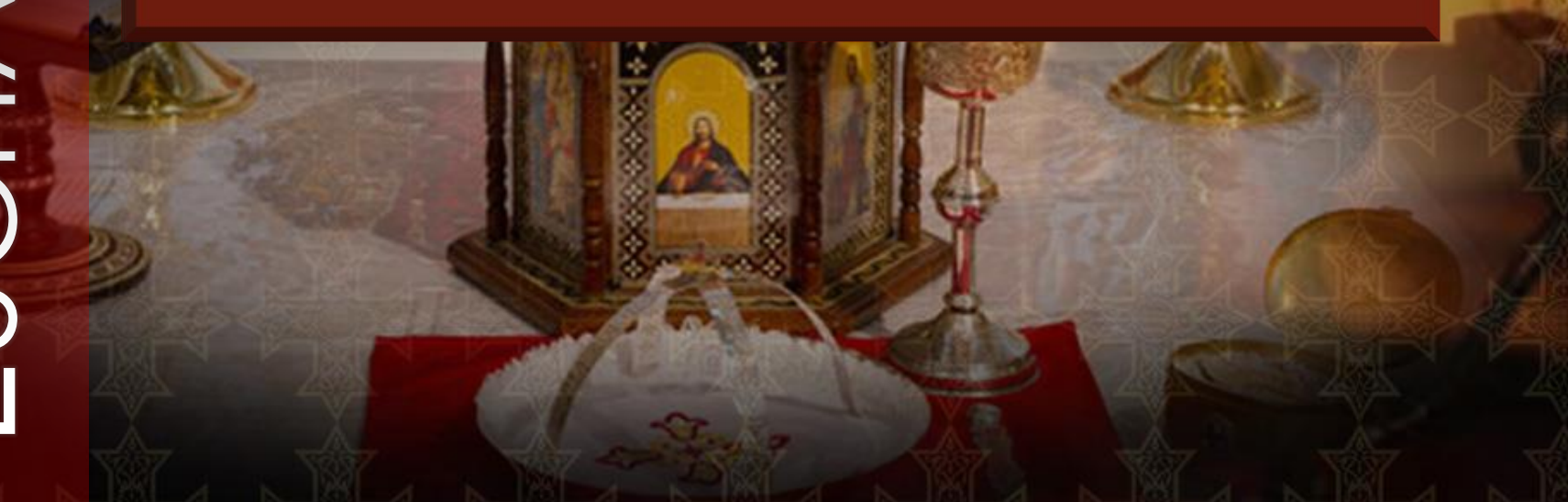


DOGSMATIC THEOLOGY

EUCCHARIST

EUCCHARIST



EUCCHARIST

- **NAMES OF THE SACRAMENT**
- **THE SAVIOR'S WORDS BEFORE ESTABLISHING THE SACRAMENT**
- **THE MANNA**
- **THE INSTITUTION OF THE EUCCHARIST**
- **ANAMNESIS**
- **THE EUCCHARIST IN THE APOSTOLIC TIME**
- **THE WRITINGS OF THE EARLY CHURCH FATHERS**
- **THE NATURE OF THE DIVINE TRANSFORMATION**
- **EPICLESIS**
- **TRANSUBSTANTIATION**
- **THE EUCCHARIST AS A SACRIFICE**



EUCCHARIST

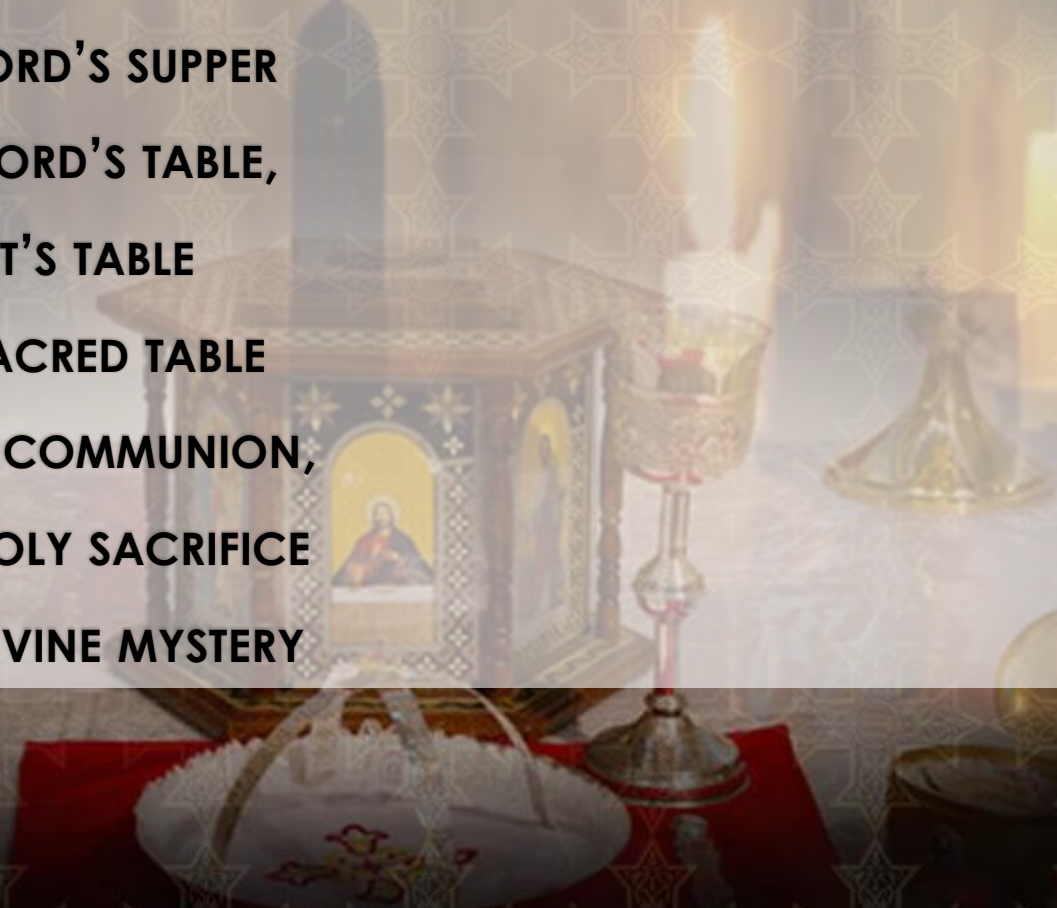
- **THE SAVIOR'S WORDS BEFORE ESTABLISHING THE CROSS'S SACRIFICE AND THE EUCHARISTIC SACRIFICE**
- **LEAVENED VS UNLEAVENED BREAD FOR THE EUCHARIST**
- **THE RIGHT TO OFFICIATE AT THE EUCHARIST**
- **THE EXPRESSION AND MANIFESTATION OF BELIEF**
- **REDEMPTIVE FRUITS OF THE EUCHARIST**



