

## THE CHURCH FATHERS AND THE EUCHARIST

### THE DIDACHE [70 A.D.]

The Didache or "The Teaching of the Twelve Apostles" is a manuscript which was used by 2nd century bishops and priests for the instruction of catechumens.

"Let no one eat and drink of your Eucharist but those baptized in the name of the Lord; to this, too the saying of the Lord is applicable: 'Do not give to dogs what is sacred'" -Ch. 9:5

"On the Lord's own day, assemble in common to break bread and offer thanks; but first confess your sins, so that your sacrifice may be pure. However, no one quarreling with his brother may join your meeting until they are reconciled; your sacrifice must not be defiled. For here we have the saying of the Lord: 'In every place and time offer me a pure sacrifice; for I am a mighty King, says the Lord; and my name spreads terror among the nations.'" -Ch 14

### ST. CLEMENT OF ROME [80 A.D.]

St. Clement was the third successor of Peter as Bishop of Rome; otherwise known as the third Pope.

"Since then these things are manifest to us, and we have looked into the depths of the divine knowledge, we ought to do in order all things which the Master commanded us to perform at appointed times. He commanded us to celebrate sacrifices and services, and that it should not be thoughtlessly or disorderly, but at fixed times and hours. He has Himself fixed by His supreme will the places and persons whom He desires for these celebrations, in order that all things may be done piously according to His good pleasure, and be acceptable to His will. So then those who offer their oblations at the appointed seasons are acceptable and blessed, but they follow the laws of the Master and do not sin. For to the high priest his proper ministrations are allotted, and to the priests the proper place has been appointed, and on Levites their proper services have been imposed. The layman is bound by the ordinances for the laity." Epistle to the Corinthians.

"Our sin will not be small if we eject from the episcopate those who blamelessly and holily have offered its Sacrifices." Letter to the Corinthians, [44,4]

### **ST. IGNATIUS OF ANTIOCH [80-110 A.D.]**

St. Ignatius became the third bishop of Antioch, succeeding St. Evodius, who was the immediate successor of St. Peter. He heard St. John preach when he was a boy and knew St. Polycarp, Bishop of Smyrna. Seven of his letters written to various Christian communities have been preserved. Eventually, he received the martyr's crown as he was thrown to wild beasts in the arena.

"Consider how contrary to the mind of God are the heterodox in regard to the grace of God which has come to us. They have no regard for charity, none for the widow, the orphan, the oppressed, none for the man in prison, the hungry or the thirsty. They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead." "Letter to the Smyrnaeans", paragraph 6.

"Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ, who is of the race of David according to the flesh, the son of man, and the Son of God, so that with undivided mind you may obey the bishop and the priests, and break one Bread which is the medicine of immortality and the antidote against death, enabling us to live forever in Jesus Christ."-"Letter to the Ephesians", paragraph 20.

"I have no taste for the food that perishes nor for the pleasures of this life. I want the Bread of God which is the Flesh of Christ, who was the seed of David; and for drink I desire His Blood which is love that cannot be destroyed."-"Letter to the Romans", paragraph 7.

"Take care, then who belong to God and to Jesus Christ - they are with the bishop. And those who repent and come to the unity of the Church - they too shall be of God, and will be living according to Jesus Christ. Do not err, my brethren: if anyone follow a schismatic, he will not inherit the Kingdom of God. If any man walk about with strange doctrine, he cannot lie down with

the passion. Take care, then, to use one Eucharist, so that whatever you do, you do according to God: for there is one Flesh of our Lord Jesus Christ, and one cup in the union of His Blood; one altar, as there is one bishop with the presbytery and my fellow servants, the deacons."-Epistle to the Philadelphians, 3:2-4:1.

### **ST. JUSTIN MARTYR [130-160 A.D.]**

St. Justin Martyr was born a pagan but converted to Christianity after studying philosophy. He was a prolific writer and many Church scholars consider him the greatest apologist or defender of the faith from the 2nd century. He was beheaded with six of his companions some time between 163 and 167 A.D.

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus." -First Apology", Ch. 66.

"God has therefore announced in advance that all the sacrifices offered in His name, which Jesus Christ offered, that is, in the Eucharist of the Bread and of the Chalice, which are offered by us Christians in every part of the world, are pleasing to Him."-Dialogue with Trypho", Ch. 117.

