformed in Resurrection, fully human and fully divine.

4) The Holy Eucharist

- a. Unlike the law of gravity, which applies differently in outer space than it does on earth, the spiritual laws of eternity are completely different from the earthly laws of nature.
- b. We cannot apply the earthly laws of space and time to eternity because spiritual realities are beyond the limits of space and time.
- c. We cannot apply a DNA test to the consecrated host or wine in order to determine the divinity of Jesus who is no longer earthly.
- d. Since the body of Jesus is now eternal, Jesus can be anywhere at anytime, past, present or future without taking up space or time.
- e. Just as the Word of God was transformed in the Incarnation and again in Jesus' Resurrection, at the Consecration in every Mass there is another transformation called "Transubstantiation" that takes place when the bread and wine become the living presence of the risen Lord Jesus through the power of Jesus' Words at the Last Supper spoken by the priest: "This is my Body" and "This is my Blood." We may not confuse the earthly sign of bread and wine with the eternal reality of the living presence of the risen Lord Jesus, whose body is no longer bound by earthly space and time.

5) The Eucharist and the Church

- a. Whom do we receive in the Eucharist? The embodied living presence of the risen Lord Jesus under signs of bread and wine from the Last Supper and the Emmaus Supper. (Luke 24: 13-35)
- b. God so loved Jesus' humanity and also our humanity that he brought Jesus' humanity to himself for all eternity at the Ascension and Jesus remains fully human and fully divine for all eternity.
- c. Jesus returned to the Father different from the way he left the Father to enter this world, from Word of God to human being.
- d. Baptism calls us to lifetime of transformation into the life, death, and Resurrection of Jesus until we too receive our glorified body.
- e. To worthily receive Jesus who is God in the Eucharist, only those Catholics in God's holy grace, without serious sin, and in right relationship with the Catholic Church should receive Eucharist.
- f. Since Jesus in the Eucharist is the risen Lord Jesus, we receive a pledge of his eternal life each time we receive the Eucharist.
- g. Each time we receive the Body of Christ, the Eucharist, we become the Body of Christ, the Church: Eucharist is our Catholic identity. (1 Corinthians 11:23-26, 12:27) (Colossians 1:18) (Romans 12:5)
- h. To be the Body of Christ means that just as the Eucharist is taken, blessed, broken, and given, so must we in bearing witness to Christ.

6) Conclusion

Jesus in the Eucharist is really and truly the embodied living presence of the risen Lord Jesus under signs of bread and wine!