EUCCHARIST

NAMES OF THE SACRAMENT

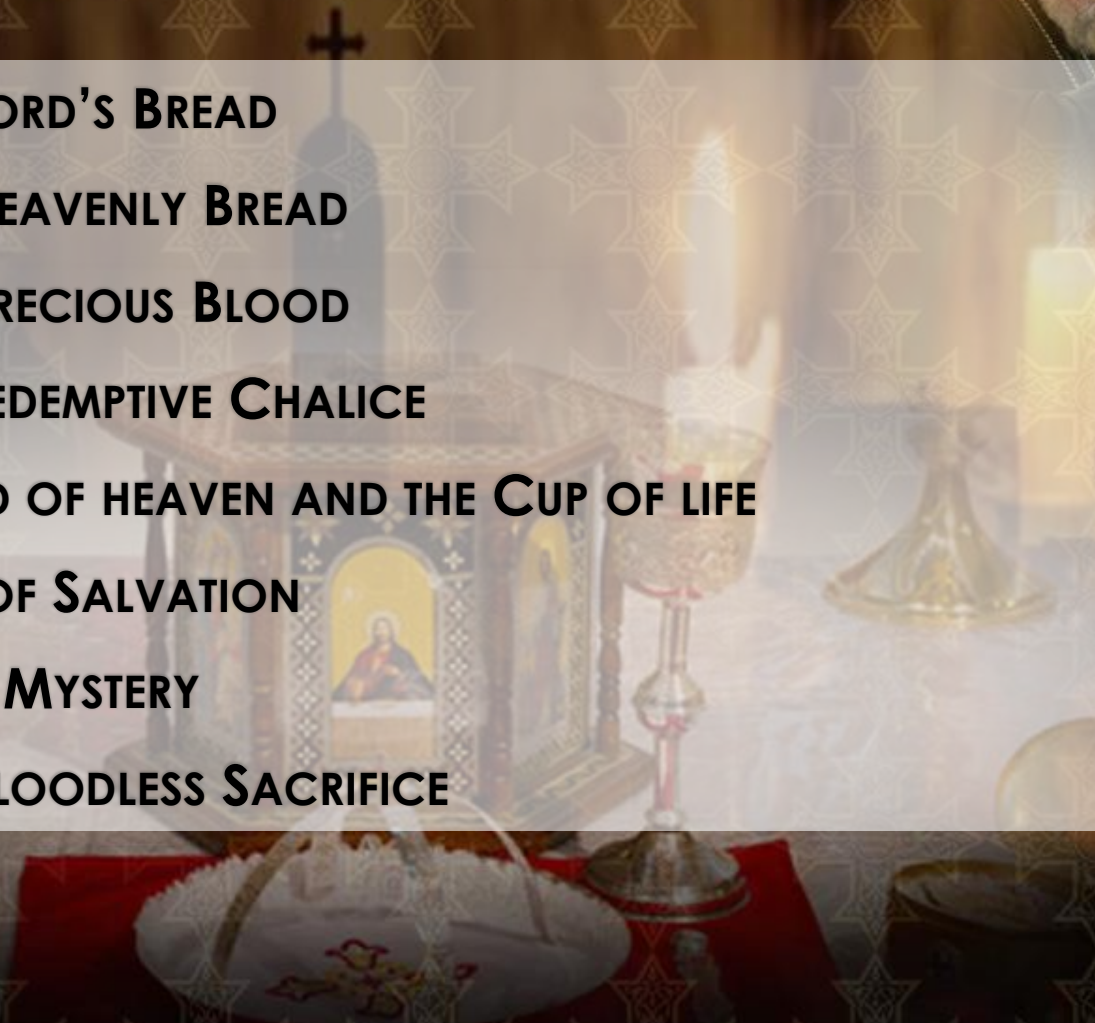
- THE EUCCHARIST HAS ALSO BEEN KNOWN AS THE SACRAMENT OF THANKSGIVING,
- THE LORD'S SUPPER
- THE LORD'S TABLE,
- CHRIST'S TABLE
- THE SACRED TABLE
- HOLY COMMUNION,
- THE HOLY SACRIFICE
- THE DIVINE MYSTERY



EUCCHARIST

NAMES OF THE SACRAMENT

- THE LORD'S BREAD
- THE HEAVENLY BREAD
- THE PRECIOUS BLOOD
- THE REDEMPTIVE CHALICE
- BREAD OF HEAVEN AND THE CUP OF LIFE
- CUP OF SALVATION
- HOLY MYSTERY
- THE BLOODLESS SACRIFICE



EUCCHARIST



THE FOLLOWING TOPICS RELATE TO THE THEME OF THE EUCCHARIST:

- THE INSTITUTION OF THE EUCCHARIST
- THE EXPRESSION AND MANIFESTATION OF BELIEF IN THIS SACRAMENT
- THE CHURCH WRITINGS
- THE NATURE OF THE DIVINE TRANSFORMATION
- THE EUCCHARIST AS A SACRIFICE
- THE NECESSITY OF USING LEAVENED BREAD
- OFFICIATING AT THE EUCCHARIST
- ADMINISTERING THE SACRMENTS



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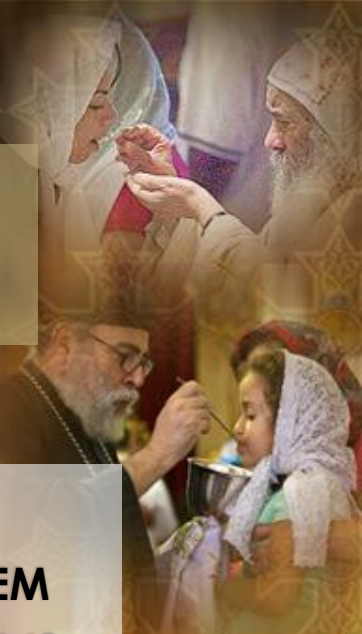


EUCCHARIST



THE SAVIOR'S WORDS BEFORE ESTABLISHING THE SACRAMENT

- **OUR LORD JESUS CHRIST, HAVING SATISFIED THE HUNGER OF THE MULTITUDES, BEGAN TO INITIATE THEM INTO THE MYSTERY OF THE HEAVENLY BREAD, WHICH IS HIS BODY, "I AM THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN; IF ANYONE EATS OF THIS BREAD, HE WILL LIVE FOREVER; AND THE BREAD WHICH I SHALL GIVE FOR THE LIFE OF THE WORLD IS MY FLESH." (JOHN 6:51)**
- **THE JEWS THEREFORE QUARRELED AMONG THEMSELVES, SAYING, HOW CAN THIS MAN GIE US HIS FLESH TO EAT? (6:52)**