Moreover, as I said before, concerning the sacrifices which you at that time offered, God speaks through Malachias, one of the twelve, as follows: 'I have no pleasure in you, says the Lord; and I will not accept your sacrifices from your hands; for from the rising of the sun until its setting, my name has been glorified among the gentiles; and in every place incense is offered to my name, and a clean offering: for great is my name among the gentiles, says the Lord; but you profane it.' It is of the sacrifices offered to Him in every place by us, the gentiles, that is, of the Bread of the Eucharist and likewise of the cup of

the Eucharist, that He speaks at that time; and He says that we glorify His name, while you profane it." -"Dialogue with Trypho", [41: 8-10].

### **ST. IRENAEUS OF LYONS [180 A.D.]**

St. Irenaeus succeeded St. Pothinus to become the second x of Lyons in 177 A.D. Earlier in his life he studied under St. Polycarp. Considered, one of the greatest theologians of the 2nd century, St. Irenaeus is best known for refuting the Gnostic heresies.

"[Christ] has declared the cup, a part of creation, to be his own Blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own Body, from which he gives increase to our bodies." Against Heresies.

"So then, if the mixed cup and the manufactured bread receive the Word of God and become the Eucharist, that is to say, the Blood and Body of Christ, which fortify and build up the substance of our flesh, how can these people claim that the flesh is incapable of receiving God's gift of eternal life, when it is nourished by Christ's Blood and Body and is His member? As the blessed apostle says in his letter to the Ephesians, 'For we are members of His Body, of His flesh and of His bones' (Eph. 5:30). He is not talking about some kind of 'spiritual' and 'invisible' man, 'for a spirit does not have flesh an bones' (Lk. 24:39). No, he is talking of the organism possessed by a real human being, composed of flesh and nerves and bones. It is this which is nourished by the cup which is His Blood, and is fortified by the bread which is His Body. The stem of the vine takes root in the earth and eventually bears fruit, and 'the grain of wheat falls into the earth' (Jn. 12:24), dissolves, rises again, multiplied by the all-containing Spirit of God, and finally after skilled processing, is put to human use. These two then receive the Word of God and become the Eucharist, which is the Body and Blood of Christ."

-"Five Books on the Unmasking and Refutation of the Falsely Named Gnosis". Book 5:2, 2-3.

"For just as the bread which comes from the earth, having received the invocation of God, is no longer ordinary bread, but the Eucharist, consisting of two realities, earthly and heavenly, so our bodies, having received the

Eucharist, are no longer corruptible, because they have the hope of the resurrection."

-"Five Books on the Unmasking and Refutation of the Falsely named Gnosis".  
Book 4:18 4-5, circa 180 A.D.

### **ST. CLEMENT OF ALEXANDRIA [202 A.D.]**

St. Clement of Alexandria studied under Pantaenus. He later succeeded him as the director of the school of catechumens in Alexandria, Egypt around the year 200 A.D.,

"The Blood of the Lord, indeed, is twofold. There is His corporeal Blood, by which we are redeemed from corruption; and His spiritual Blood, that with which we are anointed. That is to say, to **drink the Blood of Jesus is to share in His immortality**. The strength of the Word is the Spirit just as the blood is the strength of the body. Similarly, as wine is blended with water, so is the Spirit with man. The one, the Watered Wine, nourishes in faith, while the other, the Spirit, leads us on to immortality. The union of both, however, - of the drink and of the Word, - is called the Eucharist, a praiseworthy and excellent gift. Those who partake of it in faith are sanctified in body and in soul. By the will of the Father, the divine mixture, man, is mystically united to the Spirit and to the Word.",

-"The Instructor of the Children". [2,2,19,4].

"The Word is everything to a child: both Father and Mother, both Instructor and Nurse. 'Eat My Flesh,' He says, 'and drink My Blood.' The Lord supplies us with these intimate nutrients. He delivers over His Flesh, and pours out His Blood; and nothing is lacking for the growth of His children. O incredible mystery!",

-"The Instructor of the Children" [1,6,41,3].

