

The Sacrament  
of  
Holy Eucharistic

By  
Father Aquinas

*“This is My Body, Which is given for you”*

Lk 22:19

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## TO THE READER

Jesus said: “ I am the Way, and the Truth, and the Life. No man comes to the Father, but by Me.”

“He that eats My Flesh and drinks My Blood has Everlasting life, and I will raise him up in the last day. For My Flesh is meat indeed, and My Blood is drink indeed.

He that eats My Flesh and drinks My Blood abides in Me, and I in him.”

The only way to the Father is by Jesus. The only way to Jesus is by believing what He says. His Flesh and His Blood are given to us in the Holy Eucharist, Holy Communion.

The only way to enter into Communion, co-union in Jesus is by receiving His Body and Blood, and being born again in the Spirit in Him. The way to do this is to believe Him when He said: “This is My Body, which is given for you.” Again He said: “The words that I have spoken to you are Spirit and Life...no man can come to Me, unless it be given him by My Father.” We do not belong to a faith based on laws and rules, but to a faith that comes by hearing, and hearing by the word of Christ.

Unless we accept the fulness of Christ, we cannot please Him. We must believe Him and follow His commandments. We must reverence Him in the Real Presence in the Holy Eucharist.

How do we expect to gain Heaven if we do not accept His word? How do we expect to please Him if we desecrate His Word?

Where is your faith? Where is your love?

**DEDICATION**

**To Jesus, the Bread of Life.**

## Introduction

The word 'Eucharist' means thankfulness, thanksgiving. The Eucharist is all about giving thanks. It is all about thanks from us to God, and thanks from God to His faithful!

The sacrifices of the Old Testament are fulfilled in Jesus, therefore in the New Testament, we have but one sacrifice, that is, the Body and Blood of Christ, and this one sacrifice of the New Law perfectly answers all the ends or intentions of the Old Law. Jesus said: "Do not think that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfil" (*Mt 5:17*).

The sacrifice of Jesus is the most perfect holocaust in the history of creation. No holocaust, individual or collective, can ever equal His Divine and willing human sacrificial offering. He did it for us, because "greater love than this no man has, that a Man lay down His life for His friends" (*Jn 15:13*).

In understanding Holy Eucharist, it is best to understand the origin, the present meaning, and finally the purpose to which the Divine Son of God, took humanity upon Himself, not only to redeem us from our sins, but also to give us His very Being, and to bring us into Himself, to live and reign in Him for all eternity.

What is this statement 'to live and reign in Him' mean?

What is this 'Heaven' that are we going to live in?

What is this that we are going to 'reign' in?

What really is Holy Eucharist?

You are about to understand more of the statement: "Eye has not seen, nor ear heard, neither has it entered into the heart of man, what things God has prepared for them that love Him. But to us God has revealed them by His Spirit, for the Spirit searches all things, yea, the deep things of God" (*1Co 2:9,10*).

Embark now on a journey in faith. Leave pharisaic laws behind and enter into the faith of the first believers. Enter into the faith of Abraham and Sarah, and of Moses and David. Enter into the faith of Elizabeth and her son the Baptist. Enter into the faith of Mary

and Joseph. Enter into the faith of the first disciples. Enter into the faith that you proclaim you have.

As the first believers were asked to leave complacency and ritual behind and demonstrate their faith, so too you are asked to leave complacency and ritual behind and demonstrate your faith.

What have you done in your life to demonstrate your faith? I am not speaking about your dutiful obedience to the Commandments of God, the Seven Sacraments, and the ordinances of your religion. These are wonderful and necessary, but they are not faith.

What is faith? “Faith is the substance of things to be hoped for, the evidence of things that appear not” (*Hb 11:1*).

What act have you done in your entire life to demonstrate your faith?

What test of faith have you passed so that you can give testimony?  
What sacrifice in faith have you performed so that you have obtained the testimony of God?

Faith in Holy Eucharist is not passive acceptance but active fulfillment. Without this active fulfillment you will never achieve the Will of God.

This little book, is about faith, fulfillment, and glory in God in you, “To whom God would make known the riches of the glory of this Sacrament among the Gentiles, which is Christ, in you the hope of glory” (*Col 1:27*).

## Chapter 1

### Communion Sacrifice in the Old Testament

In the Law given to Moses, Almighty God gave the Israelites rules and instructions, or rites, for the offering of sacrifices.

Sacrifices offered to God may be summarized into four different categories according to the obligations, ends, or intentions which man has to God:

1. By way of adoration, homage, praise, and glory, due to His Divine Majesty.
2. By way of peace offerings and communion sacrifices of prayer and petition for grace, and relief in all necessities.
3. By way of thanksgiving for all benefits received from Him.
4. By way of confessing and begging pardon for sins. (This is dealt with in a separate book entitled “The Holy Sacrament of Confessions”).

We will deal here with the first three.

1. **By way of adoration, homage, praise, and glory, due to His Divine Majesty, which we further divide into three areas.**
  - a. ordinances concerning the holocausts,
  - b. the perpetual fire,
  - c. the sacrifices of the priests.

#### **a. Ordinances concerning the holocausts**

Holocausts or burnt offerings are sacrifices in which the victim is entirely consumed. It is called a whole burnt offering, because the whole victim was consumed with fire. The purpose was that the victim was given in such a manner to God as wholly to evaporate. It was given out of man’s possessions for the honor and glory of God, without any part of it reserved for the use of man.

Jesus, the Perfect Victim was entirely consumed. He gave His Body totally to God, for the sake of mankind, and was buried ‘without the camp’ near Calvary, in a new tomb, ‘a very clean place’.. according to the Mosaic Law. He is the Perfect Holocaust.

Jesus was the Victim Priest at the Last Supper. In the total offering of Himself as Victim His totality was offered to the Father when He said: "Into Thy hands I commend My Spirit" (Lk 23:46). This offering completed the human holocaust for when the spirit leaves the body, the person is wholly consumed.

He fulfilled the ordinances concerning holocaust in Himself. He fulfilled all the Law as was required in Leviticus:

*"And the Lord spoke to Moses, saying: Command Aaron and his sons, this is the law of a holocaust. It shall be burnt upon the altar, all night until morning, the fire shall be of the same altar."*

*The priest shall be vested with the tunic and the linen breeches, and he shall take up the ashes of that which the devouring fire has burnt, and putting them beside the altar, shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place" (Lv 6:9-11).*

### **b. The perpetual fire**

The fire burning on the altar symbolizes the continuity of the ever presence of God in our lives. It can also be said that this fire which came from Heaven, was always kept burning on the altar, as a figure of the Heavenly Fire of Divine Love, which should always be burning in the heart of every one of us. This 'fire' is the Holy Ghost always with us, and always available to us. This fire in the New Testament is represented by the Sanctuary Lamp, always burning before the Tabernacle in Which God resides.

The fire is also represented by the vigil lights which we place in our home as a sign of our honor to God for His Presence in our lives, and is perpetually burning with the love of our offerings.

*"And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning, and laying on the holocaust, shall burn thereupon the fat of the peace offerings. This is the perpetual fire which shall never go out on the altar" (Lv 6:12,13).*

In the New Testament we feed this fire with our prayers, as well as



fulfilling the Seven Sacraments according to our station in life.

### **c. The sacrifices of the priests**

In the New Testament, all believers in Jesus Eucharist are priests in that they offer to God, the sacrifice of themselves on the altar of their own heart.

*“This is the law of the sacrifice and libations, which the children of Aaron shall offer before the Lord, and before the altar. The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour, and he shall burn on the altar for a memorial of most sweet odor to the Lord. And the part of the flour that is left, Aaron and his sons shall eat, without leaven, and he shall eat it in the holy place of the court of the Tabernacle. And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass. The males only of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord, every one that touches them shall be sanctified” (Lv 6:14-18).*

To offer ‘without leaven’ is a reminder that in the beginning, God commanded “and the earth brought forth the green herb, and such as yields seed according to its kind, and the tree that bears fruit, having seed each one according to its kind. And God saw that it was good” (*Gn 1:12*). In our sacrifices we must return to the beauty of His creation.

Eating of the unleavened bread is the pre-figuring of the consuming the Holy Communion, Holy Eucharist, fulfilled in Christ.

Therefore, no leaven or honey was to be used in the sacrifice offered to God. So as we saw above, ‘And the part of the flour that is left, Aaron and his sons shall eat, without leaven, and he shall eat it in the holy place of the court of the Tabernacle,’ you can see here the preparation for the New Testament celebration of Holy Eucharist in Holy Communion. This is also to signify that we are to exclude from the pure worship of the Gospel, (which is the

Word of God), all sin, all double dealing, all desires, emotions and sympathy for carnal desires and pleasures. As the addition of leaven changed the natural character of the gift offered to Our Lord and to a certain degree profaned it, so too any leaven, or sin, in our offering to God changes and desecrates it. This is why God also gave us the Sacrament of Confessions so that we can come to Him without any leaven, without any sin.

## **2. By way peace of offerings and Communion sacrifices.**

- a. Peace offerings
- b. Communion Sacrifice with praise
- c. Votive or voluntary sacrifice.

### **a. Communion Sacrifice of peace offerings**

Peace, in scriptural language, signifies happiness, welfare, prosperity, walking hand in hand with God, having received all kind of blessings, especially the absence of evil. Such sacrifices, therefore, as were offered either on occasion of blessings received, or to obtain new favours, or more blessings, were called peace offerings. In these, some part of the victim was consumed with fire on the altar of God, other parts were eaten by the priests and by the persons for whom the sacrifice was offered.

There were two offerings, the morning burnt offering, and the evening cereal offering. We of the New Testament fulfill these offerings in our morning and night prayers.

If someone committed any trespass they made peace with God with a 'peace offering.' In all communion and peace offerings we are not to offer God sub-standard gifts, second hand or unwanted goods. In our offerings to God we give Him the 'firstfruits' of all that we have. We give Him the first minutes of awaking in the morning, the time of which are the firstfruits of the day which He has given to us in the first place. We give Him the firstfruits of our earnings, we give Him the first fruits of the best we have, for in the first instance, He gave us all which we have. Our firstfruits are our co-union sacrifice in God, and our peace offerings to God.

Thus when it is said in the following verses the offerings are most holy and the offerings are identified as the best part of the

offering, so too we offer the best of all.

God the Father offered for us His Son. God the Son, Jesus Christ, offered His entire self for us. It is then that we see the fulfillment of the Old Law offerings in the New Testament. We see the fulfillment of all in Jesus Eucharist.