EUCCHARIST



THE SAVIOR'S WORDS BEFORE ESTABLISHING THE SACRAMENT

- **THE LORD DIDN'T TELL THE JEWS THAT THEY HAD UNDERSTOOD HIM INCORRECTLY. BUT ONLY WITH GREATER FORCE AND CLARITY HE CONTINUES TO SPEAK WITH THE SAME MEANING: (6:53), THEN JESUS SAID TO THEM, MOST ASSUREDLY I SAY TO YOU, UNLESS YOU EAT THE FLESH OF THE SON OF MAN AND DRINK HIS BLOOD, YOU HAVE NO LIFE IN YOU (6:54)**
- **WHOEVER EATS MY FLESH AND DRINKS MY BLOOD HAS ETERNAL LIFE, AND I WILL RAISE HIM UP AT THE LAST DAY. (6:55) FOR MY FLESH IS FOOD INDEED, AND MY BLOOD IS DRINK INDEED. (6:56) HE WHO EATS MY FLESH AND DRINKS MY BLOOD ABIDES IN ME , AND I IN HIM.**

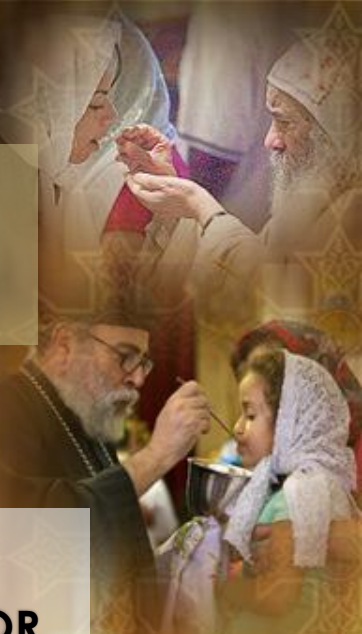


EUCCHARIST



THE SAVIOR'S WORDS BEFORE ESTABLISHING THE SACRAMENT

- **THE DISCIPLES ALSO TOOK THESE WORDS IN THEIR LITERAL AND OBVIOUS SENSE, WITHOUT ALLEGORY OR METAPHOR. "THIS IS A HARD SAYING, WHO CAN LISTEN TO IT?" THEY ASKED. (JOHN 6:60)**
- **THE LORD, SO AS TO CONVINCING THEM OF THE POSSIBILITY OF SUCH MIRACULOUS EATING, INDICATED ANOTHER MIRACLE, MIRACLE OF HIS FUTURE ASCENSION INTO HEAVEN: DOES THIS OFFEND YOU?**



EUCCHARIST



THE SAVIOR'S WORDS BEFORE ESTABLISHING THE SACRAMENT

- **WHAT THEN IF YOU SHOULD SEE THE SON OF MAN ASCEND WHERE HE WAS BEFORE? (6:61-62) FURTHER CHRIST ADDS: IT IS THE SPIRIT WHO GIVES LIFE; THE FLESH PROFITS NOTHING.**
- **THE WORDS I SPEAK TO YOU ARE SPIRIT, AND THEY ARE LIFE. (6:63) BY THIS REMARK, CHRIST DOES NOT ASK THAT HIS WORDS ABOUT THE BREAD OF LIFE BE UNDERSTOOD IN ANY METAPHORICAL MEANING, BUT THERE ARE SOME OF YOU WHO DO NOT BELIEVE, HE ADDED IMMEDIATELY (6:64) BY THESE WORDS THE SAVIOR HIMSELF INDICATES THAT HIS WORDS ARE DIFFICULT FOR FAITH. BUT HE CONFIRMS THAT HE SPEAKS OF HIS ACTUAL BODY.**



EUCCHARIST



THE SAVIOR'S WORDS BEFORE ESTABLISHING THE SACRAMENT

- HIS WORDS CONCERNING HIS BODY AND BLOOD ARE “ SPIRIT AND LIFE.” THEY TESTIFY THAT: HE WHO PARTAKES OF THEM WILL HAVE ETERNAL LIFE. HE WHO PARTAKES OF THEM WILL ENTER THE MOST INTIMATE COMMUNION WITH CHRIST. HIS WORDS SPEAK NOT OF LIFE IN THE FLESH, BUT OF LIFE OF THE SPIRIT. THIS COMMUNION OF HIS BODY AND BLOOD IS NOT IMPORTANT FOR QUENCHING OF PHYSICAL HUNGER, AS WAS THE FEEDING WITH MANNA IN THE DESERT OR THE FEEDING OF THE FIVE THOUSAND BUT IT IS IMPORTANT FOR ETERNAL LIFE.



MANNA

EXODUS 16:1-36

- **MANNA: (MAN HU= “ WHAT IS IT?”)**
 - † **EXODUS 16:31: SWEET, “LIKE WAFERS MADE WITH HONEY”**
 - † **NUMBERS 11:8: LIKE “CAKES BAKED IN OIL”**
 - † **RABBIS: TASTE CHANGES TO MEET PREFERENCES OF INDIVIDUAL**
- **THE MANNA:**
 - † **NOT AVAILABLE ON THE SABBATH**
 - † **PRESERVATION FOR TWO DAYS BEFORE THE SABBATH**
 - † **MANNA CAN BE GATHERED ONLY ONE DAY AT A TIME.**

EUCCHARIST



EUCCHARIST



After crossing over the Red Sea, the people had to eat a new food.

We also, as we entered into a new covenant, the Lord presented us with His Body and Blood

Manna started to come down on the people on a Sunday. (Ex. 16:5)

Sunday became weekly feast of the church.

The manna came down from heaven (Ex. 16:4)

The Lord Christ descended from Heaven.

For those who took the manna without faith, contrary to the commandment, and left part of it until morning, it bred worms and stank

The Eucharist is like manna; a secret of life for the repentant believers, and a secret of perishment for the unbelieving

The people did not know what was that manna (Ex.16:15)

The people could not recognize the true nature of the Lord Christ (1 Cor. 2:8)

The Manna came down over the tents, that refer to our bodies.

The Lord Christ cam to our homes, and into our bodies.

EUCCHARIST



The Manna came down after the murmur of the people.

**The Lord Christ came after animosity prevailed between us and God.
(Romans. 5:0)**

**The Manna was described as “fine as frost on the ground.”
(Ex. 16:14)**

**The Lord’s robe. As He transfigured on the mount, “became white and glistening”
(Luke 9:29)**

The Manna tasted like “wafers made with honey” (Ex. 16:31)

The Lord Christ, “His mouth is most sweet, yes, He is altogether lovely. (Songs 5:16)

The people gathered the manna every morning.

