

Brief on the Holy Eucharist¹

By Richard Joseph Michael Ibranyi

“And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins.” (Mt. 26:26-28)

Mt. 26:26-28. **This is my body...this is my blood:** Jesus does not say that this is the “figure” of my body and blood but that this is my body, this is my blood. Neither does he say “in this” or “with this” is my body and blood but absolutely this is my body, this is my blood, which plainly implies transubstantiation; that is, the changing of the bread into the body of Christ and the wine into the blood of Christ in which the bread and wine no longer exist at all but only appear to exist. Hence the appearances of the bread and wine are illusions.

And because Jesus’ dead body and blood are divine and because they also contain his divine nature, the Holy Eucharist contains the divinity of God in the body and blood of Christ. But it does not contain Jesus’ human soul because his soul was not in his dead body but in the Limbo of the Fathers. The Holy Eucharist is not the live human body and blood of Christ but the dead human body and blood of Christ, the victim of the sacrifice. Hence Jesus Christ’s body, blood, and divinity but not his soul are in the Holy Eucharist under the appearance of bread and wine. This is the unbloody and clean sacrifice that is offered everywhere, not only in Jerusalem and among the Jews but everywhere and among the Gentiles also, as prophesied by Malachias:

“For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.” (Mala. 1:11)

Let no one doubt that God can change bread and wine into his body and blood, “for all things are possible with God.” (Mk. 10:27) Also, let no one doubt that men cannot understand how God does this because this is a supernatural mystery that is above the understanding of men:

“For many things are shewn to thee above the understanding of men.” (Eccus. 3:25)

“Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.” (Ps. 138:6)

“And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say that he knoweth it, he shall not be able to find it.” (Ectes. 8:17)

Hence men must believe the dogma of the Holy Eucharist by an act of faith alone, unaided by reason. After all, acts of faith in things that are above the understanding of men are the highest and most pure and perfect acts of faith that men can make.

Not only is the miracle of the Holy Eucharist above the understanding of men, it is also contrary to human science, which in this case fails because it cannot possibly discover the body and blood of Christ under the appearance of bread and wine. God allows the Holy Eucharist to appear as bread and wine as an ultimate test of our faith. While human science says that the Holy Eucharist is bread and wine because it tastes and acts like bread and wine, faith says it is not. God simulates the effects of bread and wine to perpetuate the illusion as an ultimate test of faith, to see if we put God and his science above human science. Hence to perpetuate the illusion that it is

¹ RJMI’s Briefs are Long Commentaries contained in the end of *The Catholic Bible*, revised by RJMI.

wine from a mere human scientific perspective, God allows the priest to get drunk if he drinks too much of Christ's blood. Speaking for God, the Prophet Isaias says that God will make men drunk with their own blood: "*I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine.*" (Isa. 49:26) Regarding the Holy Eucharist, God makes the priest drunk with Christ's blood if he drinks too much. Where would the test of faith be if any one of these things that bread and wine are were absent? If the bread or wine did not look, taste, or act like bread and wine, then there would be no test of faith because men would know for sure by human science that a miracle took place. St. Paul says,

"Now faith is the substance of things to be hoped for, the evidence of things that appear not." (Heb. 11:1)

In the Bible there are many examples of miracles that are above the understanding of men and thus above and some contrary to human science. For example, a rod turned into a serpent (Ex. 7:10); water turned into blood (Ex. 7:19); fire burned in hail and the hail did not melt (Ex. 8:24; Wis. 16:22); the Red Sea parted for the Israelites and closed upon the Egyptians (Ex. 14); the sun stood still (Jos. 10:13; Eccus. 46:5); the sun moved backwards (Isa. 38:8; Eccus. 48:26); men were raised from the dead (3 Ki. 17:17-22; Jn. 11:39-44); a virgin conceived and gave birth to a son, Jesus Christ, and remained a virgin (Mt. 1:23); and the Archangel Raphael hid his angelic nature under the appearance of a man:

"And Raphael the angel answered...I am Azarias the son of the great Ananias."
(Tob. 5:17-18)

Human science says that St. Raphael was a man because he looked like a man, felt like a man, and ate like a man; but angelic and divine science would say that he was not a man at all but an angel under the appearance of a man, his apparent human nature was an illusion, just as the apparent bread and wine in the Holy Eucharist are illusions while the reality is that they are the body and blood of Christ. Human science contradicts all of these supernatural mysteries and in so doing falls short because angelic science and divine science are above the understanding of human science. Some other supernatural mysteries that men must believe by faith alone because they are above the understanding of men are the Incarnation, the Holy Trinity, God's creation of things out of nothing, the creation of Adam's body from slime, and the creation of Eve from Adam's rib.