### **ST. CYPRIAN OF CARTHAGE [249-258 A.D.]**

St. Cyprian of Carthage converted from paganism to Christianity around the year 246 A.D. Soon afterwards, he aspired to the priesthood and eventually was ordained Bishop of Carthage. He was beheaded for his Faith in the year 258 A.D., thus he was the first African bishop to have been martyred.

"So too the the sacred meaning of the Pasch lies essentially in the fact, laid down in Exodus, that the lamb - slain as a type of Christ - should be eaten in one single home. God says the words: 'In one house shall it be eaten, ye shall not cast its flesh outside.' The flesh of Christ and the Lord's sacred body cannot be cast outside, nor have believers any other home but the one Church."

-"The Unity of the Catholic Church". Ch.8.

Description of an event in which an infant was taken to a pagan sacrifice and then the mother recovered it and brought it to Mass.

"Listen to what happened in my presence, before my very eyes. There was a baby girl, whose parents had fled and had, in their fear, rather improvidently lift it in the charge of its nurse. The nurse took the helpless child to the magistrates. There, before the idol where the crowds were flocking, as it was too young to eat the flesh, they gave it some bread dipped in what was left of the wine offered by those who had already doomed themselves. Later, the mother recovered her child. But the girl could not reveal or tell the wicked thing that had been done, any more than she had been able to understand or ward it off before. Thus, when the mother brought her in with her while we were offering the Sacrifice, it was through ignorance that this mischance occurred. But the infant, in the midst of the faithful, resenting the prayer and the offering we were making, began to cry convulsively, struggling and tossing in a veritable brain-storm, and for all its tender age and simplicity of soul, was confessing, as if under torture, in every way it could, its consciousness of the misdeed. Moreover, when the sacred rites were completed and the deacon began ministering to those present, when its turn came to receive, it turned its little head away as if sensing the divine presence, it closed its mouth, held its lips tight, and refused to drink from the chalice. The deacon persisted and, in spite of its opposition, poured in some of the consecrated chalice. There followed choking and vomiting. The Eucharist could not remain in a body or mouth that was defiled; the drink which had been sanctified by Our Lord's blood returned from the polluted stomach. So great is the power of the Lord, and so great His majesty!",

-"The Lapsed" Ch. 25.

"The priest who imitates that which Christ did, truly takes the place of Christ, and offers there in the Church a true and perfect sacrifice to God the Father.",

Source: St. Cyprian wrote to the Ephesians circa 258 A.D.;

"There was a woman too who with impure hands tried to open the locket in which she was keeping Our Lord's holy body, but fire flared up from it and she was too terrified to touch it. And a man who, in spite of his sin, also presumed secretly to join the rest in receiving sacrifice offered by the bishop, was unable to eat or even handle Our Lord's sacred body; when he opened his hands, he found he was holding nothing but ashes. By this one example it was made manifest that Our Lord removes Himself from one who denies Him, and that what is received brings no blessing to the unworthy, since the Holy One has fled and the saving grace is turned to ashes.",

-"The Lapsed" Ch. 26.

As the prayer proceeds, we ask and say: 'Give us this day our daily bread.' This can be understood both spiritually and simply, because either understanding is of profit in divine usefulness for salvation. For Christ is the bread of life and the bread here is of all, but is ours. And as we say 'Our Father,' because He is the Father of those who understand and believe, so too we say 'our Bread,' because Christ is the bread of those of us who attain to His body. Moreover, we ask that this bread be given daily, lest we, who are in Christ and receive the Eucharist daily as food of salvation, with the intervention of some more grievous sin, while we are shut off and as non-communicants are kept from the heavenly bread, be separated from the body of Christ as He Himself declares, saying: 'I am the bread of life which came down from heaven. If any man eat of my bread he shall live forever. Moreover, the bread that I shall give is my flesh for the life of the world.' Since then He says that, if anyone eats of His bread, he lives forever, as it is manifest that they live who attain to His body and receive the Eucharist by right of communion, so on the other hand we must fear and pray lest anyone, while he is cut off and separated from the body of Christ, remain apart from salvation, as He Himself threatens, saying: 'Unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you.' And so we petition that our bread, that is Christ, be given us daily, so that we, who abide and live in Christ, may not withdraw from His sanctification and body.",

Source: St. Cyprian of Carthage, the Lord's Prayer, 252 A.D., chapter 18.