Our Lord Christ is renewable every day. (proverb 8:17)

The manna after it was gathered, was round, and cooked, to be fit for eating.

The Lord Christ came incarnated, crucified, suffered, and died and became bread and a secret of life to those who eat Him.

When the people despised the manna, God struck them with a very great plague. (Number 11:33)

Whoever unworthy eats from the flesh of the Lord; will face judgment. (1 Cor. 11)



EUCCHARIST



THE INSTITUTION OF THE EUCCHARIST

- IN THE SYNOPTIC GOSPELS IT IS SAID: “ AND AS THEY WERE EATING, JESUS TOOK BREAD, BLESSED IT AND BROKE IT, AND GAVE IT TO THE DISCIPLES AND SAID, “TAKE, EAT; THIS IS MY BODY.” THEN HE TOOK THE CUP AND GAVE THANKS, AND GAVE IT TO THEM SAYING “ DRINK FROM IT ALL OF YOU. FOR THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS SHED FOR MANY FOR THERE MISSION OF SINS.” (MATTHEW 26:26-28)



EUCCHARIST



THE INSTITUTION OF THE EUCCHARIST

- THE SAME IS IN THE GOSPEL OF MARK 14. ALSO IN THE GOSPEL OF LUKE 22 IN THE EPISTLES OF ST. PAUL TO THE CORINTHIANS 11.
- THE WORDS OF THE LORD ARE COMPLETELY CLEAR AND DEFINITE, AND DO NOT ALLOW ANY OTHER INTERPRETATION APART FROM THE MOST DIRECT ONE.



ANAMNESIS

- **HAVING GIVEN COMMUNION TO THE DISCIPLES;
THE LORD COMMAND: “THIS DO IN
REMEMBRANCE OF ME”**

(1 COR. 11:25-26)

EUCCHARIST





THE EUCHARIST IN THE APOSTOLIC TIME



EUCHARIST



- **“AND THEY CONTINUED STEADFASTLY IN THE APOSTLES’ DOCTRINE AND FELLOWSHIP, IN THE BREAKING OF BREAD, AND IN PRAYERS.” (ACTS 2:42)**
- **“SO CONTINUING DAILY WITH ONE ACCORD IN THE TEMPLE, AND BREAKING BREAD FROM HOUSE TO HOUSE, THEY ATE THEIR FOOD WITH GLADNESS AND SIMPLICITY OF HEART.” (ACTS 2:46)**
- **“THE CUP OF BLESSING WHICH WE BLESS, IS IT NOT THE COMMUNION OF THE BLOOD OF CHRIST? THE BREAD WHICH WE BREAK, IS IT NOT THE COMMUNION OF THE BODY OF CHRIST?**
- **FOR WE ALL PARTAKE OF THAT ONE BREAD.” (1 COR. 10:16-17)**



**REVERENCE AND
PREPARATORY**



FOR THE PRIEST

EUCCHARIST



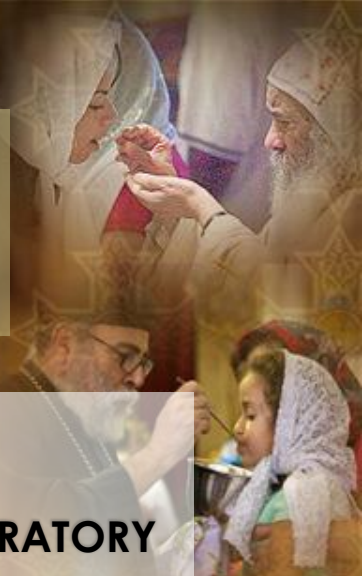


REVERENCE AND PREPARATORY

FOR THE ALL PEOPLE,

THE APOSTLE INSTRUCTS US WITH WHAT REVERENCE, PREPARATORY AND SELF-TESTING A CHRISTIAN MUST APPROACH THE EUCHARIST: “FOR IT IS OFTEN AS YOU EAT THIS BREAD AND DRINK THIS CUP, YOU PROCLAIM THE LORD’S DEATH TILL HE COMES. THEREFORE, WHOEVER EATS THIS BREAD OR DRINKS THIS CUP OF THE LORD IN AN UNWORTHY MANNER WILL BE GUILTY OF THE BODY AND BLOOD OF THE LORD. BUT LET A MAN EXAMINE HIMSELF, AND SO LET HIM EAT OF THE BREAD AND DRINK OF THE CUP. FOR HE WHO EATS AND DRINKS IN AN UNWORTHY MANNER, EATS AND DRINKS JUDGMENT TO HIMSELF, NOT DISCERNING THE LORD’S BODY. FOR THIS REASON MANY ARE WEAK AND SICK AMONG YOU, AND MANY SLEEP. (1COR. 11:30)

EUCHARIST



EUCCHARIST



THE WRITINGS OF THE EARLY CHURCH FATHERS

- THE REALISTIC INTERPRETATION OF THE EUCHARISTIC BREAD AND WINE AS BECOMING THE LORD'S BODY AND BLOOD WAS STRONGLY MAINTAINED IN THE WRITING OF THE EARLY FATHERS, FROM WHICH WE CITE A FEW EXCERPTS.
- "ON THE LORD'S OWN DAY GATHER TOGETHER AND BREAK BREAD AND GIVE THANKS, HAVING FIRST CONFESSED YOUR SINS SO THAT YOUR SACRIFICE MAY BE PURE." (DIDACHE 14:1)



EUCCHARIST



ST. IGNATIUS OF ANTIOCH (C. 35-C.107)

- **ST. IGNATIUS, BISHOP OF ANTIOCH (C. 35-C.107) WRITES: “I HAVE NO TASK FOR CORRUPTIBLE FOOD NOR FOR THE PLEASURE OF THIS LIFE. I DESIRE THE BREAD OF GOD, WHICH IS THE FLESH OF JESUS CHRIST, WHO WAS OF THE SEED OF DAVID; AND FOR DRINK I DESIRE HIS BLOOD, WHICH IS LOVE INCORRUPTIBLE.” (LETTER TO THE ROMANS 7.3)**




EUCCHARIST



ST. IRENAEUS OF LYON (C.130-C.200)

- **“ BUT WHAT CONSISTENCY IS THERE IN THOSE WHO HOLD THAT THE BREAD OVER WHICH THANKS HAVE BEEN GIVEN IS THE BODY OF THEIR LORD, AND THE CUP HIS BLOOD, IF THEY DO NOT ACKNOWLEDGE THAT HE IS THE SON OF THE CREATOR OF THE WORLD...” (ADVERSUS OMNES HAERESIS 4.18.4)**






