

From Consumption to Communion

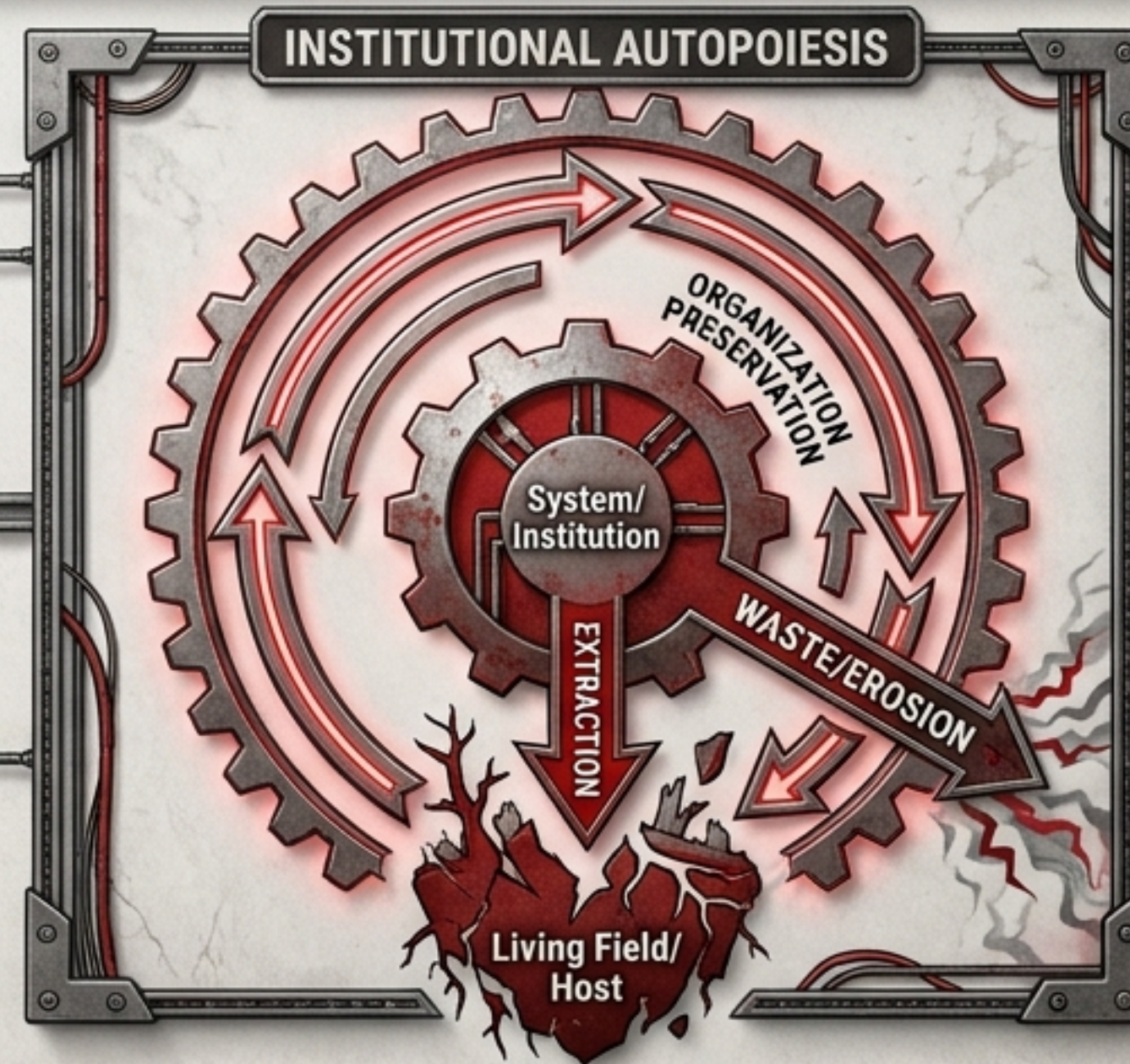
Eucharistic Ontology, Predatory Civilization,
and the Life-Giving Body of Christ

Dr. Bichara Sahely, Bsc, MBBS, DM

*"The Eucharist reveals the true metabolism of reality:
life is not possession but gift; body is not object but communion;
eating is not devouring but thanksgiving."*

THE METABOLISM OF A DEVOURING WORLD

Modern civilization excels at destructive consumption. It operates through systems that preserve their own organization by eroding the living field that sustains them.