*“This also is the law of the sacrifice for a trespass, it is most holy. Therefore where the holocaust is immolated, the victim also for a trespass shall be slain, the blood thereof shall be poured round about the altar. They shall offer thereof the rump and the fat that covers the entrails, the two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys. And the priest shall burn them upon the altar, it is the burnt sacrifice of the Lord for a trespass. Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy. As the sacrifice for sin is offered, so is also that for a trespass, the same shall be the law of both these sacrifices, it shall belong to the priest that offers it. The priest that offers the victim of holocaust, shall have the skin thereof. And every sacrifice of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the fryingpan, shall be the priest’s that offers it. Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another” (Lv 7:1-11).*

Trespasses, for which these offerings were to be made, were lesser offences than those for which the sin offerings were appointed, which would prompt us to call them ‘venial trespasses.’

*“And if his oblation be a sacrifice of peace offerings, and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord. And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the Tabernacle of the Testimony, and the sons of Aaron the priests shall pour the blood round about upon the altar. And they shall offer of the sacrifice of peace offerings, for an oblation to the Lord, the fat that covers the entrails, and all the fat that is within, the two kidneys with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys. And they shall burn them upon the altar, for a holocaust, putting fire under the wood,*

*for an oblation of most sweet savour to the Lord.*

*But if his oblation and the sacrifice of peace offering be of the flock, whether he offer male or female, they shall be without blemish. If he offer a lamb before the Lord, he shall put his hand upon the head of the victim, and it shall be slain in the entry of the Tabernacle of the Testimony, and the sons of Aaron shall pour the blood thereof round about upon the altar. And they shall offer of the victim of peace offerings, a sacrifice to the Lord, the fat and the whole rump, with the kidneys, and the fat that covers the belly and all the vitals and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys. And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord” (Lv 3:1-11).*

The word ‘food’ in verse 11 is sometimes replaced by ‘pleasing smell,’ the better to safeguard God’s entirely spiritual nature, for as it is said: “Shall I eat the flesh of bullocks, or shall I drink the blood of goats?” (*Ps 49:13*). God accepts our sacrifice and offerings, but as surely as Abraham was willing to offer in holocaust his son Isaac, God offered His Son in perfect Sacrifice. Therefore all our offerings must be perfect and not beneath our ability.

*“If his offering be a goat, and he offer it to the Lord, he shall put his hand upon the head thereof, and shall immolate it in the entry of the Tabernacle of the Testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar, and they shall take of it for the food of the Lord’s fire, the fat that covers the belly, and that covers all the vital parts, the two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys. And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord’s. By a perpetual law for your generations, and in all your habitations, neither blood nor fat shall you eat at all” (Lv 3:12-17).*

It is meant of the fat, which by the prescription of the law was to be offered on God’s altar, not of the fat of meat, such as we commonly eat, but as the best parts of the animal. In the New

Testament we offer to God the very best of all we have.

*“If any man eat of the flesh of the victim of peace offerings on the third day, the oblation shall be of no effect, neither shall it profit the offerer. Yea rather, whatsoever soul shall defile itself with such meat, shall be guilty of transgression” (Lv 7:18).*

The Communion Sacrifice of peace offerings of the Old Testament is fulfilled in Jesus Eucharist in the New Testament. We offer our humble sacrifice in Confessions to purify ourselves. We offer our Communion and adoration sacrifices to give thanks and praise to God.

### **b. Communion Sacrifice with praise**

This Communion Sacrifice is completed in the New Testament with our worthily receiving Jesus Holy Eucharist, in Which we ‘consume’ God, and God ‘consumes’ us in an act of reciprocity. This communion sacrifice is a freewill offering over and above the normal sacrifices in which the individual who makes the offering, shares all his offerings to God with priests and congregation. The offering then becomes a communion of all who partake of it in co-union in God.

The sacrifice known as the ‘Communion Sacrifice,’ is when the victim is shared between God and the one making the offering. It was a Sacred banquet, and the most vital parts of the victim were offered to the Lord, a choice portion was given to the priests, and the rest was eaten by the faithful. This type of sacrifice was the most common and formed the central rite at festivals, being the most effective way of expressing community life, covenantal bond, and fellowship, existing between the worshiper and God.

“This is the law of the sacrifice of peace offerings that is offered to the Lord. If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil. Moreover loaves of leavened bread with the sacrifice of thanks, which is offered for peace offerings, of which one shall be offered to the Lord for firstfruits, and shall be the priest’s that shall pour out the blood of the victim. And the flesh of

it shall be eaten the same day, neither shall any of it remain until the morning” (Lv 7:12-15).

In the Roman Catholic Church (pre Vatican II), the priest consecrated only sufficient hosts for the congregation attending Mass, plus an estimate of hosts for ‘sick calls,’ and this practice was taken from this passage of ‘Communion Sacrifice with praise,’ in Leviticus.

### **c. Voluntary sacrifice**

*“If any man by vow, or of his own accord offer a sacrifice, it shall in like manner be eaten the same day. And if any of it remain until the morrow, it is lawful to eat it. But whatsoever shall be found on the third day shall be consumed with fire” (Lv 7:16,17).*

In the New Testament, the Voluntary Sacrifice is fulfilled in Blessed Sacrament adoration. It is also fulfilled in extra attendance at Holy Mass on days other than the Sabbath and Holy Days of Obligation. This voluntary Sacrifice is our thanksgiving act of love and charity offered to God for His Glory.

### **3. By way of thanksgiving for all benefits received from Him.**

- a. The Cereal Offering
- b. The Covenant of Salt.

#### **a. The Cereal Offering**

The cereal offering with the firstfruits was an offering of agricultural produce, originating as the rite of the settled population. The cereal offering is assimilated to a burnt offering by the burning of a handful of flour sprinkled with oil, as a sweet smell pleasing to the Lord.

This is fulfilled in the New Testament in the Holy Sacrifice of the Mass. The Last Super completed the law of the Old Testament and opened the Sacrifice in Jesus our Lord and our God, for the most perfect and intimate offering in all of the history of creation in the New Testament.

*“When any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense, and shall bring it to the sons of Aaron the*

*priests. And one of them shall take a handful of the flour and oil, and all the frankincense, and shall put it a memorial upon the altar for a most sweet savour to the Lord. And the remnant of the sacrifice shall be Aaron's, and his sons, ' holy of holies of the offerings of the Lord" (Lv 2:1-3).*

The holy of holies is meant here as most holy, because it is dedicated to God, and set aside by His law for the use of His priests.

*"But when you offer a sacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers, anointed with oil, if your oblation be from the fryingpan, of flour tempered with oil, and without leaven, you shall divide it into little pieces, and shall pour oil upon it. And when you offer it to the Lord, you shall deliver it to the hands of the priest. And when he has offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord. And whatsoever is left, shall be Aaron's, and his sons, ' holy of holies of the offerings of the Lord. Every oblation that is offered to the Lord shall be made without leaven, neither shall any leaven or honey be burnt in the sacrifice to the Lord. You shall offer only the firstfruits of them and gifts, but they shall not be put upon the altar, for a savour of sweetness" (Lv 2:4-12).*

This kind of sacrifice was commonly offered to complement an animal sacrifice and was then accompanied by a libation of wine, poured out as an offering.

The Last Supper completed the sacrifice of the loaves without leaven, and the libation of wine. The finality of the sacrifice of the victim was completed by Jesus Victim on the Cross, thus fulfilling all the laws and ordinances as set down on the laws for sacrifices.

### **b. The Covenant of Salt**

As was said before, all of the sacrifices and offerings were completed in Jesus Christ. Judaism was completed in Christianity. We will deal more fully with this in the next chapter.

In every sacrifice salt was to be used. Salt was believed to have a

purifying effect. Salt is an emblem of wisdom and discretion, without which none of our performances are agreeable to God. Jesus said: “You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to be trodden on by men” (*Mt 5:13*). Again He said: “Have salt in you, and have peace among you” (*Mk 9:49*). Hence the expression ‘covenant of salt’ to express the stability of the covenant between God and His people,” showing purity, wisdom and discretion.

*“Whatsoever sacrifice you offer, you shall season it with salt, neither shall you take away the salt of the covenant of your God from your sacrifice. In all your oblations you shall offer salt” (Lv 2:13,14).*

The use of Holy Water (*Nu 5:17*), (which contains an element of blessed salt and holy anointing oils in order for it to become holy), the Covenant of Salt is always with us. By offering our peace and charity to our fellow human beings, the Covenant of Salt is completed in us. The Covenant of Salt is perpetual in the New Testament as we use it in the blessing of Holy Water, the Water of Baptism, and in the ceremony of Baptism.

The Covenant of Salt is fulfilled in the New Testament as a sacrifice when we accept that Jesus said: “He that believes and is baptized shall be saved, but he that believes not shall be condemned” (*Mk 16:16*). When He hung upon the Cross and the soldier pierced His side with the sword, there came out from His wound, Blood and Water (*Jn 19:34*).

Here is the New Testament exorcism prayer made over the salt: I exorcize you, created element of salt, by the living God, by the true God, by the holy God, by God who by the hand of Elisha the prophet, mingled you with water, in order that the barrenness thereof might be healed; that you may be made salt from which the evil spirit has been cast out, for the health of the faithful, and may bring to all who partake of you, wholeness of soul and body: and that there may be banished from the place in which you have been sprinkled, every kind of hallucination and wickedness, or craft of devilish deceit, and every unclean spirit, in the Name of Him who



will come to judge the living and the dead and the world by fire.  
Amen.

Exorcized salt mingled in water is Holy Water, and signifies the necessity for Baptism and Confessions, before we can partake of the Body and Blood of Christ. It is in the preparation of the Holy Water for Baptism that we fulfill the covenant of salt. In the Jordan River, Jesus blessed Baptism water for all time, for in it He fulfilled all justice (*Mt 3:13-17*).

It is in the act of Baptism that we are purified to go forward in our life in Christ. In the Old Testament the victim was burned, that is, wholly cleansed.

It is in the act of Confessions that we are prepared to partake of the Body and Blood of Christ. In the Old Testament, the trespasser or sinner put his hand on the head of the victim signifying his ownership and authority of the victim which was then immolated.

It is in the partaking of the Body and Blood of Christ that we are purified in the eyes of Almighty God. In the Old Testament there were laws for eating the sacrifices, both for the priests and for the people. It is the Eternal Virgin Eucharistic Church belief in the word and sacrifice of Jesus that we are the Covenant of Salt, the completion of the Sacrifices, for in Jesus is the completion of all the sacrifices of the Old Law, we are the New Covenant.

## Chapter 2

### Holy Eucharist

At the Fall of Adam and Eve, man broke unity with God. In His mercy, God gave us an initial means to wash ourselves from the filth of the inheritance of bondage to that fall, with the Sacrament of Baptism. Man still sinned and in His Divine Mercy, God gave us the Holy Sacrament of Confessions. After man had availed of the Sacrament of Confessions, by being washed and cleansed from his sins, it was necessary for God to set up a Sacrament for man to come back into unity in God, and for God to re-enter His creature. God did this in setting up the Sacrament of Holy Eucharist, allowing man to be brought into close communion (co-union) again with God.