ST CYRIL OF JERUSALEM (C.35-386)

- “LET US THEN, WITH FULL CONFIDENCE, PARTAKE OF THE BODY AND BLOOD OF CHRIST. FOR IN THE FIGURE OF BREAD HIS BODY IS GIVEN TO YOU, SO THAT BY PARTAKING OF THE BODY AND BLOOD WITH HIM. FOR THUS, DO WE BECOME CHRIST BEARERS, HIS BODY AND BLOOD BEING DISTRIBUTED THROUGH OUR MEMBERS. AND THUS IT IS THAT WE BECAME, ACCORDING TO THE BLESSED PETER, SHARERS OF THE DIVINE NATURE.” (MYSYTAGOGIA 4.3)
- “DO NOT, THEREFORE, REGARD THE BREAD AND THE WINE AS SIMPLY THAT; FOR THEY ARE ACCORDING TO THE MASTER’S DECLARATION, THE BODY AND BLOOD OF CHRIST

EUCCHARIST





ST CYRIL OF JERUSALEM (C.35-386)

- **EVEN THOUGH THE SENSES SUGGEST TO YOU THE OTHER, LET FAITH MAKE YOU FIRM. DO NOT JUDGE IN THIS MATTER BY TASTE, BUT BE FULLY ASSURED BY THE FAITH, NOT DOUBTING THAT YOU HAVE BEEN DEEMED WORTHY OF THE BODY AND BLOOD OF CHRIST.” (MYSTAGOGIA 4.6)**

EUCCHARIST

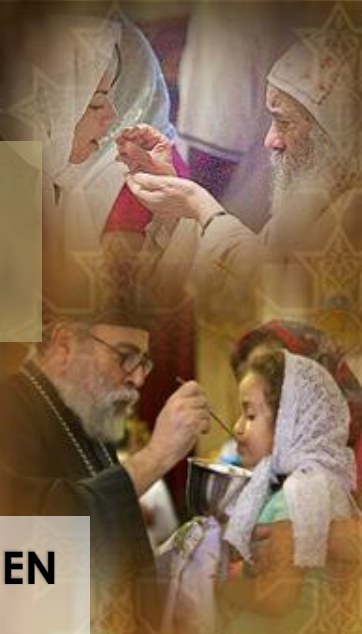




ST. JOHN CHRYSOSTOM (C.347-407)

- ACCORDING TO ST. JOHN CHRYSOSTOM, “WHEN THE WORDS SAY, “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. ...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!” (MATT. 82.4)

EUCCHARIST





ST. JOHN CHRYSOSTOM (C.347-407)

- **“TAKE CARE, THEN, LEST YOU TOO BECOME GUILTY OF THE BODY AND BLOOD OF CHRIST. THEY SLAUGHTER HIS MOST HOLY BODY; BUT YOU, AFTER SUCH GREAT BENEFITS, RECEIVE HIM INTO A FILTHY SOUL. FOR IT WAS NOT ENOUGH FOR HIM TO BE MADE MAN,, TO BE STRUCK AND TO BE SLAUGHTERED, BUT HE EVEN MINGLES HIMSELF WITH US; AND THIS NOT BY FAITH ONLY, BUT EVEN IN EVERY DEED HE MAKES US HIS BODY. HOW VERY PURE, THEN, OUGHT HE NOT BE, WHO ENJOYS THE BENEFIT OF THIS SACRIFICE?”`**

EUCCHARIST



EUCCHARIST



ST. AMBROSE OF MILAN (C. 339-397)

- **ST. AMBROSE, BISHOP OF MILAN (C. 339-397) WRITES: "BEFORE IT IS CONSECRATED IT IS BREAD; BUT WHERE THE WORDS OF CHRIST COME IN, IT IS THE BODY OF CHRIST.**
- **FINALLY, HEAR HIM SAYING: "ALL OF YOU TAKE AND EAT OF THIS, FOR THIS IS MY BODY.' AND BEFORE THE WORDS OF CHRIST THE CHALICE IS FULL OF WINE AND WATER; BUT WHERE THE WORDS OF CHRIST HAVE BEEN OPERATIVE IT IS MADE THE BLOOD OF CHRIST, WHICH REDEEMS THE PEOPLE."**



EUCCHARIST



- **SIMILAR TEACHING ABOUT THE EUCHARISTIC SACRIFICE IS TO BE FOUND IN THE WRITINGS OF:**
 - **ST CLEMENT OF ALEXANDRIA,**
 - **TERTULLIAN,**
 - **DIONYSIUS THE GREAT OF ALEXANDRIA**
 - **BASIL THE GREAT,**
 - **ST EPIPHANIUS, BISHOP OF SALAMIS**
 - **ST CYRIL OF ALEXANDRIA AND MANY OTHERS.**



EUCCHARIST



THE NATURE OF THE DIVINE TRANSFORMATION

- **UNLIKE OTHER CHURCHES, THE APOSTOLIC CHURCHES HOLD THE UNSHAKABLE BELIEF THAT THE ELEMENTS ARE COMPLETELY TRANSFORMED INTO THE VERY FLESH AND BLOOD OF JESUS CHRIST —A BELIEF BASED ON THE PLEDGE GIVEN BY CHRIST IN WHICH HE CALLED BREAD HIS BODY AND WINE HIS BLOOD.**
- **SAINT PAUL CLARIFIES THIS TRANSFORMATION IN 1 CORINTHIANS 11:23-25. CONFIRMATION OF THIS BELIEF RECURS IN KEY PASSAGES IN THE LITURGY AS MENTIONED EARLIER, AND ALSO IN THE PRAYER FOR THE DESCENT OF THE HOLY SPIRIT.**



EUCCHARIST



EPICLESIS

- "WE PRAY THEE, O LORD OUR GOD, WE THY SINFUL AND UNWORTHY SERVANTS. WE WORSHIP THEE BY THE PLEASURE OF THY GOODNESS, THAT THY HOLY SPIRIT MAY DESCEND UPON US AND UPON THESE OFFERINGS PLACED HERE,
- TO PURIFY THEM, CHANGE THEM AND MANIFEST THEM HOLY UNTO THY SAINTS. AND THIS BREAD, HE MAKES INTO HIS HOLY BODY. AND THIS CUP THE PRECIOUS BLOOD OF HIS NEW COVENANT."



