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Revisiting the Roman Church's Table Practice

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Abstract

The Roman church teaches that reception of the Body and Blood of Jesus Christ is reserved only for those who have membership in the Roman faith. By examining the actions and parables of Jesus, this essay questions whether or not Jesus seems to have demonstrated an alternative purpose for his eucharistic meals.

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In Germany, Roman law practice remained longer, having been the Holy Roman Empire (963-1806); thus the great influence upon the civil law systems in Europe. Moreover, the English and North American Common law also were influenced by Roman law, notably in the Latin legal glossary - stare decisis, culpa in contrahendo, pacta sunt servanda. Before the Twelve Tables (754-449 BC), private law comprised the Roman civil law (ius civile Quiritium) that applied only to Roman citizens, and was bonded to religion; undeveloped, with attributes of strict formalism, symbolism, and conservatism, e.g. the ritual practice of mancipatio (a form of sale). The Church was now established. "You are not allowed to exist," the Roman authorities had once said to the Christians. Now it was the turn of paganism to be suppressed. First, in 324 he decided to move the capital of the Roman Empire eastward from Italy to the shores of the Bosphorus. Here, on the site of the Greek city of Byzantium, he built a new capital, which he named after himself, "Constantinopolis." Some were the Emperor's own companions at table, others reclined on couches ranged on either side. One might have thought it was a picture of Christ's kingdom, and a dream rather than reality" (The Life of Constantine, 3, 10 and 15). Matters had certainly changed since the time when Nero employed Christians as living torches to illuminate his gardens at night. The Roman Catholic Church responded with a Counter-Reformation spearheaded by the new order of the Society of Jesus (Jesuits), specifically organized to counter the Protestant movement. TERMS. the Western SchismA split within the Catholic Church from 1378 to 1418, when several men simultaneously claimed to be the true pope. Conciliar movementA reform movement in the 14th-, 15th-, and 16th-century Catholic Church that held that supreme authority in the church resided with an Ecumenical council, apart from, or even against, the pope. The movement emerged in response to the Western Schism between The title will be: Church Law and Church Order in Rome and Byzantium. A Comparative Study. The Publisher will be Ashgate Publishing Limited. Latin and French):Nedungatt, G. and Featherstone, Michael, The Council in Trullo Revisited (Rome 1995) pp 43-185 (in Greek, Latin and English). 11 On the Trullan Council, see Laurent, V., 'L'oeuvre canonique du Concile in Trullo (691-692). source primaire du droit de l'Eglise Orientale,' in Revue des Etudes Byzantines. the Roman practice of fasting on Saturdays in Lent; canon 67, which stipulated that one had to abstain from blood and from what is strangled, a usage permitted in the Western Church; canon 82, which forbade that Christ be portrayed as a lamb, another Western custom.