

NUTRITION AND HEALTH

Food in Relation to Christ

IF WE ASK OURSELVES, “What do we eat?” we might answer, “everything that tastes good to us.” At least we do so in our younger days. But when youthful indulgences have caused us to be aware of an organ called the stomach, we answer, “Everything that does not disagree with us.” Still later in life we answer, “The few foods that leave no ill effects.”

Why have these restrictions in our diet grown with our years? Usually on account of unwise liberties that we allowed ourselves. Perhaps when we were children we were not taught how and what to eat; the sacredness of the duty of building a sound body was never explained to us and the benefit of curbing our desires was unknown. Now we are aware of all these points.

Have you ever been present at the Sacrament of the Holy Eucharist in the Roman Catholic Church? The bread and the wine are carefully prepared for the ceremony, amidst many sacred ceremonials, and after being “blessed” the wine is partaken of by the clergy alone, it being stated that the Sacrament is the actual body and blood of Christ.

In other orthodox churches the ceremony is somewhat similar except that there the laity are allowed to join in the feast. In a few cases water is used instead of the juice of the grape. This may not seem to have any connection with our food and what we eat, but before correlating them we will take a look into the life of Christ. When the time for Christ to finish his ministry was drawing near, He sent His disciples into the city and told them to follow a man bearing a pitcher of water (water is the drink for the new age, the man with the pitcher of water being the symbol for Aquarius). When later they sat together at supper, Christ “took the



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Come unto me, all you that labor and are burdened, and I will refresh you.

bread and gave thanks and break it, and gave unto them, saying, ‘This is my body which is given for you; do this in remembrance of me.’ Likewise also the cup after supper, saying, ‘This cup is the new testament in my blood which is shed for you’” (Luke 22:19-20).

For the key to this beautiful feast of the Last Supper, we turn to the *Cosmo-Conception*, the textbook of the Western Wisdom Teaching. There we learn Who this wonderful Being is Who is

known to us as the Christ, the Savior of mankind. He, the alone begotten Son of the Father, was the only one Who could be found in the universe Who might come to earth as a mediator between God the Father and His erring children.

But even the Christ, great and glorious though He was, could not build a vehicle in which to function on earth; an earth child had to be found who was pure enough to withstand these wonderful vibrations of the Christ. He was found in the re-embodiment of King Solomon. And when he had fully built all his vehicles, he relinquished his physical bodies at the age of thirty years for the use of the Christ during His three years' ministry upon earth.

The Christ was the Earth Spirit and had been guiding it and the evolving life upon it from without. In order to redeem us, it was necessary that He should guide from within. The entrance was accomplished at the time of the crucifixion when the cleansing blood flowed and mixed with the desire body of the earth.

Look at your own hand; see the tiny hairs upon it: they are part of you; prick your finger and your blood flows; exercise and tiny drops of water will appear on your skin. You are the indwelling spirit in your body, as Christ is in the earth. During the daytime of activity you are within the vehicle, but when the night of rest comes you withdraw to regions of a higher rate of vibration, being connected with your dense body by a glittering silver-like cord.

The day of the Christ Spirit is as our year in length. He indwells the earth at certain periods and then withdraws for a time, but is never disconnected. While He is within His dense body, earth activities are started which, working from the center, produce effects on the outer skin or crust. Seeds sprout, plants grow, rivers flow, gentle dews descend. We and all other beings upon the earth are sustained in life by this growth of grains, fruits and herbs and the life-giving, flowing water.

On that Maundy Thursday night, as the herald of the Aquarian Age, Christ Jesus spoke the words: "Take, eat, this is my body, which is broken for you," and, as together they drank the sparkling water, he said, "This cup is the new testament in

my blood." Before partaking of the food He blessed it and gave thanks to the Father for His loving care.

The statement made by the churches that in the Sacrament we partake of the real body and blood of Christ should now be clear. There is nothing miraculous about it. The priest who makes this statement is merely expressing the facts but omitting the explanation, which we are now privileged to learn.

Follow the thought a little further. All the food that we eat or drink is produced upon the earth are permeated by the forces of the Earth Spirit, the Christ. It is part of Him. Whatever we eat, whenever we drink, we are partaking of His flesh and blood. We are meeting Him at the Holy Supper. We know that the food taken will build, nourish, and bind together the separate elements of our bodies, for Christ is love and love is the great unifier.

If we eat our food in anger and with hatred we may nullify the power of love. If we let greediness prevail and consume more than the portion necessary for our healthy maintenance, sickness may result. If we waste or destroy what the Christ is giving of Himself for our well-being, death and famine are likely to follow.

In the divine plan there is sufficient food provided for every living being, but through waste and extravagance by some, and overindulgence by others, many have had to go hungry, and others have been reduced to the great extremity of eating each other as do wolves. Truly the sins of mankind are many, and daily and hourly we crucify the Son of Man afresh, while He lovingly works on, yearly returning to His restricting body in order that "as He lives we may live also." He awaits the day of liberation, when a sufficient number of mankind will have evolved to stage that they can guide and control the earth in His stead.

Let us eat our food in thankfulness and sober recollectedness, remembering whence it comes, and thinking of those thrilling words of the priest at the service of the Lord's Supper: "Eat this in remembrance that Christ died for thee, and be thankful." Saint Paul exhorted us, "Whether Ye eat or drink, do all to the glory of God." □

—Lizzie Graham