EPICLESIS

- **HENCEFORTH, THE BREAD AND WINE HAVING ALREADY UNDERGONE THIS DIVINE AND MYSTERIOUS TRANSFORMATION, AND BECOME THE LORD'S BODY AND BLOOD, THEY WILL NO MORE RECEIVE THE SIGN OF THE CROSS FROM THE PRIEST, BUT BECOME THEMSELVES THE SOURCE OF CONSIGNATION.**
- **AFTER THIS MOMENT, ALTHOUGH OUR EYES SEE BREAD AND WINE ON THE HOLY TABLE, IN THEIR VERY ESSENCE, INVISIBLY FOR SENSUAL EYES, THIS IS THE TRUE BODY AND THE TRUE BLOOD OF THE LORD JESUS, ONLY UNDER THE "FORM" OF BREAD AND WINE.**

EUCHARIST



EPICLESIS

- **THUS THE SANCTIFIED GIFTS:**
- **ARE NOT ONLY SIGNS OR SYMBOLS, REMINDING THE FAITHFUL OF THE REDEMPTION, AS THE REFORMER ZWINGLI TAUGHT.**
- **IT IS NOT ONLY BY HIS “ACTIVITY AND POWER” THAT JESUS CHRIST IS PRESENT IN THEM, AS CALVIN TAUGHT.**
- **HE IS NOT PRESENT IN THE MEANING ONLY OF “PENETRATION” AS THE LUTHERANS TEACH WHO RECOGNIZE THE CO-PRESENCE OF CHRIST “WITH THE BREAD, UNDER THE FORM OF THE BREAD, IN THE BREAD**
- **BUT THE SANCTIFIED GIFTS IN THE MYSTERY ARE “CHANGED” INTO THE TRUE BODY AND THE TRUE BLOOD OF CHRIST AS THE SAVIOR SAID: FOR MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED (JOHN 6:55).**

EUCCHARIST



EUCCHARIST



TRANSUBSTANTIATION

- **TRANSUBSTANTIATION: THIS TERM COMES FROM THE MEDIEVAL LATIN SCHOLASTICISM: FOLLOWING THE ARISTOTELIAN PHILOSOPHICAL CATEGORIES. UNDERLYING REALITY OF THE HOLY GIFTS WITHOUT CHANGING THE “ACCIDENTS” OR APPEARANCE OF BREAD AND WINE.**
- **ORTHODOX THEOLOGY, HOWEVER, DOES NOT TRY TO “DEFINE” THIS MYSTERY IN TERMS OF PHILOSOPHICAL CATEGORIES, AND THUS PREFERS THE SIMPLE WORD “CHANGE”**
- **THIS BELIEF IS AFFIRMED BY THE FATHERS IN STRAIGHTFORWARD AND UNAMBIGUOUS (UNMISTAKABLE) TERMS.**
- **SAINT GREGORY OF NYSSA SAYS, “RIGHTLY THEN, DO WE BELIEVE THAT NOW ALSO THE BREAD WHICH IS CONSECRATED BY THE WORD OF GOD IS CHANGED INTO THE BODY OF GOD THE WORD.**



EUCCHARIST



TRANSUBSTANTIATION

- " IN THE WORDS OF JOHN OF DAMASCUS: "THE BREAD ITSELF AND THE WINE ARE MADE OVER INTO THE BODY AND BLOOD OF GOD. IF YOU INQUIRE INTO THE WAY IN WHICH THIS HAPPENS, LET IT SUFFICE FOR YOU TO HEAR THAT IT IS THROUGH THE HOLY SPIRIT. . . .
- MORE THAN THIS WE DO NOT KNOW, EXCEPT THAT THE WORD OF GOD IS TRUE AND EFFECTIVE AND ALL POWERFUL; BUT THE MANNER [OF THE EUCHARISTIC TRANSFORMATION] IS INSCRUTABLE."



EUCCHARIST



THE EUCCHARIST AS A SACRIFICE

- **THE CHURCH BELIEVES THAT THE EUCCHARIST IS A GENUINE BLOODLESS SACRIFICE OFFERED TO GOD. THIS IS EVIDENT FROM THE WORDS OF CHRIST WHEN HE INSTITUTED THE SACRAMENT (JN. 6:51; LK. 22:19, 20).**
- **HENCE THE TEACHING OF THE APOSTLE PAUL (1 COR. 10:8-21) WHERE HE CONTRASTS THE LORD'S TABLE WITH THAT OF THE GENTILES, AMONG WHOM UNCLEAN SACRIFICES WERE OFFERED. THE EPISTLE TO THE HEBREWS SAYS, "WE HAVE FROM WHICH THOSE WHO SERVE THE REST HAVE NO RIGHT TO EAT" (HEB. 13:10), THUS TESTIFYING TO THE HEAVENLY SACRIFICE OF JESUS CHRIST AS OPPOSED TO THE PAGAN SACRIFICE.**



EUCCHARIST



THE EUCCHARIST AS A SACRIFICE

- **THE EUCCHARIST IS THE SACRIFICE PROPHESED THROUGH MALACHI, "I HAVE NO PLEASURE IN YOU, SAYS THE LORD OF HOSTS, AND I WILL NOT ACCEPT AN OFFERING FROM YOUR HAND. FOR FROM THE RISING OF THE SUN TO ITS SETTING MY NAME IS GREAT AMONG THE NATIONS, AND IN EVERY PLACE INCENSE IS OFFERED TO MY NAME, AND A PURE OFFERING; FOR MY NAME IS GREAT AMONG THE NATIONS, SAYS THE LORD OF HOSTS" (MAL. 1:10, 11).**



EUCCHARIST



THE EUCCHARIST AS A SACRIFICE

- THIS PROPHETIC TEXT CARRIES A CLEAR IMPLICATION OF THE PERFECTION OF MOSAIC SACRIFICE IN THE FULLNESS OF TIME. THIS ONE SACRIFICE CANNOT BE THAT OF THE GENTILES, AS THEY WERE UNCLEAN. NOR CAN IT BE THAT OF WHICH THE PSALMIST SPEAKS
- "THEN WILT THOU DELIGHT IN RIGHT SACRIFICES, IN BURNT OFFERINGS AND WHOLE BURNT OFFERINGS" (Ps. 51:19), AS THIS IS A SACRIFICE OFFERED BY ALL RIGHTEOUS PEOPLE EVERYWHERE. CHRISTIANS HAVE TRADITIONALLY INTERPRETED THIS PROPHECY AS REFERRING TO THE SACRAMENT OF THE EUCCHARIST OFFERED TO GOD EVERYWHERE.