**APHRAATES THE PERSIAN SAGE [336-345 A.D.]**

Not much biographical information has been left about Aphraates. It is known that he was one of the Fathers of the Syrian Church. It is speculated that he was made bishop late in his life. He is thought to have been born ca. 280 A.D. and to have died ca. 345 A.D.,

"But the Lord was not yet arrested. After having spoken thus, the Lord rose up from the place where He had made the Passover and had given His Body as food and His Blood as drink, and He went with His disciples to the place where He was to be arrested. But he ate of His own Body and drank of His own Blood, while He was pondering on the dead. With His own hands the Lord presented His own Body to be eaten, and before he was crucified He gave His blood as drink; and He was taken at night on the fourteenth, and was judged until the sixth hour; and at the sixth hour they condemned Him and raised Him on the cross.", - "Treatises" [12,6] inter.

**ST. EPHRAIM [350-352 A.D.]**

St. Ephraim was one of the great authors of the Syrian Church. Because of his beautiful writings, he is sometimes referred to as the 'lyre of the Holy Spirit'. He studied under James, Bishop of Nisbis. In 338 A.D. he aspired to the diaconate and remained a deacon for the remainder of his life.

"Our Lord Jesus took in His hands what in the beginning was only bread; and He blessed it, and signed it, and made it holy in the name of the Father and in the name of the Spirit; and He broke it and in His gracious kindness He distributed it to all His disciples one by one. He called the bread His living Body, and did Himself fill it with Himself and the Spirit.,

And extending His hand, He gave them the Bread which His right hand had made holy: 'Take, all of you eat of this; which My word has made holy. Do not now regard as bread that which I have given you; but take, eat this Bread, and do not scatter the crumbs; for what I have called My Body, that it is indeed. One particle from its crumbs is able to sanctify thousands and thousands, and is sufficient to afford life to those who eat of it. Take, eat, entertaining no doubt of faith, because this is My Body, and whoever eats it in belief eats in it Fire and Spirit. But if any doubter eat of it, for him it will be only bread. And whoever eats in belief the Bread made holy in My name, if he be pure, he will

be preserved in his purity; and if he be a sinner, he will be forgiven.' But if anyone despise it or reject it or treat it with ignominy, it may be taken as certainty that he treats with ignominy the Son, who called it and actually made it to be His Body.",

-"Homilies" 4,4 ca.. 350 A.D.,

"After the disciples had eaten the new and holy Bread, and when they understood by faith that they had eaten of Christ's body, Christ went on to explain and to give them the whole Sacrament. He took and mixed a cup of wine. The He blessed it, and signed it, and made it holy, declaring that it was His own Blood, which was about to be poured out....Christ commanded them to drink, and He explained to them that the cup which they were drinking was His own Blood. "This is truly My Blood, which is shed for all of you. Take, all of you, drink of this, because it is a new covenant in My Blood, As you have seen Me do, do you also in My memory. Whenever you are gathered together in My name in Churches everywhere, do what I have done, in memory of Me. Eat My Body, and drink My Blood, a covenant new and old.",

-"Homilies" 4,6 ca. 350 A.D.

"'And your floors shall be filled with wheat, and the presses shall overflow equally with wine and oil.' ... This has been fulfilled mystically by Christ, who gave to the people whom He had redeemed, that is, to His Church, wheat and wine and oil in a mystic manner. For the wheat is the mystery of His sacred Body; and the wine His saving Blood; and again, the oil is the sweet unguent with which those who are baptized are signed, being clothed in the armaments of the Holy Spirit.",

-"On Joel 2:24", Commentaries on Sacred Scripture, Vol. 2 p. 252 of the Assemani edition.

