

The Heidelberg Catechism

79. Why then does Christ call the bread His body, and the cup His blood, or the new covenant in His blood; and the apostle Paul, the communion of the body and the blood of Christ?

Christ speaks thus with great cause, namely, not only to teach us thereby, that like as the bread and wine sustain this temporal life, so also His crucified body and shed blood are the true meat and drink of our souls unto life eternal;¹ but much more, by this visible sign and pledge to assure us that we are as really partakers of His true body and blood by the working of the Holy Spirit, as we receive by the mouth of the body these holy tokens in remembrance of Him;² and that all His sufferings and obedience are as certainly our own, as if we ourselves had suffered and done all in our own person.³

¹ Jn 6:51-55; ² 1 Cor 5:16-17, 10:16-17, 11:26; ³ Rom 6:5-11