EUCCHARIST



THE EUCCHARIST AS A SACRIFICE IN THE LITURGICAL PRAYERS

- ACCORDINGLY, THE LITURGY CONTAINS VARIOUS REFERENCES TO THESE OFFERINGS:
- 1. IN THE INTERCESSION PRAYERS OF SAINT BASIL'S LITURGY THE PRIEST SAYS, "REMEMBER, O LORD, THOSE WHO OFFERED UNTO THEE THESE OBLATIONS, THOSE FOR WHOM THEY WERE OFFERED, AND THOSE BY WHOM THEY WERE OFFERED. GIVE THEM ALL THE HEAVENLY RECOMPENSE." THE DEACON RESPONDS BY SAYING, "PRAY FOR THESE HOLY AND HONORED OBLATIONS, FOR OUR SACRIFICES, AND FOR THOSE WHO OFFERED THEM."



EUCCHARIST



THE EUCCHARIST AS A SACRIFICE IN THE LITURGICAL PRAYERS

- **2. IN THE PRAYER OF THE VEIL, THE PRIEST SAYS, "WE PRAY THEE, OUR LORD, DO NOT REJECT US AS WE LAY OUR HANDS ON THIS AWESOME AND BLOODLESS SACRIFICE."**
- **3. TOWARD THE END OF THE CONSECRATION THE PRIEST SAYS, "AS WE COMMEMORATE HIS HOLY PASSION, HIS RESURRECTION FROM THE DEAD, HIS ASCENSION INTO HEAVEN, HIS SITTING AT THY RIGHT HAND O FATHER . . . WE OFFER THEE THY OBLATIONS FROM WHAT IS THINE. . . ."**



EUCCHARIST



THE EUCCHARIST AS A SACRIFICE IN THE LITURGICAL PRAYERS

- **4. IN THE FRACTION PRAYERS FOR THE FEASTS OF THE VIRGIN MARY AND THE ANGELS, THE PRIEST SAYS, "TODAY ON THIS TABLE IS PRESENT WITH US EMMANUEL OUR LORD, THE LAMB OF GOD WHO CARRIES THE SINS OF THE WHOLE WORLD. . . HOLY AND FULL OF GLORY IN THIS SACRIFICE WHICH HAS BEEN SLAIN FOR THE LIFE OF THE WHOLE WORLD. AMEN, ALLELUIA..."**



EUCCHARIST



THE EUCCHARIST AS A SACRIFICE IN THE LITURGICAL PRAYERS

- **5. ON HOLY THURSDAY, THE FRACTION PRAYER FOR ISAAC, SON OF ABRAHAM, INCLUDES THIS SECTION: "O GOD WHO ACCEPTED THE OFFERING OF OUR FATHER ABRAHAM, DO ACCEPT FROM US THIS SACRIFICE, AND BLESS THESE OBLATIONS."**
- **6. IN THE BRIEF FRACTION THE PRIEST PRAYS, "O GOD WHO HAS GIVEN US, WE SINNERS, THE BREAD OF SALVATION, A LIVE AND HEAVENLY SACRIFICE, THE HOLY AND HONORED BODY AND BLOOD OF THY CHRIST."**



EUCCHARIST



THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE

- **THE EUCHARISTIC SACRIFICE IS NOT A REPETITION OF THE SAVIOR'S SACRIFICE ON THE CROSS, BUT IT IS AN OFFERING OF THE SACRIFICED BODY AND BLOOD ONCE OFFERED BY THE REDEEMER ON THE CROSS, BY HIM WHO "IS EVER EATEN, THOUGH NEVER CONSUMED."**



EUCCHARIST



THE CROSS'S SACRIFICE & THE EUCCHARISTIC SACRIFICE

- THE SACRIFICE ON GOLGOTHA AND THE SACRIFICE OF THE EUCCHARIST ARE INSEPARABLE, COMPRISING A SINGLE SACRIFICE; BUT AT THE SAME TIME THEY ARE TO BE DISTINGUISHED ONE FROM THE OTHER. THE SACRIFICE OFFERED IN THE EUCCHARIST IS CALLED “BLOODLESS” AND “PASSIONLESS” SINCE PERFORMED AFTER THE RESURRECTION OF THE SAVIOR, WHO BEING RAISED FROM THE DEAD DIES NO MORE. DEATH NO LONGER HAS DOMINION OVER HIM. (ROM. 6:9). IT IS OFFERED WITHOUT SUFFERING, WITHOUT THE SHEDDING OF BLOOD, WITHOUT DEATH,
- ALTHOUGH IT IS PERFORMED IN REMEMBRANCE OF THE SUFFERING AND DEATH OF THE DIVINE LAMB.



EUCCHARIST



THE CROSS'S SACRIFICE & THE EUCCHARISTIC SACRIFICE

- THE SACRIFICIAL NATURE OF THE EUCCHARIST HAS BEEN STRONGLY STRESSED IN THE WRITINGS OF THE EARLY FATHERS.
- ST JUSTIN MARTYR (C. 100-C. 165) SAYS: "ACCORDINGLY GOD, ANTICIPATING ALL THE SACRIFICES WHICH WE OFFER THROUGH HIS NAME, AND WHICH JESUS THE CHRIST ENJOINED US TO OFFER; I.E., IN THE EUCCHARIST OF THE BREAD AND THE CUP, AND WHICH ARE PRESENTED BY CHRISTIANS IN ALL PLACES THROUGHOUT THE WORLD, BEARS WITNESS THAT THEY ARE WELL PLEASING TO HIM" (DIALOGUE WITH TRYPHO 117).