These Sacraments are revealed in the mystery of the Cross. Out of the Side of Jesus “there came out Blood and Water” (*Jn 19:34*). This is the water of Baptism which is necessary for entering into the Kingdom of God. This is also the water of Confessions by which it is necessary to open our hearts and to be washed and freed from all our sins. The Body and the Blood of Christ are now evidenced hanging on the Cross. Jesus had said: “This is the Chalice of My Blood” (*Lk 22:20*), “of the New and Eternal Testament” (*1Jn 5:11*), “Which shall be shed for you” (*Lk 22:20*), “and for many” (*Mk 14:24*), “unto the remission of sins” (*Mt 26:28*). He said: “Drink ye, all of this” (*Mt 26:27*).

He did not say ‘all of you drink this.’ He did not say that His Blood would be shed for ‘all,’ but He did say ‘for many.’ That is for the many who would believe in Him. For the many who would follow His commandments and do them. This then is the Sacrament which is given to we who believe. For those who do not believe in Holy Eucharist, they receive not the gift of the Holy Cross.

Holy Eucharist is the Real Presence of Jesus Christ, Second Person of the Most Holy Trinity, come in fact, and in truth. This arrival is brought about at the Consecration in the Holy Sacrifice of the Mass, in the mystery of the transubstantiation into Christ’s

Body and Blood, when the whole substance of bread, is changed into the Body of Christ, and the whole substance of wine, is changed into the Blood of Christ. It is in faith that we accept this change.

The Holy Sacrifice of the Mass is the glorification of God,  
first in His Eternal Existence,  
then in His creation,  
then in His gift to man,  
then in His calling fallen man back to truth,  
then in His coming to save man from the wickedness of evil,  
then in the fulness of the sacrifice of Himself,  
then in the glory of His Resurrection, which is Holy Eucharist,  
then in His giving of His Eucharistic Self in Holy Communion,  
then in His living in those who open the door of their hearts to Him,  
then of bringing them to live in Him in His Divinity,  
then of complete unity and oneness in Him in Eucharistedness,  
then in the bliss of living with Him, and in Him, forever in His Kingdom of Heaven.

The Holy Sacrifice of the Mass is the fulfillment of the Divine Promises, contained in the Seven Sacraments.

Holy Eucharist is not a piece of bread. Holy Eucharist is not a chalice of wine. Holy Eucharist is Almighty God. Holy Eucharist is Jesus Christ. Holy Eucharist is Holy Trinity, Father, Son, and Holy Ghost. Holy Eucharist is the appearing of God, the Almighty Creator of Heaven and earth, in our presence.

We can readily believe that God appeared to Moses in a flame of fire out of the midst of a bush (*Ex 3:2*). We can also believe that the fire of the Lord fell, and consumed the wet bullock, and the wet wood, and the wet stones, and the wet dust, and licked up the water that was in the trench at the command of Elijah (*3K 18:38*). We can readily believe that Jesus turned the water into wine at Cana (*Jn 2:8*). We can readily believe that Jesus rose from the dead on the third day (*Mt 28:6*). We can readily believe that Jesus said that He would be always with us, even to the end of time (*Mt 28:20*). How is it that so few people believe that He can appear in

the form of a piece of bread? How is it that so many people can tell God what He can do or can not do?

Jesus Christ, God, Co-equal and Co-eternal God, is present in Holy Eucharist. When we see Holy Eucharist, we see God. Jesus is before us and He says to us: “Come to Me. Consume Me, and allow Me to consume you.” He exults in our expression of belief: “My Lord and my God” (*Jn 20:28*).

When we consume Holy Communion, we consume God. God enters into us as surely as He entered into the burning bush. He comes into us physically, and spiritually, and mystically. When we receive the Host on our tongue, It remains there for a few short seconds and dissolves into our body. It enters into our entire body and is present there. We cannot use pinchers and extract the Host, or any particle thereof. Jesus has come into us individually, and entire, and whole. We must allow Him the freedom to exhibit Himself in us.

In this consuming of Jesus, there are many reciprocal actions: In the physical, He has entered into our body as opposed to the mind, and we feel through our senses His presence, as opposed to perceiving Him in our mind. He has given us His Body, we give Him our body. This reciprocal action has taken place.

In the spiritual, we know His presence in our human spirit as opposed to a physical presence. He has poured out His Spirit into us, and we give Him our spirit, our free will, which He refreshes (makes perfect). This reciprocal action has taken place.

In the mystical, we have a deeper knowledge of His presence in a more spiritual awareness that transcends human understanding. In this giving of Himself, He transforms us into the new being, the new creation, the new man, the perfect man, Eucharistic man. This reciprocal action has taken place.

He has come into us in our spirit, in our soul, and in our body, and we have entered into unity in Him, Father, Son, and Holy Ghost, for it is written: “For of Him, and by Him, and in Him, are all things, to Him be glory for ever” (*Rm 11:36*). This reciprocal action has taken place.

He has made the first 'gesture' of coming to us. We responded and He gives us His great love. We in turn give Him our love, and He cannot be outdone in generosity and He gives us 'more' of His love, and when we respond with a deeper love for Him, He gives us oceans of love. When we give Him our affection, He gives us His mountains of affection.

When He enters, He gives us wisdom. When we accept this gift from Him, He gives us 'more' wisdom, and so this action of receiving and the giving of 'more' continues.

When He enters, He gives us understanding, and counsel, and fortitude, and knowledge, and piety, and reverential awe; and when we accept these gifts, He gives us 'more' of His Divine gifts, and again these gestures continue and multiply.

When He enters, we give Him our body to be His home, He gives us His Tabernacle, complete with His presence to be our home. We know His in-dwelling in us. We know! Jesus said: "In that day you shall know that I am in My Father, and you in Me, and I in you" (*Jn 14:20*).

When He enters, we give Him our spirit, and He gives us His Spirit which elevates us above the conflict of spiritual defeats at the hand of the enemy. Jesus promised us this great gift and said: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of Truth, Whom the world cannot receive, because it sees Him not, nor knows Him. But you shall know Him, because He shall abide with you, and shall be in you" (*Jn 14:16,17*). This is His promise which He has kept, and is keeping for those who believe in His Seven Sacraments.

When He enters, we give Him our free will, and He gives us His Divine Will, so that all we do on earth is perfect in Him (*Mt 6:10*).

When He enters, we are brought into a reality of living in Him, and we experience our being, our very selves being transformed into a new person, and this person is the Personification of Christ, which transcends all human understanding. Jesus prayed for this

fulfillment: “That they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be One in Us, that the world may believe that Thou have sent me. And the glory which Thou have given Me, I have given to them, that they may be One, as We also are One. I in them, and Thou in Me, that they may be made perfect in One, and the world may know that Thou have sent Me and have loved them, as Thou have also loved Me” (*Jn 17:21-23*).

Jesus said that we should pray: “Give us this day our daily bread” (*Lk 11:3*). Communion is this daily Bread by which the life of the soul is maintained. The mingling and consecration of the Body and Blood of our Lord Jesus Christ, continues to bring all who worthily receive Him, to Eucharistic glory, who in faith, have entered into His pierced side, into His Sacred Heart, which is into the Holy of Holies. Where a man’s heart is, there is his treasure also (*Lk 12:34*). We are in the Sacred Heart of Jesus, we are His treasure. Jesus is in our heart, He is our Treasure. This reciprocal action has taken place.

In this entry into Jesus, when we consume Him, and more startling, when He consumes us, we are entering into the very fulness of God in all which that means. When we enter into the fulness of God, Holy Trinity, Father, Son, and Holy Ghost, God reciprocates and enters into us, Holy Trinity, Father, Son, and Holy Ghost, God. This reciprocity which takes place is “to know also the charity of Christ, which surpasses all knowledge, that we may be filled unto all the fulness of God” (*Ep 3:19*).

Let no man deceive you, or deny you of this incomprehensible gift of Eternal magnitude. This is the Eternal Plan and desire of God Almighty to live in His creature, and to have we, His creature, live in Him. When the sword pierced the side of Jesus and opened His Sacred Heart, He allowed this so that we could enter in through Him into the Holy of Holies. When we enter in to Him, and He indwells in us, because He has our soul to live in and therefore He is ‘magnified’ by our gift of self to Him. We are enormously ‘magnified’ by this gift of our Creator living in us. With this magnification we join with the Blessed Ever Virgin Mary in saying: “My soul does magnify the Lord, and my spirit has rejoiced in God my Saviour. Because He has regarded the humility

of His handmaid, for behold from henceforth all generations shall call me blessed. Because He that is mighty has done great things in me, and Holy is His Name. And His mercy is from generation unto generations, to them that fear Him. He has shown might in His arm, He has scattered the proud in the conceit of their heart. He has put down the mighty from their seat and has exalted the humble. He has filled the hungry with good things, and the rich He has sent empty away” (*Lk 1:46-53*). We magnify the Lord when we welcome Him into our being, and our spirit rejoices, because Jesus, Holy Eucharist, Blessed Sacrament, has come to reside in us.

Anyone who denies the simple point that Jesus Himself comes to us in Holy Eucharist, denies Christ, and anyone who denies Christ is an antichrist. Anyone who denies that the whole substance of bread is changed into the Body of Christ, and the whole substance of wine is changed into the Blood of Christ, is an antichrist. Anyone who is an antichrist, brings eternal condemnation on himself.

Therefore it is necessary to be properly disposed to come to the Table of the Lord, and receive Holy Eucharist, for it is written: “You cannot drink the Chalice of the Lord and the chalice of devils, you cannot be partakers of the Table of the Lord and of the table of devils” (*1Co 10:21*). Again is written the condemnation for those who violate the Body of Christ: “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. For he that eats and drinks unworthily, eats and drinks judgement to himself, not discerning the Body of the Lord” (*1Co 11:27,29*).

Did Saint Paul have a basis for such statements? Yes, in the Old Testament excommunication by defilement is written: “If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people. And he that has touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh, shall be cut off from his people” (*Lv 7:20,21*).

Those who disobey the Majesty of God are to be killed. God said

to Moses: “Go to the people, and sanctify them to day, and to morrow, and let them wash their garments, and let them be ready against the third day; for on the third day the Lord will come down in the sight of all the people, upon Mount Sinai. And you shall appoint certain limits to the people round about, and you shall say to them: ‘Take heed ye go not up into the Mount, and that you touch not the borders thereof, every one that touches the Mount, dying he shall die” (*Ex 19:10-12*).

Anyone who receives Holy Eucharist in the state of sin is an antichrist. Any priest who permits someone whom he knows to be in the state of sin, (for example, an unmarried couple living together in co-habitation), is guilty of desecrating the Body of Christ, and is therefore an antichrist. Any Bishop, Archbishop, Cardinal, or Pope, who knows this practice of giving Holy Communion on a ‘come one, come all’ basis, is guilty of all those sins committed by his subordinate hierarchy and priests, and is guilty of desecrating the Body of Christ, and is therefore an antichrist. The priest and hierarchy must preserve and protect the Body of Christ, and must know to whom he is handing over the Body of Jesus. The priest and hierarchy must take very seriously the word of God: “Know well the countenance of your own flock” (*Pr 27:23*).