### **ST. ATHANASIUS [272 A.D.]**

St. Athanasius was born in Alexandria ca. 295 A.D. He was ordained a deacon in 319 A.D. He accompanied his bishop, Alexander, to the Council of Nicaea, where he served as his secretary. Eventually he succeeded Alexander as Bishop of Alexandria. He is most known for defending Nicene doctrine against Arian disputes.,

"The great Athanasius in his sermon to the newly baptized says this: ' You shall see the Levites bringing loaves and a cup of wine, and placing them on the table. So long as the prayers of supplication and entreaties have not been made, there is only bread and wine. But after the great and wonderful prayers have been completed, then the bread is become the Body, and the wine the Blood, of our Lord Jesus Christ. 'And again:' Let us approach the celebration of the mysteries. This bread and this wine, so long as the prayers and supplications have not taken place, remain simply what they are. But after the great prayers and holy supplications have been sent forth, the Word comes down into the bread and wine - and thus His Body is conformed.", -"Sermon to the Newly Baptized" ante 373 A.D.,

### **ST. CYRIL OF JERUSALEM [355 A.D.]**

St. Cyril served as Bishop of Jerusalem in the years 348-378 A.D.

"I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, etc. [1 Cor. 11:23]'. This teaching of the Blessed Paul is alone sufficient to give you a full assurance concerning those Divine Mysteries, which when ye are vouchsafed, ye are of (the same body) [Eph 3:6] and blood with Christ. For he has just distinctly said, (That our Lord Jesus Christ the same night in which He was betrayed, took bread, and when He had given thanks He brake it, and said, Take, eat, this is My Body: and having taken the cup and given thanks, He said, Take, drink, this is My Blood.) [1 Cor. 2:23-25] Since then He Himself has declared and said of the Bread, (This is My Body), who shall dare to doubt any longer? And since He has affirmed and said, (This is My Blood), who shall ever hesitate, saying, that it is not His blood?

- "Catechetical Lectures [22 (Mystagogic 4), 1].

"Therefore with fullest assurance let us partake as of the Body and Blood of Christ: for in the figure of Bread is given to thee His Body, and in the figure of Wine His Blood; that thou by partaking of the Body and Blood of Christ, mightest be made of the same body and the same blood with Him. For thus we come to bear Christ in us, because His Body and Blood are diffused through our members; thus it is that, according to the blessed Peter, (we

become partaker of the divine nature.) [2 Peter 1:4]-"Catechetical Lectures [22 (Mystagogic 4), 3]

"Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith stablish thee. Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ.

-"Catechetical Lectures [22 (Mystagogic 4), 6]"

"These things having learnt, and being fully persuaded that what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sung of old, saying, (And bread which strengtheneth man's heart, and oil to make his face to shine) [Ps. 104:15], 'strengthen thine heart', partaking thereof as spiritual, and 'make the face of thy soul to shine'. And so having it unveiled by a pure conscience, mayest thou behold as in a glass the glory of the Lord, and proceed from glory to glory [2 Cor. 3:18], in Christ Jesus our Lord:--To whom be honor, and might, and glory, for ever and ever. Amen."

Source: St. Cyril of Jerusalem, Mystagogic Catechesis 4,1, c. 350 A.D.

"Then upon the completion of the spiritual Sacrifice, the bloodless worship, over the propitiatory victim we call upon God for the common peace of the Churches, for the welfare of the world, for kings, for soldiers and allies, for the sick, for the afflicted; and in summary, we all pray and offer this Sacrifice for all who are in need." "Mystagogic Catechesis [23: 5-7].

"Then we make mention also of those who have already fallen asleep: first, the patriarchs, prophets, Apostles, and martyrs, that through their prayers and supplications God would receive our petition; next, we make mention also of the holy fathers and bishops who have already fallen asleep, and, to put it simply, of all among us who have already fallen asleep; for we believe that it will be of very great benefit of the souls of those for whom the petition is carried up, while this holy and most solemn Sacrifice is laid out."

-Mystagogic Catechesis [23 (Mystagogic 5), 10].

"After this you hear the singing which invites you with a divine melody to the Communion of the Holy Mysteries, and which says, 'Taste and see that the Lord is good.' Do not trust to the judgement of the bodily palate - no, but to unwavering faith. For they who are urged to taste do not taste of bread and wine, but to the antitype, of the Body and Blood of Christ."

-"Mystagogic Catecheses 5 23, 20 ca. 350 A.D.

"Keep these traditions inviolate, and preserve yourselves from offenses. Do not cut yourselves off from Communion, do not deprive yourselves, through the pollution of sins, of these Holy and Spiritual Mysteries."

