

John 6:53 "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you."

John 6:55 For my flesh is true food, and my blood is true drink.

"Eucharist" (noun). The word is derived from the Greek word **εὐχαριστία** - "eucharistia"), which means *thankfulness, gratitude, giving of thanks*. "The Lord's Supper", the term used in: *1 Corinthians 11:20 When you meet together, it is not the Lord's Supper that you eat.* - and may have originally referred to the Agape feast - the shared communal meal with which the Eucharist was originally associated "The Breaking of Bread", a phrase that appears in the New Testament in contexts in which, according to some, it may refer to celebration of the Eucharist. "Communion" (from Latin *communio*, "sharing in common") or "Holy Communion",^[6] used, with different meanings, by Roman Catholics, Orthodox, Anglicans, and many Protestants, including Lutherans. Orthodox, Catholics, Anglicans, and Lutherans apply this term not to the Eucharistic rite as a whole, but only to the partaking of the consecrated bread and wine, and to these consecrated elements themselves. In their understanding, it is possible to participate in the celebration of the Eucharistic rite without necessarily "receiving Holy Communion" (partaking of the consecrated elements. Most groups that originated in the Protestant Reformation usually apply this term instead to the whole rite.

The Eastern Orthodox Church the Eucharist is generally celebrated at least weekly on Sundays (and often on Saturdays also and never in private but for at least two persons), on the "Great Feasts" and on Pascha (Easter). Many partake of Holy Communion only four times a year. Members are encouraged to participate as often as it is offered, provided they are properly prepared through prayer, fasting, and recent confession. It is the opinion of some traditionalists that frequent communion is dangerous spiritually if it reflects a lack of piety in approaching the most significant of the Mysteries, which would be damaging to the soul.

Unleavened bread is used in the Western Christian liturgy when celebrating the Eucharist. On the other hand, most Eastern Churches explicitly forbid the use of unleavened bread (Greek: *azymes*) for Eucharist as pertaining to the Old Testament and allow only for bread with yeast, as a symbol of the New. Indeed, this was one of the three points of contention that brought about the Great Schism between Eastern and Western churches in 1054.

The Roman Catholic Church teaches that when the bread and wine are consecrated by the priest in the Eucharist, they cease to be bread and wine, and become, respectively, the body and blood of Christ, each of which is accompanied by the other and by Christ's soul and divinity. The appearance and physical properties are not changed, but for Catholics, the reality is. On entering a church, Roman Catholics genuflect to the consecrated host in the tabernacle that holds the consecrated host, in order to acknowledge respectfully the presence of Jesus in the Blessed Sacrament, a presence to which a red votive candle or sanctuary lamp kept burning close to such a tabernacle draws attention.

Lutherans believe that the body and blood of Christ are "truly and substantially present in, with, and under the forms" of the consecrated bread and wine (the elements), so that communicants eat and drink the body and blood of Christ himself as well as the bread and wine in this sacrament. The Lutheran doctrine of the Real Presence is more accurately and formally known as the "sacramental union".

Traditional Mennonite and German Baptist Brethren Churches such as the Church of the Brethren churches and congregations have the Agape Meal, foot-washing and the serving of the bread and wine two parts to the Communion service in the Love-feast. Methodist families are encouraged to celebrate the Eucharist every Sunday, though it is typically celebrated on the first Sunday of each month, while a few go as long as celebrating quarterly (a tradition dating back to the days of circuit riders that served multiple churches). Groups like Quakers and the Salvation Army have no sacraments and believe only in spiritual communion.

The word 'sacrament' means that grace comes through the meal – some prefer 'ordinance' as a command