All men have sinned and do need the grace of God’s glory (*Lv 7:20,21*). Jesus Christ is our reconciliation in God, through our faith we believe in His Blood, for the remission of our sins. Whosoever believes that Jesus is the Christ, is born of God. For whosoever is born of God overcomes the world (*1Jn 5:1,4*). He Himself is just, and is the justifier of we who are of the faith of Him (*Rm 3:23-26*). Since Almighty God gives us such an immense gift of eternal magnificent proportions, we must recognize the gift and respond with our gift to Him of believing Him, receiving Him, and living in Him.

We are redeemed by His precious Blood. He is our peace, and He has reconciled us to our God, by His Blood shed for us at the Circumcision, and again at the agony in the Garden, and at His brutal scourging, and at the excruciating crowning with thorns, and again in the torturous carrying of His heavy Cross to Calvary,



and again at the inhumane nailing of His hands and feet to the Cross. If that pain, and torture, and cruelty were not enough, the last of His Blood was shed with the spear of the unbelieving, piercing His Sacred Heart, to drain out the last drop, even after His death on the Cross. Jesus gave us His all, should we not reciprocate with our all? Jesus said: “Amen, I say to you, there is no man that has left home or parents or brethren or wife or children, for the Kingdom of God’s sake, who shall not receive much more in this present time, and in the world to come Life Everlasting” (*Lk 18:29,30*).

How can we give thanks, for by Jesus, the Son of God, we have access to our Father? No one comes to the Father but by Jesus (*Jn 14:6*). We believe that in His Precious Blood, we are brought into Eucharistic unity in Him, and as we receive Him often, we continue to grow to full Eucharistedness into the Holy Temple, in Almighty God (*Ep 2:13-16,21*).

The redemption was accomplished by Jesus, Son of God, yet Son of man. In the union of the Divine nature and the human nature, Jesus Christ, God the Son, is made man for us. He has therefore two natures: the Divine nature of God, and the human nature of man. “In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made, and the Word was made Flesh and dwelt among us” (*Jn 1:1-3,14*). The Word of God was made Man. Jesus is God from God, He is Light from Light, for “in Him was Life, and the Life was the Light of men. That was the true Light, which enlightens every man that comes into this world” (*Jn 1:4,9*). He exists from all eternity, He is Almighty and Omniscient.

When Mary said: “Behold the handmaid of the Lord, be it done to me according to thy word” (*Lk 1:38*), at that moment Jesus, Son of God, became Son of man, in the womb of Mary. The Son of God was made Flesh, without ceasing to be God, for “no man has ascended into Heaven, but He that descended from Heaven, the Son of man Who is in Heaven” (*Jn 3:13*). Herein is the Divine and human union, for He that descended from Heaven into the womb of Mary, is always the Divine Son Who is in Heaven. Herein is the

union of the Divine nature and the human nature, which Jesus in His life, death, and resurrection, unites in Himself, all who will believe in Him. Herein is the profound unity of the Divinity of God entering into our humanity, and elevating our humanity to the beauty it was intended from all eternity. This belief is put into action in the Seven Sacraments, fulfilled in the Sacrament of Holy Eucharist, and which is brought from Heaven to earth in the Holy Sacrifice of the Mass.

We do believe that where the Body of Jesus Christ is, there of necessity, His Godhead must also be, because by the union of the Divine and human natures, the Godhead, in It's Divine nature, became indissolubly united to human nature. Moreover, as Christ, having died once, lives for ever, it follows that the human soul, in order to live for evermore, needs to be united to that risen and glorified Body, which we can only receive in Holy Communion. Therefore, Life Eternal is here promised to the worthy souls who receive Him. To repeat again what Jesus said makes this necessity of the union of Divine and human natures very clear: "He that eats My Flesh and drinks My Blood abides in Me, and I in him. As the Living Father has sent Me, and I live by the Father, so he that eats Me, the same also shall live by Me. He that eats this Bread, shall live for ever" (*Jn 6:57,58*). This union in Jesus by definition brings us into the unity in the Most Holy Trinity.

It is through Holy Eucharist then that the soul brings into itself, the Son of God, Who resides in that soul, and in turn elevates that soul into the personification of Christ. It is in Holy Eucharist that the soul receives the Bread of Life, the spiritual food which it needs to nourish it, and bring it on it's way to perfection. The Eucharistic union of the Divine and human natures is accomplished by the offering of Jesus Eucharist of Himself to all who follow His commands. This union is accomplished by we desiring Jesus Eucharist to increase in us, while we decrease in our human frailties (*Jn 3:30*).

When this Eucharistic union of Divine and human natures is perfected, then we, the new creature, bear the glory of God, and sit with Him in His throne, and the counsel of peace is upon us both (*Zc 6:13*), in our Divine and human natures.

The Archangel Raphael said: “I seemed indeed to eat and to drink with you but I use an invisible meat and drink, which cannot be seen by men” (*Tb 12:19*). Jesus said: “I have meat to eat which you know not. My meat is to do the Will of Him that sent Me, that I may perfect His work” (*Jn 4:32,34*). In each case the Divine Food sustained, nourished and invigorated the body.

It is in believing in Holy Eucharist, and in receiving Holy Communion, that we are brought into the fulness of the image as well as the likeness of God. It is in this fulness that we complete the resurrection of Jesus Christ: “For we are buried together with Him by Baptism into death, that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection” (*Rm 6:4,5*). Jesus did say: “That they may be one, as We also are One, I in them, and Thou in Me, that they may be made perfect in one” (*Jn 17:22,23*). It is in this completion that we become the new creature, the new creation. “If then any be in Christ a new creature, the old things are passed away. Behold all things are made new” (*2Co 5:17*). This new creature is man living in the fulness of God, and the fulness of God living in man, now made new and called ‘Eucharistic man.’

The Holy Sacrifice of the Mass is celebrated by Christ Himself acting through His validly ordained priests, who are His ‘alter Christus’ (*Ep 4:15*), because the priest is ‘another Christ’ (*Ga 4:14; 2Co 2:10*).

The Holy Sacrifice of the Mass is the fulfillment of creation, for the darkness which was upon the face of the deep is dispelled (*Gn 1:2*), and night shall be no more. We shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten us (*Apoc 22:5*), because we shall be in Him in Holy Eucharist. When Lucifer revolted in Heaven he was cast out, and he was ‘the darkness which was upon the face of the deep.’ But it is written: “There is no darkness, and there is no shadow of death, where they may be hid, who work iniquity” (*Job 34:22*). Jesus came and declared: “I am the Light of the world. He that follows Me walks not in darkness, but shall have the Light of Life. As

long as I am in the world, I am the Light of the world” (*Jn 8:12; 9:5*). Eucharistic man has the Light of Life. As long as the Holy Sacrifice of the Mass is celebrated, the world cannot be in darkness. This is why Satan has made a frontal attack against the Catholic priesthood. The Mss is the Light of Life.

Those who desecrate Holy Eucharist are attempting to extinguish the Light of the world. Those who attempt to destroy Holy Eucharist, are workmen for Satan, they are antichrists, and of course they will not succeed because Jesus is Victor. And it says in another place: “That God is Light and in Him there is no darkness” (*1Jn 1:5*). Therefore in Jesus Eucharist, the Light of the world, the darkness is overcome and will be no more. As it is written: “The Light shines in darkness, and the darkness did not comprehend it (*Jn 1:5*). Holy Eucharist is the Light of the world. Eucharistic man is the Living Light in Christ Jesus.

We have seen that Jesus did all things well (*Mk 7:37*). That He fulfilled the law and the prophets. That He established the new, by fulfilling the old: “For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled” (*Mt 5:18*). In Himself He completed all the sacrifices, as we saw in the previous chapter.

In the offering of Himself on the Cross, He left to the many who would believe the fullness of Himself in Holy Communion, that is in holy co-union in Him. He comes to live in those who participate reverently, and they come to live in Him: “And I, if I be lifted up from the earth, will draw all things to Myself” (*Jn 12:32*).

Establishing His extraordinary ministry of Victim and Messiah, He foretold what He was about to endure so that all who would believe in Him would be saved, “for the Lord God does nothing without revealing His secret to His servants the prophets” (*Am 3:7*). He stated that He descended from Heaven but He was always in Heaven in His Divinity. Holy Eucharist is the lifting up of the humanity on earth, into the Divinity in Heaven. Holy Eucharist is the unity of joining Heaven and earth. Holy Eucharist is drawing all things to God.

As He was rejected and despised when He came as man the first time, so too He will be despised and rejected in man when He comes the second time. Only a few, so very few, but how precious the few who will believe {the initial 144,000} (*Apoc 14:1*). So few accept what Jesus did and does.

Jesus fed the multitude.

His friends said: He is become mad (*Mk 3:20,21*).

He ate with publicans and sinners (*Mt 9:10*).

They said: He is a glutton and a wine drinker (*Mt 11:19*).

He taught them the truth.

They said: He has a devil, and seduces the people (*Jn 7:19,20,12*).

He said: If any man keep My word, he shall not see death for ever.

They said: Now we know that He has a devil (*Jn 8:51,52*).

He said: I have power to lay down My life,  
and I have power to take it up again.

They said: He has a devil and is mad (*Jn 10:18,20*).

He said: He that is of God, hears the words of God.

They said: He is a heathen and has a devil (*Jn 8:47*).

He said: The damsel is not dead, but sleeps.

They laughed Him to scorn (*Mk 5:39,40*).

He raised the dead (*Jn 11:43*).

They scourged Him.

He overturned their money tables in the temple (*Mk 11:17*).

They crucified Him (*Mt 27:38*).

They condemned and put to death the Just One,  
and He resisted them not (*Jm 5:6*).

Jesus gave us all He had. He gave us His very Self.

Believe God. Believe Holy Eucharist. Believe Jesus Holy Eucharist, Blessed Sacrament. Believe Jesus God, the Bread of Life. Believe. Do not be a scandal. Do not be scandalized.

Jesus said: "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.

Many therefore of His disciples, hearing it, said: "This saying is hard, and who can hear it?" Jesus said: "It is the spirit that quickens, the flesh profits nothing. The words that I have

spoken to you are Spirit and Life.’

After this, many of His disciples went back and walked no more with Him. Then Jesus said to the twelve: ‘Will you also go away?’ And Simon Peter answered Him: ‘Lord, to whom shall we go? Thou have the words of Eternal Life. And we have believed and have known that Thou art the Christ, the Son of God” (*Jn 6:54,61,64,67-70*).