-"Mystagogic Catechesis [23 (Mystagogic 5), 23]"

### **ST. HILARY OF POITERS [359 A.D.]**

St. Hilary firmly defended the Nicene Creed against Arian false doctrines. He was ordained Bishop of Poitiers in 350 A.D. His efforts led to the collapse of Arianism in the West. He was proclaimed a Doctor of the Church by Pius IX in 1851.

"When we speak of the reality of Christ's nature being in us, we would be speaking foolishly and impiously - had we not learned it from Him. For He Himself says: 'My Flesh is truly Food, and My Blood is truly Drink. He that eats My Flesh and drinks My Blood will remain in Me and I in him.' As to the reality of His Flesh and Blood, there is no room left for doubt, because now, both by the declaration of the Lord Himself and by our own faith, it is truly the Flesh and it is truly Blood. And These Elements bring it about, when taken and consumed, that we are in Christ and Christ is in us. Is this not true? Let those who deny that Jesus Christ is true God be free to find these things untrue. But He Himself is in us through the flesh and we are in Him, while that which we are with Him is in God."-"The Trinity" [8,14] inter 356-359 A.D.

### **ST. BASIL THE GREAT [372 A.D.]**

St. Basil is recognized as the founder of Eastern monasticism. He was ordained Bishop of Caesarea in 370 A.D. He defended the Catholic Church against two waves of Arian attacks. The first movement denied the divinity of Christ. The

second denied the divinity of the Holy Spirit. He is considered one of the greatest saints of the Oriental Church.

"What is the mark of a Christian? That he be purified of all defilement of the flesh and of the spirit in the Blood of Christ, perfecting sanctification in the fear of God and the love of Christ, and that he have no blemish nor spot nor any such thing; that he be holy and blameless and so eat the Body of Christ and drink His Blood; for 'he that eateth and drinketh unworthily, eateth and drinketh judgement to himself.' What is the mark of those who eat the Bread and drink the Cup of Christ? That they keep in perpetual remembrance Him who died for us and rose again."-"The Morals" Ch. 22

"He, therefore, who approaches the Body and Blood of Christ in commemoration of Him who died for us and rose again must be free not only from defilement of flesh and spirit, in order that he may not eat drink unto judgement, but he must actively manifest the remembrance of Him who died for us and rose again, by being dead to sin, to the world, and to himself, and alive unto God in Christ Jesus, our Lord."-"Concerning Baptism" Book I, Ch. 3.

"To communicate each day and to partake of the holy Body and Blood of Christ is good and beneficial; for He says quite plainly: 'He that eats My Flesh and drinks My Blood has eternal life.' Who can doubt that to share continually in life is the same thing as having life abundantly? We ourselves communicate four times each week, on Sunday, Wednesday, Friday, and Saturday; and on other days if there is a commemoration of any saint."-"Letter to a Patrician Lady Caesaria" [93] ca. 372 A.D.

### **ST. EPIPHANIUS OF SALAMIS [374 A.D.]**

"We see that the Saviour took [something] in His hands, as it is in the Gospel, when He was reclining at the supper; and He took this, and giving thanks, He said: 'This is really Me.' And He gave to His disciples and said: 'This is really Me.' And we see that It is not equal nor similar, not to the incarnate image, not to the invisible divinity, not to the outline of His limbs. For It is round of shape, and devoid of feeling. As to Its power, He means to say even of Its grace, 'This is really Me.'; and none disbelieves His word. For anyone who

does not believe the truth in what He says is deprived of grace and of a Savior." -"The Man Well-Anchored" [57] 374 A.D.

#### ST. GREGORY OF NAZIANZ [383 A.D.]

St. Gregory was consecrated Bishop of Sasima in the year 371 A.D and was a friend of St. Basil for most of his life.

"Cease not to pray and plead for me when you draw down the Word by your word, when in an unbloody cutting you cut the Body and Blood of the Lord, using your voice for a sword."-"Letter to Amphilochius, Bishop of Iconium" [171].