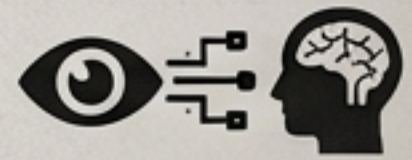
WHAT IS CONSUMED?
Fossilized sunlight
(as energy)



WHAT IS CONSUMED?
Forests and watersheds
(as infrastructure)



WHAT IS CONSUMED?
Human labor and bodies
(as service capacity and productivity)



WHAT IS CONSUMED?
Attention
(as monetizable data)

THE STRUCTURAL PATHOLOGY:

Consumption has been severed from communion, reciprocity, and limit.
The living body becomes mere fuel for system expansion.

THE FALSE LITURGIES OF MODERNITY



THE MARKET (THE TRADING FLOOR & MALL)

Organizes desire and teaches what to value and sacrifice. Produces accumulation, treating creation as an externality.



THE DIGITAL PLATFORM (THE MEDIA FEED)

Organizes attention and converts memory and language into extractable value. Promises connection but generates isolation.



THE INSTITUTION (AUTOPOIESIS)

Organizes power. Preserves its own procedures, status, or reputation at the expense of the persons it exists to serve.

SYNTHESIS:

These false eucharists gather bodies without forming mutual care. They stimulate appetite without healing desire. They produce identity without reconciliation.

The Scandalous Intervention of John 6

The Taboo of Flesh

Jesus enters a symbolic field charged with violence and mortality. He forces the hearer to confront the deepest questions of material dependence.

“I am the living bread... whoever eats my flesh and drinks my blood remains in me, and I in him.”

The Refusal of Abstraction

Religion is often preferred as a manageable idea, moral code, or institutional identity. Jesus refuses this distance. He offers participation in a self-giving life.

The Crisis of Decision: We must decide whether to remain at a safe distance from Christ, or enter the vulnerability of communion where the self is nourished by another.

The Two Metabolisms of Reality

PREDATION
(ANTI-EUCHARISTIC)

 **BODIES & LABOR**
Treats people as objects, labor as extractable profit.

 **CREATION / ECOSYSTEMS**
Mines, depletes, and dispossesses.

 **POWER & TRUST**
Commodifies relationships and defends privilege.

 **FUTURES**
Burdens generations and forecloses possibilities.

COMMUNION
(EUCHARISTIC)

 **BODIES & LABOR**
Treats persons as sacred, labor as participation in creation.

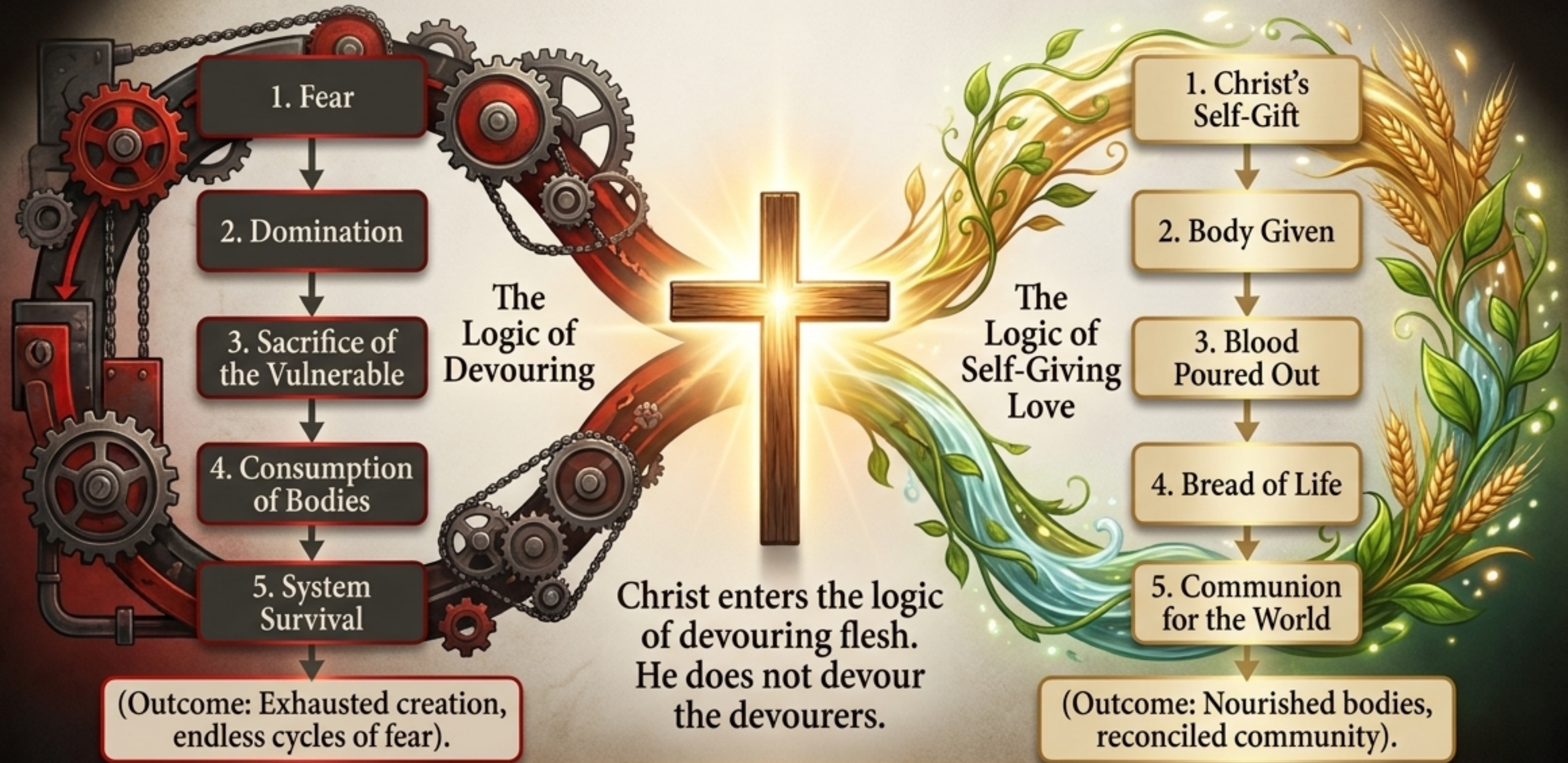
 **CREATION / ECOSYSTEMS**
Receives nature as a gift-bearing sacrament.