Consider the fulfilment of this in how Jesus distributed His First Eucharist. “Behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus, and they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with themselves, Jesus Himself also, drawing near, went with them, but their eyes were held, that they should not know Him. And He said to them: ‘What are these discourses that you hold one with another as you walk and are sad?’ And the one of them, whose name was Cleophas, answering, said to Him: ‘Art Thou only a stranger in Jerusalem, and have not known the things that have been done there in these days?’ To whom He said: ‘What things?’ And they said: ‘Concerning Jesus of Nazareth, Who was a prophet, mighty in work and word before God and all the people, and how our chief priests and princes delivered Him to be condemned to death and crucified Him. But we hoped that it was He that should have redeemed Israel. And now besides all this, to-day is the third day since these things were done. Yea and certain women also of our company affrighted us who, before it was light, were at the sepulchre, and not finding His body, came, saying that they had all seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre and found it so as the women had said, but Him they found not.’

Then He said to them: ‘O foolish and slow of heart to believe in all things, which the prophets have spoken. Ought not Christ to have suffered these things and so, to enter into His glory?’ And beginning at Moses and all the prophets, He expounded to them in all the scriptures the things that were concerning Him. And they drew nigh to the town whither they were going, and

He made as though He would go farther, but they constrained Him, saying: ‘Stay with us, because it is towards evening and the day is now far spent.’ And He went in with them. And it came to pass, whilst He was at table with them, He took bread and blessed and broke and gave to them. And their eyes were opened, and they knew Him. And He vanished out of their sight.

And they said one to the other: ‘Was not our heart burning within us, whilst He spoke in the way and opened to us the scriptures?’” And rising up, the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying: ‘The Lord is risen indeed and has appeared to Simon.’ And they told what things were done in the way, and how they knew Him in the breaking of bread” (*Lk 24:13-35*).

Belief in Holy Eucharist is the highest point of our faith. When Jesus distributed His Body, Holy Eucharist, He gave Cleophas, the husband of the Mary who stood beneath the Cross (*Jn 19:25*), as well as his companion, He disappeared out of their sight. Why? Because He gave them the fulness of His gift, His Body, Blood, Soul, and Divinity, in Holy Communion in Him.

What else did they need?

The necessity of dealing with the Sacrament of Holy Eucharist, and the Holy Sacrifice of the Mass, is because in these great mysteries comes the fulfillment of what God intended for those of faith, even before the creation of the world. The fact is that the Second coming of Christ is in Holy Eucharist: “When He shall come to be glorified in His saints, and to be made wonderful in all them who have believed” (*2Th 1:10*).

The Sacrifice of the Mass, brings us the Sacrament of Holy Eucharist, and the fulfillment of this Divine Promise is in God’s New Creation, Eucharistic man, evidenced in Holy Eucharistic Reign.

Faith in Holy Eucharist is not passive acceptance but active fulfillment. Without this active fulfillment one will never

achieve the Will of God. Jesus said: “The Kingdom of God comes not with observation” (*Lk 17:20*). Then you may ask how does it come, and how will I know about it? Simply stated, the Kingdom of God is Holy Eucharistic Reign of Christ on earth, in Eucharistedness, in His people of faith. Holy Eucharistic Reign is the fulfillment of Holy Eucharist. Understanding the fulfillment of Holy Eucharist does not come with observation and intellectual achievements, no, it comes by faith, belief, trust, in Jesus Eucharist, Blessed Sacrament.

Jesus said in the parable of the sower: “Others fell upon good ground, and they brought forth fruit, some a hundred fold, some sixty fold, and some thirty fold” (*Mt 13:8*). As Judaism was completed in Christianity, so too Christianity is completed in Eucharistedness. Judaism could be compared to thirty fold, Christianity to sixty fold, and Eucharistedness to one hundred fold.

What is told here is truth. Those who scoff at the truth will be punished. “When the Ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord, and she despised him in her heart. And they brought the Ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it, and David offered holocausts, and peace offerings before the Lord. And when he had made an end of offering holocausts and peace offerings, he blessed the people in the Name of the Lord of hosts. And he distributed to all the multitude of Israel, both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil, and all the people departed every one to his own house. And David returned to bless his own house, and Michol the daughter of Saul coming out to meet David, said: ‘How glorious was the king of Israel to day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked.’” And David said to Michol: ‘Before the Lord, Who chose me rather than your father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel, I will both play and make myself meaner than I have done, and I will be little in my own eyes,



and with the handmaids of whom thou speak, I shall appear more glorious.’ Therefore Michol the daughter of Saul had no child to the day of her death” (2K 6:16-23).

Consider also the bread and wine offered to Abraham by the King of Salem: “Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the Most High God, blessed him, and said: ‘Blessed be Abram by the Most High God, Who created Heaven and earth, and blessed be the Most High God, by whose protection, the enemies are in thy hands.’ And he gave him the tithes of all” (Gn 14:18-20). This prefiguring of the Bread and Wine, the Body and Blood of Jesus Christ has great significance. Not only did Melchisedech bring the nourishment and blessings, but Abraham accepted these gifts, and gave to the King, the tithes, that is the offerings and homage of all who would believe in the salvation of the world, by the Saviour of the world.

“For this Melchisedech was king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided the tithes of all. And (as it may be said) even Levi who received tithes paid tithes in Abraham, for he was yet in the loins of his father when Melchisedech met him” (Hb 7:1,2,9,10). Abraham gave tithes for all to God, for all people to adore and give honor to God. Abraham is our father in faith, and therefore he gave the tithes of love and adoration to Jesus Christ.

“...had rained down manna upon them to eat, and had given them the bread of Heaven. Man ate the bread of angels: He sent them provisions in abundance” (Ps 77:24,25). The gift of God is prefigured in the ‘manna from Heaven,’ and we receive this Bread from Heaven in Jesus Eucharist.

If Holy Eucharist is received unworthily, that is with sin on the soul, then we desecrate the Body of Christ. If anyone other than a validly ordained priest or deacon handles Holy Eucharist, then those who handle the Sacred Host defile the Body of Christ and are guilty of a most grievous crime.

“Thus says the Lord of hosts: Ask the priests the law, saying: If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: ‘No.’ And Haggai said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? And the priests answered, and said: ‘It shall be defiled.’ And Haggai answered, and said: ‘So is this people, and so is this nation before My face, says the Lord, and so is all the work of their hands: and all that they have offered there, shall be defiled’” (*Hg 2:12-15*). Holy Eucharist, the Body of Christ, is defiled in the post Vatican II Roman Catholic Church.

“Hear, O Lord, my prayer: and let my cry come to Thee. Turn not away Thy face from me in the day when I am in trouble, incline Thy ear to me. In what day soever I shall call upon Thee, hear me speedily.. For my days are vanished like smoke, and my bones are grown dry like fuel for the fire. I am smitten as grass, and my heart is withered: because I forgot to eat my Bread” (*Ps 101:2-5*). So many do not attend Mass, and when many do so, they forget what they are supposed to be doing, and with a mind wandering elsewhere, they ‘go to Communion’ because everyone else is doing so. They forget Who is Eucharist.

Holy Eucharist is that step of faith and trust.

If you trust God, trust Him!

## Chapter 3

### What is the Fulfillment of Holy Eucharist?

We said in the beginning that Eucharist is a word which comes from the Greek, and means thanksgiving, as well as thankfulness. When we are properly disposed to receive Holy Eucharist, we give thanks to God for allowing Himself to come to live in our being. That would seem to be a one way street, but no, the other part of this stupendous action is that God, Almighty God, gives thanks to us for coming to live in His Being. This is reciprocity, a reciprocal action. As we consume Jesus Blessed Sacrament in our being, so too, Jesus, Son of God, consumes us and takes our being to live in He, Co-Eternal God, Father, Son, and Holy Ghost. It is in this action that Holy Eucharist is fulfilled, and we become man, made in His Image and Likeness too (*Gn 1:26a*).

Jesus said: “The Son of man came not to destroy souls, but to save” (*Lk 9:56*). The saving of souls comes in Holy Eucharist. The saving of souls brings the person who worthily receives Jesus in Holy Eucharist to live in Jesus, Who is Himself Holy Eucharist.

The fulfillment of Holy Eucharist comes about when we, the sinful offspring of Adam and Eve, leave the sinful nature inherited from their fall, and come into the fulness of the image and likeness of God, through the belief and full participation in the Divine Promises of Almighty God. It is in this fulfillment of Holy Eucharist that we are protected from the evils of the world.

This fulfillment can only come in Holy Eucharist, with the continual worthy reception which allows us to grow in Jesus, Who is the Head (*Ep 4:15*), to walk in newness of life in Him, in the likeness of His Glorious Resurrection (*Rm 6:4*), to become in Him perfect man, and to grow unto the measure of the age of the fulness of Christ (*Ep 4:13*), which brings us into Eucharistedness, in which we are filled unto all the fulness of God (*Jn 17:21; Ep 3:19*), in the New Creation, the New

Creature, Christ Jesus, Eucharistic man. This comes about as the old things are passed away, and all things are then made new (2Co 5:17).

This, the likeness of His Glorious Resurrection, this the fulness of Christ, this the fulness of God, is the most extraordinary and spectacular gift of God the Creator to His created. The faithful acceptance and observance of His Sacraments brings us into the fullness of Holy Eucharist.

Let us take a very simple example which presupposes that you believe that Jesus is truly present in the Sacred Host which we call Eucharist. Let us take a further example that you are the only person in the church besides the priest. Let us say that you go to Holy Communion, that is, to receive Holy Eucharist. Now, let us say that there is a fixed Tabernacle at the Altar in the church, and in the Tabernacle there is a Ciborium in which there is just one Host. We will call the Ciborium, a portable Tabernacle, for indeed the priest uses it to further house the Host in the fixed Tabernacle, and also to carry the Host to the faithful communicants. The priest takes that Ciborium out of the fixed Tabernacle, the fixed Tabernacle is now empty, Jesus is 'gone' in the portable Tabernacle to the faithful communicant. The priest takes the Host, Holy Eucharist, out of the Ciborium and places the Host on your tongue. The Ciborium, the portable Tabernacle, is now empty, just like the fixed Tabernacle, and the Sacred Host is in you faithful communicant, and you are now the Living Tabernacle. Christ is alive in you. "You are the Temple of the living God, as God says: 'I will dwell in them and walk among them. And I will be their God, and they shall be My people'" (2Co 6:16). The longer you stay in Communion with Jesus, the longer He stays with you.

The more often we receive Jesus, Holy Eucharist, the longer He remains with us in Holy Co-union. When He stays with us permanently, and we are aware of His in-dwelling, He then begins to 'fill us up with Himself' so that finally after a period of time, God's time, we are filled 'unto all the fullness of God.' It is in this sublime state that we are brought into the

fulness of Holy Eucharist, and we become Blessed Sacrament.

Is this an extraordinary statement? Yes it is. The Blessed Sacrament was in the fixed Tabernacle, then in the portable Tabernacle, and now in you, the Living Tabernacle. Since the fulness of God is in you, you are Blessed Sacrament. You who before adored Jesus, Blessed Sacrament, God, in the fixed Tabernacle, can now adore Jesus, God in you the Living Tabernacle, Blessed Sacrament.