#### ST. GREGORY OF NYSSA [383 A.D.]

"Rightly then, do we believe that the bread consecrated by the word of God has been made over into the Body of the God the Word. For that Body was, as to its potency bread; but it has been consecrated by the lodging there of the Word, who pitched His tent in the flesh."-"The Great Catechism [37: 9-13]"

"He offered Himself for us, Victim and Sacrifice, and Priest as well, and 'Lamb of God, who takes away the sin of the world.' When did He do this? When He made His own Body food and His own Blood drink for His disciples; for this much is clear enough to anyone, that a sheep cannot be eaten by a man unless its being eaten be preceded by its being slaughtered. This giving of His own Body to His disciples for eating clearly indicates that the sacrifice of the Lamb has now been completed." -"Orations and Sermons" [Jaeger: Vol 9, p. 287] ca. 383 A.D.

"The bread is at first common bread; but when the mystery sanctifies it, it is called and actually becomes the Body of Christ." -"Orations and Sermons" [Jaeger Vol 9, pp. 225-226] ca. 383 A.D.

#### ST. JOHN CHRYSOSTOM [370 A.D.]

From 386-397 A.D. St. John Chrysostom served as a priest in the main church of Antioch. He soon became renown for his preaching and writing skills. In 397 A.D. he succeeded St. Gregory of Nazianz as Bishop of Constantinople.

"When the word says, 'This is My Body,' be convinced of it and believe it, and look at it with the eyes of the mind. For Christ did not give us something tangible, but even in His tangible things all is intellectual. So too with Baptism: the gift is bestowed through what is a tangible thing, water; but what is accomplished is intellectually perceived: the birth and the renewal. If you were incorporeal He would have given you those incorporeal gifts naked; but since the soul is intertwined with the body, He hands over to you in tangible things that which is perceived intellectually. How many now say, 'I wish I could see His shape, His appearance, His garments, His sandals.' Only look! You see Him! You touch Him! You eat Him!" -"Homilies on the Gospel of Matthew" [82,4] 370 A.D.

"I wish to add something that is plainly awe-inspiring, but do not be astonished or upset. This Sacrifice, no matter who offers it, be it Peter or Paul, is always the same as that which Christ gave His disciples and which priests now offer: The offering of today is in no way inferior to that which Christ offered, because it is not men who sanctify the offering of today; it is the same Christ who sanctified His own. For just as the words which God spoke are the very same as those which the priest now speaks, so too the oblation is the very same."

Source: St. John Chrysostom, "Homilies on the Second Epistle to Timothy," 2,4, c. 397 A.D.

"It is not the power of man which makes what is put before us the Body and Blood of Christ, but the power of Christ Himself who was crucified for us. The priest standing there in the place of Christ says these words but their power and grace are from God. 'This is My Body,' he says, and these words transform what lies before him."

Source: St. John Chrysostom, "Homilies on the Treachery of Judas" 1,6; d.

"'The cup of blessing which we bless, is it not communion of the Blood of Christ?' Very trustworthily and awesomely does he say it. For what he is saying is this: 'What is in the cup is that which flowed from His side, and we partake of it.' He called it a cup of blessing because when we hold it in our hands that is how we praise Him in song, wondering and astonished at His indescribable Gift, blessing Him because of His having poured out this very

Gift so that we might not remain in error, and not only for His having poured out It out, but also for His sharing It with all of us."-"Homilies on the First Letter to the Corinthians" [24,1] ca. 392 A.D.

**ST. AMBROSE OF MILAN [391 A.D.]**

"You perhaps say: 'My bread is usual.' But the bread is bread before the words of the sacraments; when consecration has been added, from bread it becomes the flesh of Christ. So let us confirm this, how it is possible that what is bread is the body of Christ. By what words, then, is the consecration and by whose expressions? By those of the Lord Jesus. For all the rest that are said in the preceding are said by the priest: praise to God, prayer is offered, there is a petition for the people, for kings, for the rest. When it comes to performing a venerable sacrament, then the priest uses not his own expressions, but he uses the expressions of Christ. Thus the expression of Christ performs this sacrament."

-"The Sacraments" Book 4, Ch.4:14.

"Let us be assured that this is not what nature formed, but what the blessing consecrated, and that greater efficacy resides in the blessing than in nature, for by the blessing nature is changed... . Surely the word of Christ, which could make out of nothing that which did not exist, can change things already in existence into what they were not. For it is no less extraordinary to give things new natures than to change their natures... . Christ is in that Sacrament, because it is the Body of Christ; yet, it is not on that account corporeal food, but spiritual. Whence also His Apostle says of the type: 'For our fathers ate spiritual food and drink spiritual drink.' [1 Cor. 10:2-4] For the body of God is a spiritual body."