 **POWER & TRUST**
Focuses on covenant, mutuality, and shared life.

 **FUTURES**
Entrusts generations and nurtures hope.

THE EUCHARIST REVEALS THE TRUE METABOLISM OF REALITY. We are either consumed by a world that devours, or incorporated into a Body that gives itself. The choice is civilizational. The invitation is Eucharistic.

The Eucharistic Reversal



Key Insight: The victim becomes nourishment without becoming vengeance. The cross exposes predation; the resurrection is the future of consumed life.

The Liturgical Counter-Pattern

Rewriting the grammar of human appetite.



The World:
Seizes and extracts
without gratitude.

The Eucharist:
Receives life as a pure,
unmerited gift.



The World:
Assumes entitlement
and asserts ownership.

The Eucharist:
Acknowledges the Giver and honors
the source through thanksgiving.



The World:
Breaks others to dominate
and use them.

The Eucharist:
Breaks open in vulnerability
and self-gift.



The World:
Discards what no longer
serves the system.

The Eucharist:
Distributes justly and
forms shared communion.

Mutual Indwelling and the Social Body

Beyond Modern Divides

Eucharistic ontology rejects Individualism (which isolates the person) and Collectivism (which absorbs the person into the state/machine).

The Poor as the Eucharistic Test

If the Eucharist forms one body, the hunger of one member concerns all. The poor are not external recipients of charity; they are members whose suffering reveals the body's fracture.

Remain in me and I in him

Personhood is relational without being absorbent. We are fulfilled in communion, not autonomy.

Reconciliation as Bodily Repair

Division is not mere disagreement; it is a bodily wound. Hatred, racism, and class contempt tear the social body.



The Cosmic Eucharist



Synthesis Statement: The cry of the earth and the cry of the poor are wounds of one body. The Eucharist reveals the world's vocation to become thanksgiving.

Toward a Eucharistic Civilization

Economy as Nourishment

Judged first by whether it nourishes life. Food, housing, healthcare, and ecological integrity are primary goods, not secondary outcomes of profit.

Power as Service

Power is judged by its capacity to serve life rather than secure domination. It protects the vulnerable and is accountable to truth.

Technology as Mediation

Technology extends healing and cooperation, but must not become substitution (where data replaces person, and simulation replaces wisdom).

Law as Protection

Law protects communion, restraining predation and establishing conditions for shared life. Justice is the restoration of right relation.

Measuring Eucharistic Coherence

Diagnostic tools for institutions and leaders.



The Economy Dial

Questions: Who is fed by this arrangement? Who or what is consumed by it? Does it turn persons into inputs or creation into an externality?



The Technology Dial

Questions: Does this system deepen real presence or substitute for it? Does it nourish human attention or harvest it?



The Ecology Dial

Questions: Is creation being received as a gift or treated as inventory? Does this practice belong to thanksgiving or extraction?

Becoming What We Receive

The Eucharist contains a world. It is not a private escape, but God's self-giving entry into the world's hunger so that the world may live.

The devouring world says:

- Take and live.
- Consume the other before they consume you.
- Secure yourself by possession.



Christ says:

- Receive and become life.
- This is my body, given for you.
- Remain in me.

**To live Eucharistically is to cross from consumption into communion.
It is to let the Body of Christ become the form of the world.**