It is in this new creation state that we are prepared for the final days of the world as we now know it. In this new creature, we, in God, Holy Eucharist, bring about the fulfillment of Holy Eucharist. The fulfillment of Christianity can only be brought about in Holy Eucharist. The fulfillment of humanity is Holy Eucharist, holy union in God, in His Own image as well as in His Own likeness.

As the people of Judaism were asked to step out in faith and believe in Jesus, the Christ, the Messiah, so too the people of Christianity are asked to step out in faith and believe in the fulfillment of Christianity in Jesus Eucharist. This faith is necessary. This fulfillment is necessary. Jesus asks you to believe. Jesus lives in faith, not in unbelief.

Unfortunately many Christians do not, and will not believe in Him. There are a great many who attend religious services for the social contact, and not to pay homage to God, the Creator and Redeemer. These are they who absolutely refuse to believe in Holy Eucharist. These are they who scoff at the Holy Sacraments. These are they of whom it is written: "He came unto His own, and His own received Him not" (*Jn 1:11*).

Jesus said: "Amen, amen, I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Wonder not that I said to you: 'You must be born again.' The Spirit breathes where He will and you hear His voice, but you know not whence He comes and whither He goes. So is every one that is born of the

Spirit” (*Jn 3:5-8*). We must believe that this message is for all of us, and that it is necessary for the achievement of the fulfillment of Holy Eucharist in us. The only way to be ‘born again,’ to be born of the Spirit, is to allow the Spirit of God, Holy Eucharist, to do the work in us necessary for the fullness of Holy Eucharist to dwell in us. As Mother Mary said: “Be it done to me according to Thy word” (*Lk 1:38*), so too we must follow her example and allow God to do all according to His word.

When we can accept that we are born again a new creature in the Spirit of God, by the Spirit of God, and for the Spirit of God, then we have arrived at the next and necessary step of coming into the fulness of God in Holy Eucharistedness. Jesus said: “Amen, amen, I say to you that we speak what we know and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not, how will you believe, if I shall speak to you Heavenly things? And no man has ascended into Heaven, but He that descended from Heaven, the Son of man Who is in Heaven” (*Jn 3:11-13*).

When He says: ‘No man has ascended into Heaven, but He that descended from Heaven, the Son of man Who is in Heaven,’ He means that when we, the true believers, validly receive Holy Communion, that this act completes the resurrection of Jesus Christ, true Eucharist, Eucharistic man. It is in this Holy Eucharistedness that we are transformed into the likeness of the resurrection of Christ Jesus, to perfect man, and unto the measure of the age of the fulness of Christ, as we have said above.

It is in this extraordinary action that Jesus ‘has descended from Heaven,’ coming to live in Eucharistic man, who now, living in the Divine nature of God, ascends into Heaven in the Son of man, Who is in Heaven, and Who has descended from Heaven into you His New Creature, Eucharistic man. This reciprocal action only needs our immaculate disposition and our faith. This fulfills what Jesus said: “The Kingdom of God is within you” (*Lk 17:21*).

This is the moment for which Almighty God, Holy Trinity, awaits in joyful anticipation, to be made partakers in the life of immaculate man, as He intended from the very beginning. Remember He said: “Let Us make man to Our image and likeness” (*Gn 1:26*). His delights were to be with the children of men, playing in the world (*Pr 8:31*).

This Eucharistic man is further revealed when Scripture says: ‘But every one in his own order, the firstfruits, Christ, then they that are of Christ, who have believed in His coming.’ This must mean that Christ comes in a way not at all expected, and not according to preconceived ideas and thoughts. Those ‘who have believed in His coming’ are those who have believed in His coming into them in Holy Eucharist, and that they have entered into Christ Jesus in Holy Eucharistedness, as they consume Jesus Holy Eucharist, so too Jesus Holy Eucharist consumes them.

Did Jesus tell us this? Yes He did: “In that day you shall know that I am in My Father, and you in Me, and I in you” (*Jn 14:20*).

What an extraordinarily simple yet profound definition of the New Creation, the New Creature. Jesus describes who these people are, and how this event is to be done. They are those: “Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (*Jn 1:13*).

Those with the simple faith to believe in the word of Jesus, are those of whom it is written: “As many as received Him, He gave them power to be made the sons of God, to them that believe in His Name” (*Jn 1:12*).

## Chapter 4

### What is the work of Holy Eucharist?

The Psalmist wrote: “Sing to God, ye kingdoms of the earth, sing ye to the Lord. Sing ye to God, Who mounts above the Heaven of heavens, to the east. Behold He will give to his voice, the voice of power. Give ye glory to God for Israel, His magnificence, and His power is in the clouds. God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people. Blessed be God” (*Ps 67:33-36*).

With God being made ‘wonderful in His saints,’ He asks us to believe in His message. He asks us to reconsider again what He meant when He said: “Father...I have glorified Thee on the earth, I have finished the work which Thou gave Me to do” (*Jn 17:4*). To those who receive Holy Eucharist, Jesus glorifies them according to their desire and perseverance. If Jesus finished all that the Father gave Him to do, then what must we do? There is obviously a lot of work to do as the whole world is gone mad with the lust of materialism, and hedonism, among many other lusts.

Who are the people of whom Saint Paul writes? “Christ was offered once to exhaust the sins of many. The second time He shall appear without sin in them that expect Him unto salvation” (*Hb 9:28*). Since Jesus never sinned, then He must be coming IN those people who have made themselves immaculate through the Sacrament of Holy Confessions, who have believed in His Divine promises, and who have prepared themselves to become Eucharistic. Those are the people in whom the Word is made flesh! (*Jn 1:14*).

It is of these Eucharistic people, the new creation, which Jesus spoke of when He said: “Amen, amen, I say to you, he that believes in Me, the works that I do, he also shall do, and greater than these shall he do” (*Jn 14:12*). Raising the dead to life was certainly spectacular! What could be greater than that? Greater



than raising the dead to life, would be raising to life, the world out of the dead of sin, casting the devil, and the antichrist, and the false prophet down into hell for all eternity (*Apoc 20:9,10*), and presenting it purified to Almighty God, Father, Son, and Holy Ghost. That is we, Eucharistic man, casting Satan, the Antichrist, and the False Prophet into hell for all eternity. That is also we, Eucharistic man, returning the earth with thanks to the Creator in the same pristine state in which it was first delivered to man. That for a beginning is 'greater works.'

This is foretold very explicitly in Holy Writ: "As in Adam all die, so also in Christ all shall be made alive. But every one in his own order, the firstfruits, Christ, then they that are of Christ, who have believed in His coming. Afterwards the end, when He shall have delivered up the Kingdom to God and the Father, when He shall have brought to nought all principality and power and virtue. For He must reign, until He has put all His enemies under His feet. And the enemy, death, shall be destroyed last, for He has put all things under His feet. And whereas He says: 'All things are put under Him,' undoubtedly, He is excepted, Who put all things under Him. And when all things shall be subdued unto Him, then the Son also Himself shall be subject unto Him that put all things under Him, that God may be All in all" (*1Co 15:22-28*).

Eucharistic man has died to self, has believed in every word of Jesus, has followed the teachings of Jesus, and so Jesus has brought this faithful being to be the firstfruits unto Him, and these firstfruits of Christ defeat all evil. These firstfruits deliver the earth to Jesus Christ, King of All Nations, Who in turn delivers all to the Father, so that God may be all.

The whole earth shall be moved to come to adore its Creator as the Psalmist says: "Be Thou exalted, O God, above the heavens, and Thy glory over all the earth" (*Pss 107:6*). This is done in Eucharistic man, in Holy Eucharistic Reign of Christ, which is now come.

We saw earlier that Jesus comes to live in His people. To these people is given the task of returning all to the Father. These

people are changed from their earthly mortal bodies into the new creature, Eucharistic man, the fulness of God, the Glory of His Resurrection. Saint Paul says: “The first man was of the earth, earthly, the second Man, from Heaven, heavenly. Such as is the earthly, such also are the earthly, and such as is the heavenly, such also are they that are heavenly. Therefore, as we have borne the image of the earthly, let us bear also the image of the heavenly. Behold, I tell you a mystery. We shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise again incorruptible. And we shall be changed” (*1Co 15:47-52*).

When it is said, ‘such as is the heavenly, such also are they that are heavenly,’ it is meant the new man, Eucharistic man, has entered into the glorified state of the Heavenly Man, Christ Jesus.

These people in the glorified bodies as witnessed on Mount Tabor at the Transfiguration, are those who are changed in the twinkling of an eye, to bear the image of the heavenly, and do the greater works as Jesus promised. This ‘twinkling of an eye’ happens at the end of an unidentified period when the individual sheds all worldly living and desires from self, and becomes permanently immaculate, Holy Eucharist, and then in an instant is made glorified. These are the people who will already be able to do all that the Glorified Eucharistic Jesus did after His Resurrection. They are the ones who will invite all: “Sing joyfully to God, all the earth, serve ye the Lord with gladness. Come in before His presence with exceeding great joy” (*Ps 99:2*). It must be understood that Eucharistic man, completes the resurrection of Jesus Christ, which is the first resurrection, over which the second death has no power (*Apoc 2:11; 20:6*). They have died to self, the worldly carnal desires are no more to be found in them. They have become glorified, therefore, the second death at the ‘general judgement,’ has no power over them.

These are the ones who will sound the trumpet, and call those people who have lived through the Great Tribulation, to come

up in the air to meet Jesus, as it is recorded: “For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from Heaven with commandment, and with the voice of an archangel, and with the trumpet of God, and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord” (*1Th 4:14-16*). When it is said ‘shall not prevent them who have slept’ it is meant that those who are alive at that time will not have any advantage over those who are to rise from the dead.

We ‘who are alive, who remain unto the coming of the Lord’ are two kinds of people. First are the ‘firstfruits,’ Eucharistic man, who has become glorified before the Great Tribulation. Second are those who have lived throughout the Great Tribulation, and during that time have sought the Lord, have repented for their sins and evil ways, and are purified in the fire of the Great Tribulation, but are not changed into their glorified bodies until the end. I will deal with this group in the next chapter.

Eucharistic man, the firstfruits, are few in number, one hundred and forty-four thousand (*Apoc 7:4*), as we saw in the previous chapter. It is they who have followed the Lamb whithersoever He goes (*Apoc 14:4*), in faith, not in Pharisaic laws. It is these who call “many of those that sleep in the dust of the earth” to awake...to shine as the brightness of the firmament, and instruct many to justice, as stars for all eternity” (*Dn 12:2,3*).

It is these believers who take the entire world out of the hands of the wicked, but “not with an army, nor by might, but by My Spirit, says the Lord of Hosts” (*Zc 4:6*).

The whole tribulation will be fought by Eucharistic man, who is the Spirit of God, against the rulers of the world who will fight with physical lethal weapons of mass destruction.