-"On the Mysteries" 9, 50-52, 58; 391 A.D.

"His poverty enriches, the fringe of His garment heals, His hunger satisfies, His death gives life, His burial gives resurrection. Therefore, He is a rich treasure, for His bread is rich. And 'rich' is apt for one who has eaten this bread will be unable to feel hunger. He gave it to the Apostles to distribute to a believing people, and today He gives it to us, for He, as a priest, daily consecrates it with His own words. Therefore, this bread has become the food of the saints."

-"The Patriarchs" Ch. 9:38

"Thus, every soul which receives the bread which comes down from heaven is a house of bread, the bread of Christ, being nourished and having its heart strengthened by the support of the heavenly bread which dwells within it."-"Letter to Horontianus" circa 387 A.D.

#### **ST. CYRIL OF ALEXANDRIA [444 A.D.]**

"Christ said indicating (the bread and wine): 'This is My Body,' and 'This is My Blood,' in order that you might not judge what you see to be a mere figure. The offerings, by the hidden power of God Almighty, are changed into Christ's Body and Blood, and by receiving these we come to share in the life-giving and sanctifying efficacy of Christ."

Source: St. Cyril of Alexandria, Commentary on the Gospel of Matthew 26,27,.

"We have been instructed in these matters and filled with an unshakable faith, that that which seems to be bread, is not bread, though it tastes like it, but the Body of Christ, and that which seems to be wine, is not wine, though it too tastes as such, but the Blood of Christ ... draw inner strength by receiving this bread as spiritual food and your soul will rejoice."

Source: St. Cyril of Alexandria, "Catecheses," 22, 9; "Myst." 4; d. 444 A.D.:

#### **ST. AUGUSTINE [400-426 A.D.]**

"You ought to know what you have received, what you are going to receive, and what you ought to receive daily. That Bread which you see on the altar, having been sanctified by the word of God, is the Body of Christ. The chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the Blood of Christ."-"Sermons", [227, 21]

"He who made you men, for your sakes was Himself made man; to ensure your adoption as many sons into an everlasting inheritance, the blood of the Only-Begotten has been shed for you. If in your own reckoning you have held yourselves cheap because of your earthly frailty, now assess yourselves by the price paid for you; meditate, as you should, upon what you eat, what you drink, to what you answer 'Amen'"-"Second Discourse on Psalm 32". Ch. 4. circa

"For the whole Church observes this practice which was handed down by the Fathers: that it prayers for those who have died in the communion of the Body and Blood of Christ, when they are commemorated in their own place in the sacrifice itself; and the sacrifice is offered also in memory of them on their behalf.

Source: St. Augustine, Sermons 172,2, circa 400 A.D.

### **MARCARIUS THE MAGNESIAN [400 A.D.]**

"[Christ] took the bread and the cup, each in a similar fashion, and said: 'This is My Body and this is My Blood.' Not a figure of His body nor a figure of His blood, as some persons of petrified mind are wont to rhapsodize, but in truth the Body and the Blood of Christ, seeing that His body is from the earth, and the bread and wine are likewise from the earth."-"Apocriticus" [3,23] ca. 400 A.D.

### **Denial of the Real Presence**

#### **BERENGARIUS OF TOURS [999-1088 A.D.]**

For Berengarius the body and blood of Christ are really present in the Holy Eucharist; but this presence is an intellectual or spiritual presence. The substance of the bread and the substance of the wine remain unchanged in their nature, but by consecration they become spiritually the very body and blood of Christ. This spiritual body and blood of Christ is the *res sacramenti*; the bread and the wine are the figure, the sign, the token, sacramentum.

The error of Berengarius, as is the case with other heresies was the occasion which favoured and even necessitated, a more explicit presentation, and a more precise formulation of Catholic doctrine about the Holy Eucharist. Some expressions, among those used even by the adversaries of the Berengarian doctrine, were corrected. It was Hildebert of Lavardin [1056-1153 A.D.], a contemporary of Berengarius if not his pupil, cc. (Sermones xciii; P.L., CLXXI, 776.)