There are many things that are understood only by God and not even by angels, which I call the divine science. For example, an angel can see God create something out of nothing and thus know for certain that God creates things out of nothing; but angels will never be able to understand *how* God does this because they are not God and it is above their understanding. Hence Catholics believe in the Holy Eucharist by a pure and perfect act of faith because God taught it, because God said it is so:

"Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." (Jn. 6:54)

And the apostles believed and taught the dogma of the Holy Eucharist, and the Catholics after them believe and teach this dogma. St. Paul says,

"The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" (1 Cor. 10:16)

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often

as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord until he come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.” (1 Cor. 11:23-27)

And all the other Church Fathers believed in and taught the dogma of the Holy Eucharist. For example, St. Ignatius, bishop of Antioch, who was a disciple and contemporary with some of the Apostles and died a martyr at Rome in a very advanced age, speaking of certain heretics of those times, says:

St. Ignatius of Antioch, *Epistle to the Philadelphians*, 2nd century: “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to show forth the unity of his blood; one altar; as there is one bishop, along with the presbytery and deacons...”²

St. Ignatius of Antioch, *Epistle to the Romans*, 2nd century: “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely his blood, which is incorruptible love and everlasting life.”³

And St. Irenaeus of Lyons, who knew St. Ignatius who knew the Apostles and disciples, says the following:

St. Irenaeus, *Against Heresies*, c. 180-199: “5. ...He took that created thing, bread, and gave thanks, and said, ‘This is my body.’ And the cup likewise, which is part of that creation to which we belong, he confessed to be his blood, and taught the new oblation of the new covenant; which the Church receiving from the apostles...”⁴

“2. ...He has acknowledged the cup (which is a part of the creation) as his own blood, from which he bedews our blood; and the bread (also a part of the creation) he has established as his own body, from which he gives increase to our bodies.”⁵

St. Cyril, bishop of Jerusalem, who was born in the beginning of the 4th century and died in 386, when explaining the mystery of the Blessed Eucharist to the newly baptized, says:

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 22: “6. Do not look upon the bread and wine as bare and common elements, for they are the body and blood of Christ, as our Lord assures us. Although thy senses suggest this to thee, let faith make thee firm and sure. Judge not of the thing by the taste, but be certain from faith that thou has been honoured with the gift of Christ’s body and blood. When he has pronounced and said of the bread ‘This is my body,’ who will after this dare to doubt? And when he has assured, and said ‘This is my blood,’ who can ever hesitate, saying, it is not his blood? He changed water into wine at Cana, and shall we not think him worthy of our belief when he changed wine into blood? Wherefore, let us receive them with an entire belief as Christ’s body and blood; for under the figure of bread is given to thee his body, and under the figure of wine his blood; that when thou hast received Christ’s body and blood, thou be made one body and blood with him; for so we carry him about in us, his body and blood being distributed through our bodies... 9. Having learned these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ.”

² c. 4.

³ c. 7.

⁴ b. 4, c. 17.

⁵ b. 5, c. 2.

If men do not make pure and perfect acts of faith on earth, then God will never let them into heaven because they would constantly doubt and deny dogmas that are above their understanding and would constantly question and challenge God, as Lucifer did, because even in heaven among the angels and the elect there are many things above the understanding of angels and men because angels and men are not God. Hence God tests men's faith on earth before he lets them into heaven. This supernatural mystery, the dogma of the Holy Eucharist, is one such test of faith.

“O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!” (Rom. 11:33)

Oh, what a great test of faith the Holy Eucharist is as one of the methods in which God separates the wheat from the chaff! And the humble who believe things by faith that they cannot know by human reason or human science are separated from the proud who believe in nothing unless they can understand it by human reason or explain it by human science. The one religion rests upon God, and the other upon mere humans who get sick and die, who cannot even save their own physical life, who, try as they may, cannot bring paradise upon earth or create one single thing or make it live forever.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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