Eucharistic man will fight against the rulers of darkness on three levels, spiritual, physical and material. The people of the earth will need spiritual, physical, and material things to exist. Eucharistic man will call into being that which is needed for the believers to exist. The food of Eucharistic man is to do the Will of God (*Jn 4:34*).

Because of the denial and desecration of Jesus in Holy Eucharist, Blessed Sacrament, by those so-called Christians, Catholic, Protestant, Orthodox, and Coptic, Jesus has left all those so called 'christian churches.' Jesus has ascended higher and has called those of true faith to come follow Him. Remember that He said that He would not leave us orphans (*Jn 14:18*), and so He has sent us His Spirit Who still reaches out to those who will leave all and follow Him (*Lk 18:22*).

As surely as God left Judaism, evidenced by the prophecy of Jesus which was fulfilled in the destruction of the Temple in Jerusalem, so too, the prophecy of Jesus is again fulfilled when He said: "Yet a little while, the Light is among you. Walk whilst you have the Light, and the darkness overtake you not. And he that walks in darkness knows not whither he goes. Whilst you have the Light, believe in the Light, that you may be the children of Light. These things Jesus spoke, and He went away and hid Himself from them" (*Jn 12:35,36*).

Notice what is said: 'He went away and hid Himself from them.' To say that Jesus will not leave Christianity is saying the same as the Jews who did not believe that the Messiah would be born in a stable, of parents who did not fit their description and ideas of how the Messiah would come. Do not be caught up in darkness. Jesus the Light of the world, has ascended above Christianity, so that now you must walk by faith and not by sight (*2Co 5:7*). He gives His graces but not in the same fulness when He was present in the Blessed Sacrament and at Holy Mass. Holy Eucharist is available to all who believe, accept, and receive the Sacraments of Baptism, and Confessions. Holy Eucharist cannot be consecrated without a valid Holy Sacrifice of the Mass. The Holy Sacrifice of the Mass cannot be celebrated without a validly ordained

priest. Therefore, in order to participate in the work of Holy Eucharist, one must work to participate in Holy Eucharist.

You who condoned desecration, lax observance of duties, unfaithful priests and prelates, must now decide to act in faith, or remain in complacency without faith, in the observance of a religion. Religion is not faith. Faith is not religion.

## Chapter 5

### The Eternal Gospel

It is recorded: “I saw another angel flying through the midst of Heaven, having the Eternal Gospel, to preach unto them that sit upon the earth and over every nation and tribe and tongue and people, saying with a loud voice: ‘Fear the Lord and give Him honour, because the hour of His judgment is come. And adore ye Him that made Heaven and earth, the sea and the fountains of waters’” (*Apoc 14:6,7*).

The Eternal Gospel is the revelation of Jesus Christ. The Eternal Gospel is the revelation of Holy Eucharist. The Eternal Gospel is the revelation of the New Creature, Eucharistic man. The Eternal Gospel is the Third Testament.

As they of the First Testament had to believe in the voice of our ‘invisible’ God, so too we of the Second Testament had to believe the promise of the same God, and that He would dwell in us (*Ps 67:36; Jr 31:33; 2Th 1:10-12*), would be accomplished. This was accomplished in Holy Eucharist, as promised in the First and fulfilled in the Second.

The Testament of Judaism is referred to as the Old Testament, and the Testament of Christianity as the New Testament. The Old Testament is the First Testament, and is the Testament of God the Father, promising to send His Son, Who is the Word made Flesh, and also the Holy Ghost, the Spirit of the Living God. The New Testament, is the Second Testament, and is the Testament of the Son fulfilling the promise of the Father, and He in turn promising to send us the Holy Ghost. The Third Testament is the Eternal Gospel and is the Testament of the Holy Ghost fulfilling the promise of the Father and the Son. We know that this is done and it is written: “There are Three Who give testimony in Heaven, the Father, the Word, and the Holy Ghost. And these Three are One” (*1Jn 5:7*).

Thus we show the necessity of the First Testament as the promise upon which all is fulfilled in the Second and the Third

Testaments.

The Third Testament is the Eternal Gospel which fulfills the promise of the First Coming of Christ as Man in the First Testament, and fulfilled in the Second Testament. The Second Coming of Christ is in man, in Holy Eucharistic Reign of Christ on earth, which fulfills the promise of the Second Testament, and fulfilled in the Third Testament. The Third Testament is the New and Eternal Testament of the Last Supper fulfilled in the Resurrection of Jesus from the dead, and in the resurrection of man from the dead of sin.

At the Last Supper Jesus said: “Take ye and eat. This is My Body, Which is given for you.”

After supper, He took the Chalice into His hands, gave thanks to the Father, He blessed the Chalice and gave to His disciples, saying: “Drink ye, all of this. This is the Chalice of My Blood, of the New and Eternal Testament, Which shall be shed for you, and for many, unto the remission of sins. As often as ye do these things, ye shall do them in commemoration of Me.”

Let us look deeper into the meaning of the words of the Last Supper.

“Take ye and eat” (*Mt 26:26*). This was a fervent request to receive a gift. Unfortunately, to a great number of people this is an option. To believers it is an invitation to participate in something wonderful.

“This is My Body, Which is given for you” (*Lk 22:19*). When Jesus said this, the invitation to partake was clarified, and now He reveals that His Body is the gift which came down from God in Heaven, was and is given to all on earth who believe.

After supper, He took the Chalice into His holy hands (*1Co 11:25*), gave thanks to the Father, He blessed the Chalice and gave to His disciples, saying: “Drink ye, all of this” (*Mt 26:27*). Again the invitation is given to participate in an extraordinary event, which only requires faith, and

perseverance.

“This is the Chalice of My Blood” (*Lk 22:20a*). Memories are stirred into action for now it is recalled that He said: “Unless you eat the Flesh of the Son of man, and drink His Blood, you shall not have Life in you. For My Flesh is meat indeed, and My Blood is drink indeed. He that eats My Flesh and drinks My Blood abides in Me, and I in him” (*Jn 6:54,56,57*). Now they understood the meaning of His Blood. As the fire consumed the blood of the victims of animals in the First Testament, so now the fire of faithful man’s zeal for God consumes the Blood of the Victim Jesus Christ, God made Man, in the Second Testament. Now is the understanding that this Blood is the mystical, spiritual, and physical means in which we, the new creation, are born of God. (By mystical I mean the understanding of some of the mystery of the insight of God. By Spiritual I mean the participation in the life of God).

“Of the New and Eternal Testament” (*1Jn 5:11*). Jesus used three words which at first glance would seem unnecessary, ‘new’ ‘and’ ‘eternal.’

1. It was ‘new’ because He confirmed that this Sacrifice was ‘new’ and would fulfill all the laws and requirements of the First Testament.
2. He also used the word ‘and’ that it was the ‘new’ and also that although it would be desecrated by the descendants of the Apostles, He would save a ‘remnant’ of believers, and so the ‘new’ would also be ‘eternal.’
3. He also confirmed that the ‘eternal’ is the ‘image and likeness of God, in ‘the fulness of the Resurrection of Jesus,’ ‘perfect man.’ Why also did He say ‘eternal?’ Because He knew that throughout the period of time of the Second Testament, that is, throughout the period of time of Christianity, many would try to destroy His Sacrifice, and make it temporary, a meal, an obscure event, not eternal glory! He knew that many would not wash their hands (their soul in Holy Confessions) and come to Him, as those of Judaism were asked to do. He certified this ‘eternal’: “Heaven and earth shall pass away: but My word shall not



pass away”(Mk 13:31). It was foretold of the apostasy of the unbelievers: “Whilst the wicked draw near against Me, to eat My Flesh, My enemies that trouble Me, have themselves been weakened, and have fallen” (Ps 26:2).

“Which shall be shed for you” (Lk 22:20b). Jesus knew that even though He at that moment saw the withdrawal of Judas, He also saw the withdrawal of the many Judases throughout the remainder of the time of the world, He would still go through with the Sacrifice of He, the Victim Savior of souls.

“And for many” (Mk 14:24). Not all would believe in His Sacrifice, and so His offering was for ‘many’, no matter how few or at what late date they came to Him.

“Unto the remission of sins” (Mt 26:28). The Sacrifice of Himself in Holy Eucharist would continue until sin would be no more, until sin would be defeated. The strength of Holy Eucharist would defeat sin. The strength of Holy Eucharist would give new Life in we who believe. The strength of Holy Eucharist in Eucharistic man, would cause that man to never sin again for it is written: “Whosoever is born of God commits not sin, for His seed abides in him, and he cannot sin, because he is born of God” (1Jn 3:9). That is, the devil could not, and will not have dominion over Eucharistic man.

“As often as ye do these things, ye shall do them in commemoration of Me” (1Co 11:25). The memory of Jesus will always be in the heart and soul of those who worthily commemorate all He has done for us, and also the permanent effect on our souls of this commemoration. In this commemoration at the agony in the Garden, Passion, and Cross, He foresaw every Holy Mass which would be celebrated until the end of time. His Sacrifice at that time entered into every future Sacrifice of the Mass, and the one Bloody Sacrifice is in the unbloody Sacrifice we offer today. In the ‘commemoration of Me’ is the entering into that moment of the Last Supper and the Passion which followed.

The Eternal Gospel is now being preached ‘unto them that sit

upon the earth, and over every nation, and tribe, and tongue, and people' (*Apoc 14:6*).

The birth of Eucharistic man who will preach the Eternal Gospel to all mankind is foretold in Revelation. The Church, the 'woman' is clothed in the Light of Christ, and under her feet she has crushed the moon, the lesser light of darkness, which is the divisions and heresies created by jealous and disobedient Christians, who do not accept the full teachings and Sacraments of Jesus Christ. The twelve stars represent the governing authority of the Church over all creation.

The true believers in the fullness of the Gospels pray to God to be freed from the pain of error which is preached by the pseudo-believers.

Those in error accepted the cunning of the devil, the red dragon with his divisions, which are represented by seven heads, and the watering down of the Ten Commandments with his ten horns of disobedience, and his seven diadems, his seven deadly vices to attack the seven cardinal virtues. The evil one with his false doctrines captured the leaders of the Christian churches and brought them down to his level of denial and error, with the unsuspected swipe of his tail. The leaders watched for his hands and feet but were caught with the wag of his tail, his unsuspected snare of 'ecumenism.'

In particular he wanted to destroy the Mystery of the Sacrament of the Death and Resurrection of Jesus. He made a frontal attack against the Mystery of the Sacrament of Holy Eucharist. This frontal attack was in three main areas.

1. First, he attacked the priesthood, the celibacy of Holy Orders, the purity of Religious orders, and the life of the Religious.
2. The second front was on the Mystery of the Sacrament, saying that it was just a representation of, but definitely not the Body and Blood of Christ. If Satan could destroy Holy Eucharist, he could destroy the Second Coming of Christ. If

he could destroy the Second Coming of Christ, then he would be forever master of the universe.

