**AWESOME GOD**

**Deus in Machina**

Talking about God is complicated. Not so much because God Himself is complicated, but because we are so inundated with ideas about what God it becomes a little difficult for us to learn about Him. Digital media, gaming technology, the entertainment industry as a whole, has provided us with so much visual content to consume that we no longer find ourselves wanting to contemplate the glorious, the supernatural, the divine. Our machines do that for us now.

Our generation finds it increasingly difficult to comprehend spiritual realities. On-screen fantasies have sated our spiritual appetites to a sickening degree. There is no more effort involved in encountering the mystical and the miraculous. The can be bought, and it can be sold. It can be devoured, regurgitated, and devoured again, and again, and again. So when we, as followers of Christ, present God to heathens and unbelievers, we are met with antipathy and an arrogant apathy. Why ponder on our Creator, the Truth, and humanity’s brokenness when we could simply drown ourselves in the spectacular and the sensational?

**Evangelising to the Dead**

The greatest opposition to the Gospel today, particularly in post-Christian nations, is not existing flawed spiritual sensibilities. Rather, Christ today challenges a generation that is spiritually benumbed, dead even.

This is evident when Christians evangelise to those ignorant of Christ. Not only are people unable to see the handiwork of the Creator in Creation, but they are unable to percieve the awesome God Who has pursued them relentlessly, to the point of horrifying death on a cross. And particularly among the young; the depictions and stories of god-like beings offered by the world are far more real the Spirit of the the Unseen God Who dwells within us and draws us to Himself. It is preferable to debilitate the Gentle Spirit within themselves than to turn to God and live according to His Word.

**The Great Eucharistic Scandal – Then**

Undeniably, the struggle to remain faithful to the Lord also plagues those who have been baptised into His Church. We may not belong to the world, but we remain in it, battling enemies both spiritual and material. Unlike those without the catholic Church, by grace, we are not alone. Christ has given to us the Sacraments, to sustain, strengthen, and heal us, all by the virtue of His Most Holy Sacrifice on the Cross. Of these, the Sacrament of Holy Eucharist is of particular importance.

Christ has promised that he who eats of His Body and drinks of His Blood will never die, but have life eternal. This teaching was so shocking to those of His time – even the ones who claimed to know God – that many abandoned Him right away. The horrifying, carnal imagery, to consume the flesh and blood of another, scandalised those around Jesus Christ.

**The Great Eucharistic Scandal – Now**

Today, we face a different scandal. Baptised Christians of the catholic Church present themselves regularly to receive Holy Communion. However, not all believe that Christ is truly present in the Sacrament. Fewer and fewer among us believe that what they are receiving is the Substantial Body and Blood of Christ, presented in the accidents of bread and wine. Unlike the Jews who forsook Jesus because of their inability to stomach his words, many Christians receive Him today despite their unbelief.

As much as we would desire that all Christians received Christ and found eternal life in Him, this is a matter of grave concern. To receive the Eucharist unworthily and sacreligiously is a deadly sin. As Christians, it is our duty to educate others about this issue, to safeguard our brethren from falling into sin, and also to guard against succumbing to disbelief ourselves.

**Reasons for Disbelief**

There are two broad reasons for this lapse in belief. Either a baptised Christian may be poorly catechised, or they may be generally sceptical and demand evidence of the transubstantiation. In most cases, it is a marriage of both. Demonstrably, these reasons for unbelief in the Most Holy Sacrament of the Altar have been present among professing Christians since the inception of the Church. It has, however, never been more widespread within catholic communities. Accordingly, the need to assess this lapse has never been more urgent.

**Fallibilism**

Fallibilism is the philosophical position that no belief can be considered certain. With regards to Church doctrine on the Sacrament of the Eucharist, many professing Christians, having been exposed to contradictory extra-ecclessial viewpoints, hold that we cannot be certain if Christ was speaking on His Body and Blood in the literal sense. Thus, many tip-toe a fine line on Eucharistic belief, finding themselves on either side of the argument contingent on their personal experiences.

**Empiricism**

Empiricism is the theory that a claim is true only if the object of the claim can be experienced by the senses. While fallibilism allows for blind faith as a variable, empiricism rejects it. Thus, eucharistic transubstantiation is only true if one can witness the change in the substance of bread and wine into flesh and blood, or if one can feel the texture of flesh and blood when one touches the consecrated bread and wine, or if one can taste flesh and blood when consuming the communion host, or if one can smell flesh and blood when one is positioned close to the eucharistic species. Christians who employ empiricism liberally to matters of the Eucharist will often conclude that the Eucharist is but a symbol and not truly transubstantiated Body and Blood of Christ.

**Scepticism**

There is also the argument of scepticism: that it is not possible to establish if the authors of Holy Scripture recorded the truth and thus any doctrine born out of Scripture cannot be verified. Professing Christians might not be strongly sceptical about the faith, but it is a position they come up against regularly in their interactions with those outside the Church. It could bolster fallibilism and empiricism, which in their turn encourage scepticism.

**Poor Catechism**

The catholic Church encourages all of Christ’s faithful to receive regular Christian instruction. A well catechised Christian can confidently defend doctrine, guard against error, educate his brethren in faith, and most importantly evangelise to those who have yet to hear the Good News of repentance and salvation in Christ Jesus. Unfortunately, Christian civilisation, primarily in the Global West has declined. This decline has had a domino effect on all aspects of Christian living, including but not limited to an understanding of doctrine. People leaving the faith for more immediate comforts and assurances has ultimately lead to a