

THE ROMAN CATHOLIC SACRAMENT OF THE EUCHARIST

An Analysis of Roman Catholic Doctrine and the Word of God

Source: Catechism of the Catholic Church, published by Libreria Editrice Vaticana (Italian for: Vatican Publishing House which was established in 1926 by Pope Pius XI. It is responsible for publishing official documents of the Roman Catholic Church, including Papal bulls and encyclicals. The Catechism of the Catholic Church is the official source for all Roman Catholic doctrine and contains the official teachings of the Roman Catholic Church.

Source: The Bible

1 -THE MASS

Roman Catholicism believes that, each time a Mass is performed by a priest, Christ's sacrificial work on the cross is repeated and made present for the faithful.

Catechism of the Catholic Church: "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different. In this divine sacrifice which is celebrated in the Mass, 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." Page 344, paragraph 1367

Catechism of the Catholic Church:

"When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the cross remains ever present. As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out." Page 343, paragraph 1364

Summary: Romanism believes that Christ's sacrifice at Calvary is a present, ongoing one that continues to be offered daily by her priests in the Mass.

The Bible:

Hebrews 7:26-27

²⁶ For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; ²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Hebrews 9:26-28

²⁶ He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. ²⁷ And as it is appointed for men to die once, but after this the judgment, ²⁸ so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 10:10-12

¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*. ¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,”

1 Peter 3:18

¹⁸ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”

John 19:28-30

²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!” ²⁹ Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰ So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.”

Conclusion:

Contrary to Roman Catholic doctrine, the Bible teaches that Christ’s sacrifice at Calvary was a one-time event that was finished on the cross and is never to be repeated or offered again.

2- THE EUCHARIST

One of the seven sacraments of Roman Catholicism is called the Eucharist. Romanism believes that Christ’s design for this sacrament was to re-create and perpetuate His sacrifice at Calvary until His second coming.

Catechism of the Catholic Church: “At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet ‘in which Christ is consumed...”

Page 334, paragraph 1323

Catechism of the Catholic Church: “*Worship of the Eucharist.* In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. “The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.”

Page 347, paragraph 1378

Catechism of the Catholic Church: *“Holy Communion separates us from sin. The body of Christ we receive in Holy Communion is “given up for us,” and the blood we drink “shed for the many for the forgiveness of sins.” For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins.”*

Page 351, paragraph 1393

Catechism of the Catholic Church: *“By the same charity that it enkindles in us, the Eucharist preserves us from future mortal sins.”*

Page 352, paragraph 1395

The Bible:

1 John 1:7: *“...the blood of Jesus Christ His Son cleanses us from all sin.”*

Revelation 1:5: *“To Him who loved us and washed us from our sins in His own blood.”*

Conclusion:

Catholicism takes away the credit that the shedding of Christ’s blood alone deserves for cleansing people from their sins and instead credits the consumption of the Eucharist with accomplishing that task.

Catechism of the Catholic Church: *“The Eucharistic sacrifice is also offered for the faithful departed who “have died in Christ but are not yet wholly purified,” so that they may be able to enter into the light and peace of Christ.”*

Page 345, paragraph 1371

Catechism of the Catholic Church: *“All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.”*

Page 268, paragraph 1030

3 - TRANSUBSTANTIATION

During every Roman Catholic Mass, her priests are alleged to have power to miraculously change the substance of ordinary bread and wine into the literal, actual body and blood of Jesus Christ.

Catechism of the Catholic Church: *“The Council of Trent summarizes the Catholic faith by declaring: “Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”*

Page 347, paragraph 1376

Catechism of the Catholic Church: “At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ’s Body and Blood ... The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ.”

Page 336, paragraph 1333

Catechism of the Catholic Church: “It is by the conversion of the bread and wine into Christ’s body and blood that Christ becomes present in this sacrament.”

Page 346, paragraph 1375

The Bible:

1 – Eating human flesh and drinking human blood is cannibalism.

Therefore the Roman Catholic church requires participation by her members in cannibalistic activities as part of its worship – by literally eating human flesh and drinking human blood

2 – In Scripture, God forbids drinking blood.

Genesis 9:3-4:

“Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But you shall not eat flesh with its life, *that is*, its blood.”

After the flood, God told Noah that “**all things**” (including animals) could be killed for food, but they could not be eaten alive or raw with the lifeblood still in them

God was teaching man that there was something very sacred about blood because He had designated BLOOD to make atonement for the soul – and, ultimately, this restriction God gave to Noah was made in view of the sanctity of the blood of the Lamb of God, Jesus Christ

That’s why God restricted Noah and everyone who would live after him not to consume blood

Leviticus 17:11-12:

“¹¹ For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.’ ¹² Therefore I said to the children of Israel, ‘No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.’”

3 – After transubstantiation has allegedly changed the bread and wine into the literal body and blood of Christ, yet these elements do not change, but instead appear, feel, smell and taste exactly the same.

However to believe that the bread and the wine has, in fact, actually changed into the literal body and blood of Jesus Christ is mandatory for every Roman Catholic.

This defies God's expectation that man should be a rational and reasonable being – because in Isaiah 1:18 God said: “ ‘Come now, and let us reason together,’ says the LORD ...”

However Rome requires its members to defy reason and deny their rational faculties of sound judgment - by affirming that ordinary bread and wine are actually changed into the literal body and blood of Jesus Christ even though it's plainly obvious that they have not changed in any way.

4 – Christ's glorified, finite body can only be in one place at one time.

Mark 16:19:

“So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.”

Hebrews 1:3:

“...when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,”

Since His ascension into heaven, Christ's glorified finite body has been present at the right hand of God the Father in heaven where He will remain until He comes again to earth a second time.

Therefore Christ's body cannot be present in heaven at the right hand of God and, at the same time, be present on thousands of different Roman Catholic altars on earth.

Summary:

These four reasons are why we know that Jesus was speaking figuratively, not literally, of the bread and wine in the Supper.