3. The third was the attack on Immaculate Mary, the Mother of Jesus, the Mother of Jesus God. If he could destroy the mystery of the Virgin, then he could destroy the mystery of Christ being born immaculate and the necessity for immaculacy.

That is why the red dragon stood before the Woman, the Church, so that when the Fulness of the Power and Authority of Holy Eucharist was to be delivered, then he would devour her Son, Eucharistic man.

But now, in the fulness of time, the Woman, the remnant Church, or as Saint Paul says: “chaste virgin” (*2Co 11:2*), not the established institutions who call themselves ‘church’ and ‘Christians,’ has brought forth the man child, Eucharistic man, to whom is given the responsibility to rule all nations with an iron rod. Now the work of Jesus is finished as He said to Our Father: “I have finished the work which Thou gave Me to do,” as we saw earlier. And her Son was taken up to God and to His throne. But the Son is also Eucharistic man, who as we saw earlier ascends in Jesus Eucharist into Heaven, but is still on earth in Eucharistic man.

In order to accomplish the perfecting of Eucharistic man, the newly born ‘firstfruits unto the Lord,’ it was necessary for the Woman to flee into the wilderness, where She had a place prepared by God, that there they should feed her, one thousand, two hundred and sixty days. This place is a place of refuge away from the wilderness of worldly contamination, of errors, heresies, and false churches.

With the accomplishment of the birth of the new creature, Saint Michael the Archangel, and his angels fought with the dragon and cast he and his fallen angels out of Heaven unto the earth. This was a defeat in more than one way, for now, Eucharistic man, has the power, and the authority of Jesus to use that power: “You are gods and all of you the sons of the

Most High” (*Ps 81:6*). Therefore the devil is ‘cast unto the earth’ so that those over whom he had a superior power, now have The Superior Power over him. They have God’s power, they are sons of God. The devil is lowered to earthly standards, and man made of earth, can now be superior to him.

“Behold what manner of charity the Father has bestowed upon us, that we should be called and should be the sons of God. Therefore the world knows not us, because it knew not Him. Dearly beloved, we are now the sons of God, and it has not yet appeared what we shall be. We know that when He shall appear we shall be like to Him, because we shall see Him as He is” (*1Jn 3:1,2*). When it is said, ‘it has not yet appeared what we shall be,’ we now know what we are, because the mystery of God is finished and revealed in Eucharistic man (*Apoc 10:7*). This mystery of God is the fulfillment of Holy Eucharist. This mystery of God is man accepting to be Sacrament in God, Holy Eucharist. This mystery is man, now Eucharistic man, having overcome the sinful nature inherited from Adam and Eve, and come into the fulness of the image and likeness of God, through the belief and full participation in the Divine Promises of Almighty God, Holy Eucharist. Eucharistic man has reversed the historical trend to fall deeper into sin, and now through the grace of God in the Seven Sacraments, has overcome sin and death and arrived back to the state of immaculate man, and more, for he is the New Creation in Christ Jesus.

This mystery is the fulfillment of walking in newness of life, in the likeness of the Glorious Resurrection of Jesus Christ, having become perfected in Him, and having arrived at the age of the fulness of Christ, Eucharistic Reign, filled unto all the fulness of God, in the New Creation, the New Creature, Christ Jesus, Eucharistic man. The old things are passed away, and all things are then made new. This, the mystery of God, is now finished, is now revealed. This revealed mystery is the Eternal Gospel which has no end, and was formed in the heart of the Father from the beginning.

“And I heard a loud voice in Heaven, saying: Now is come

salvation and strength and the Kingdom of our God and the power of His Christ, because the accuser of our brethren is cast forth, who accused them before our God day and night. And they overcame him by the Blood of the Lamb and by the word of the testimony, and they loved not their lives unto death. Therefore, rejoice, O Heavens, and you that dwell therein” (*Apoc 10:4*).

The fury of the evil one is beyond description. He now knows that unless he can stop Eucharistic man, who is the Eternal Gospel, from preaching the revealed truth throughout the earth, then he is doomed to the eternal flames of hell for ever and ever. He sets up his ramparts against the Eternal Virgin Eucharistic Church which brought forth the ‘man child,’ Eucharistic man.

It is in this period that the Great Tribulation is fought. The vesting in the Great Tribulation is the strength of Eucharist against the wiles and wickedness of the devil. Holy Eucharistic Church is given two wings of a great eagle, that is faith and charity, and flies into the desert of the world in which iniquity abounds, and the charity of many has grown cold (*Mt 24:12*). Holy Eucharistic Church is that place of refuge in the midst of an evil and perverse worldly generation.

From this overview position, the Church administers to the small numbers of believers, and to the larger number of people who will see and remember the Holy Gospel, and who now turn to keep the commandments of God and to have the testimony of Jesus Christ (*Apoc 12:1-17*).

When I had said in the previous chapter that ‘we who are alive, who remain unto the coming of the Lord’ are two kinds of people. The second group are those who have lived throughout the Great Tribulation, and are not changed into their glorified bodies until the end. It is this group who in ‘great tribulation,’ will see and then remember the Holy Gospel, and then keep the commandments of God, and then have the testimony of Jesus Christ. “He that is just, let him be justified still, and he that is holy, let him be sanctified still” (*Apoc 22:11*). That is in the

Great Tribulation, some people will remember what they were taught earlier on in their lives, and will seek to be justified and sanctified. (To be justified is to be right with God. To be sanctified is to consecrate one's self to God).

It is then that the fulness of the Eternal Gospel is complete in man, and continues on without any interference whatsoever for all eternity. The victory of God is complete. The victory of man is granted by God's Grace and Mercy. Eucharistic man, the Eternal Gospel is eternal. Thanks be to God.

## Chapter 6

### Summary of Holy Eucharist

Any attempt to summarize the meaning of Holy Eucharist would be difficult in the extreme. However, my purpose is to bring to the forefront of your mind the sublime meaning, effect, and permanency, of the Supreme Sacrifice Almighty God, Father, Son, and Holy Ghost, has endured so that we could be made to His own image and likeness too.

In our willingness to step out in the faith of Father Abraham, in the faith of Mary, Joseph, John the Baptist, the First Apostles, and the saints and martyrs throughout Christendom, in this belief we have advanced in one crucial step in coming into the unity and oneness and image and likeness to which we are called.

In our belief in the Sacraments, especially in the three initial ones of Baptism, Confessions, Holy Eucharist, we are brought ever closer to the goal of God living in man, and man in His God.

With our constant cleansing of ourselves in Holy Confessions, we are washing ourselves spiritually to come to Jesus Christ, and partake of the Supreme Sacrifice of the Savior, so that we can with our humble sacrifice, come deeper into His Being.

With our continual and most frequent participation in His Sacrifice, we become more permanently unified in His being. With this unification we can grow with the graces of Almighty God into His image and likeness. With our Confirmation in the Holy Ghost, we are strengthened against evil, and brought to Confessions and Holy Eucharist.

When this unity in Him is complete, then He, the Creator, can live permanently in His Own creation, not by force, but by the free-will offering of man, His creature.

This unity of man in Holy Eucharist, is the desire of God, Who

gives Eucharistic man, power and authority over all creation.

In this power and authority of man over all creation is the final step for man to take back the kingdom from evil, purify it, and then present it immaculate to God.

In this taking back the kingdom from the powers of darkness, Eucharistic man is given the authority to call all of mankind to come into the glory of God before the Great Tribulation starts.

Eucharistic man, the firstfruits unto God, are they who are seen standing on the sea of glass mingled with fire, who have overcome all the evils of the beast, his image, and his name (*Apoc 15:2*).

Eucharistic man is protected throughout the Great Tribulation. However those who through pride and disobedience, refuse to accept the word of God and His Merciful Eucharist, those proud and arrogant people, remain outside the Temple of God, the Eternal Virgin Eucharistic Church, and suffer the torments of the seven plagues of the seven angels, who have the seven golden vials full of the wrath of God. Those sinful people remain outside the Temple in tribulation until the seven last plagues are finished.

Further, no man, other than Eucharistic man in his glorified body, will be able to enter into the Temple, till the seven plagues of the seven angels were fulfilled (*Apoc 15:1,5,8*).

The choice is yours to accept this offer now, or to reject it. Do you want to chance it?

You who believe and are willing to show and demonstrate your faith are called upon to join in singing the canticle of Moses, the servant of God, and the canticle of the Lamb: "Great and wonderful are Thy works, O Lord God Almighty. Just and true are Thy ways, O King of ages. Who shall not fear Thee, O Lord, and magnify Thy Name? For Thou only art holy. For all nations shall come and shall adore in Thy sight, because Thy judgments are manifest" (*Apoc 15:3,4*).



Will you make the simple sacrifice for the Eternal Sacrifice?

**Abbreviations of the books of the Bible**  
*in Alphabetical Order of Abbreviations*

1Ch - 1 Chronicles  
1Co - 1 Corinthians  
1Jn - 1 John  
1K - 1 Kings  
1M - 1 Maccabees  
1P - 1 Peter  
1S - 1 Samuel  
1T - 1 Timothy  
1Th - 1 Thessalonians  
2Ch - 2 Chronicles  
2Co - 2 Corinthians  
2Jn - 2 John  
2K - 2 Kings  
2M - 2 Maccabees  
2P - 2 Peter  
2S - 2 Samuel  
2T - 2 Timothy  
2Th - 2 Thessalonians  
3Jn - 3 John  
3K - 3 Kings  
4K - 4 Kings  
Ac - Acts  
Am - Amos  
Apoc - Apocalypse  
Ba - Baruch  
Col - Colossians  
Dn - Daniel  
Dt - Deuteronomy  
Ec - Ecclesiastes  
Ep - Ephesians  
Es - Esther  
Ex - Exodus  
Ez - Ezekiel  
Ezr - Ezra  
Ga - Galatians  
Gn - Genesis  
Hk - Habakkuk  
Hg - Haggai  
Hb - Hebrews  
Ho - Hosea  
Is - Isaiah  
Jm - James  
Jr - Jeremiah  
Job - Job  
Jl - Joel  
Jn - John  
Jon - Jonah  
Jos - Joshua

Jude - Jude  
Jg - Judges  
Jdt - Judith  
La - Lamentations  
Lv - Leviticus  
Lk - Luke  
Mal - Malachi  
Mk - Mark  
Mt - Matthew  
Mi - Micah  
Na - Nahum  
Ne - Nehemiah  
Nu - Numbers  
Obd - Obadiah  
Phm - Philemon  
Phil - Philippians  
Pr - Proverbs  
Ps - Psalms  
Rm - Romans  
Ru - Ruth  
Si (Ecclesiasticus) - Sirach  
Sg (Canticles) - Songs  
Tb - Tobit  
Tt - Titus  
Ws - Wisdom  
Zc - Zechariah  
Zp - Zephaniah

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