

## **An Introduction to the Eucharist**

There are 2 meals we could eat here, two kisses we could receive.  
At the Last Supper Judas was given a piece of bread by Jesus.

### **We are about to be given a piece of bread. It is a dangerous meal. How will we accept it?**

We are going to go out from here into the night,  
Just as Judas went out. And it was night.

We are going to go out from here and try to serve Christ, try to catalyze and bring action,  
Just as Judas went out, and tried to catalyze.

Perhaps Judas was some 'evil betrayer'. Or maybe that's too simple.  
Perhaps Judas was well-meaning. Had good intentions  
Just like us.

Perhaps Judas didn't hate Jesus. Perhaps he loved him.  
He had angers, yes, like us. And he was creative.  
He was trying to bring new momentum to a movement that seemed to have petered out.

They'd had this great 'March for Jesus', but then Jesus had retreated...  
What he needed was someone dynamic, someone to bring new life to these embers.  
Jesus had talked about destroying the temple – well obviously, that had to be stopped.  
The temple wasn't great, sure, but let's not destroy it, let's re-invigorate it!

And Judas had a great plan: he'd been to the authorities, they'd told him they'd love to get a chance to get Jesus, but whatever he did, don't do it over the festival, or the people will riot.

Exactly. He would lead them to Jesus. With an angry crowd. He'd approach and kiss him:  
"Jesus, look at this chance I've given you."

They'd arrest him, a riot would start. The revolution would begin... Jesus would be crowned king...  
And who better to make his right-hand-man than this faithful servant?

*Failure. The crowds came. I kissed him. Swords were drawn. A fight started – brilliant! And then he said it: no. Not this way.*

*I ran. We all ran. I threw the money back – do people really think I wanted that?*

*I'd stitched him up. Now I have to string myself up...*

### **We are about to be given a piece of bread. It is a dangerous meal. How will we accept it?**

On the cross we see the beginning of the final act of God's decentralisation. God is no longer going to be held captive in the temple, bound by rules, God's people prevented from gaining access by trench-lines of priests, money changers and market sellers. The curtain is ripped. God has exploded. The phial has smashed and the virus has escaped.

This then is the emerging Christ: it is Christ disestablishing the need for a Temple, for people to gain access to God only by being in one place and through hierarchies of priests; it is Christ establishing his body as a decentralised network of believers.

Though we have often blinded ourselves to it, Christ becoming complex is what we celebrate in the Eucharist. It is a meal to which we are invited, a gift that hangs heavy with potential for relationship in every plane. The bread and wine that begins centralised, in one place, is unleashed as it is broken up, enters each one gathered and is taken out into the community. We symbolically split Christ up and each take Christ out with us. Thus decentralised, Christ becomes uncontrollable. The gifts of his body and blood have disappeared into mystery, become inseparable from our own flesh, and are spread out with us into the city in a manner that no power can reverse.

### **We are about to be given a piece of bread. It is a dangerous meal. How will we accept it?**

Will we accept it like Judas, and go out into the night, to catalyze Christ into support for our own Temples?

Or will we take it as members together of the body of Christ, a commitment to this virus of the Spirit, to our unity even in our coming separation?

Pause, reflect, and offer it to one another...