THE CROSS'S SACRIFICE & THE EUCCHARISTIC SACRIFICE

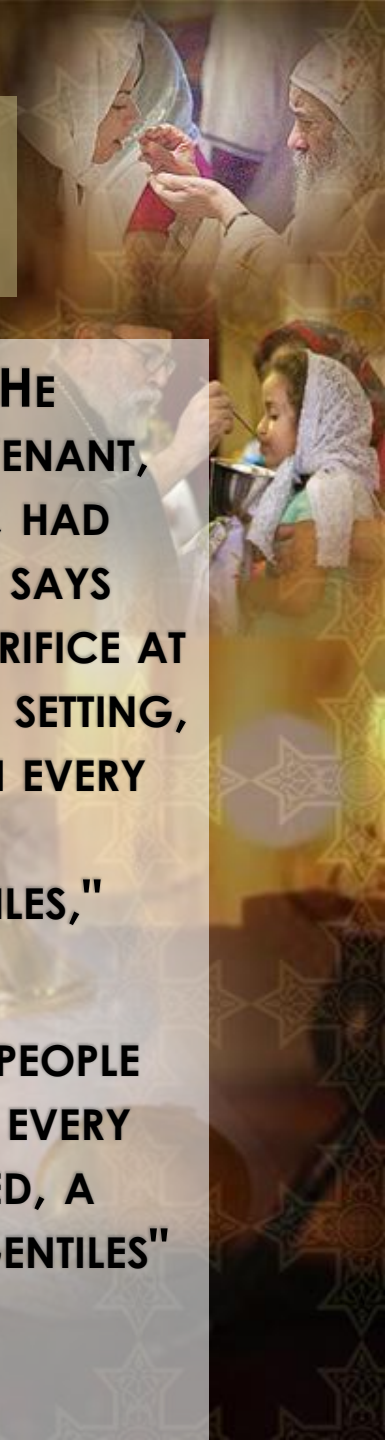
- ACCORDING TO SAINT IRENAEUS (C. 130-C. 200): "HE [CHRIST] TAUGHT THE NEW SACRIFICE OF THE NEW COVENANT, OF WHICH MALACHIAS, ONE OF THE TWELVE PROPHETS, HAD SIGNIFIED BEFOREHAND," "YOU DO NOT DO MY WILL," SAYS THE LORD ALMIGHTY, "AND I WILL NOT ACCEPT A SACRIFICE AT YOUR HANDS. FOR FROM THE RISING OF THE SUN TO ITS SETTING, MY NAME IS GLORIFIED AMONG THE GENTILES, AND IN EVERY PLACE INCENSE IS OFFERED TO MY NAME, AND A PURE SACRIFICE; FOR GREAT IS MY NAME AMONG THE GENTILES," SAYS THE LORD ALMIGHTY' [MAL. 1:10-11].





THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE

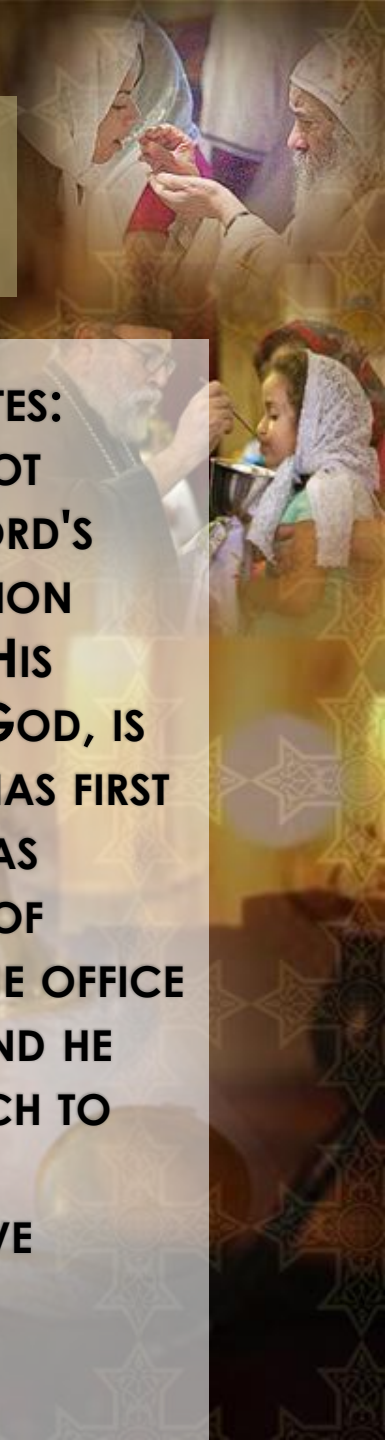
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- BY THESE WORDS HE MAKES IT PLAIN THAT THE FORMER PEOPLE WILL CEASE TO MAKE OFFERINGS TO GOD; BUT THAT IN EVERY PLACE SACRIFICE WILL BE OFFERED TO HIM, AND INDEED, A PURE ONE; FOR HIS NAME IS GLORIFIED AMONG THE GENTILES" (ADVERSUS OMNES HAERESIS 4.17.5).





THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE

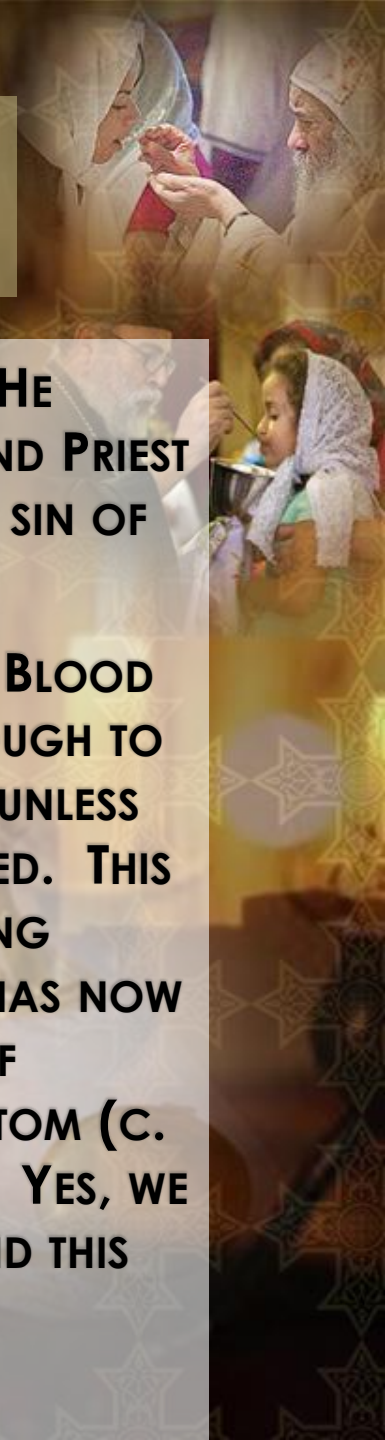
- **SAINT CYPRIAN, BISHOP OF CARTHAGE (D. 258), WRITES: "WHENCE IT APPEARS THAT THE BLOOD OF CHRIST IS NOT OFFERED IF THERE BE NO WINE IN THE CUP, NOR THE LORD'S SACRIFICE CELEBRATED WITH A LEGITIMATE CONSECRATION UNLESS OUR OBLATIONS AND SACRIFICE RESPOND TO HIS PASSION. . . . FOR IF JESUS CHRIST, OUR LORD AND GOD, IS HIMSELF THE CHIEF PRIEST OF GOD THE FATHER, AND HAS FIRST OFFERED HIMSELF A SACRIFICE TO THE FATHER, AND HAS COMMANDED THIS TO BE DONE IN COMMEMORATION OF HIMSELF, CERTAINLY THAT PRIEST TRULY DISCHARGES THE OFFICE OF CHRIST, WHO IMITATES THAT WHICH CHRIST DID; AND HE THEN OFFERS A TRUE AND FULL SACRIFICE IN THE CHURCH TO GOD THE FATHER, WHEN HE PROCEEDS TO OFFER IT ACCORDING TO WHAT HE SEES CHRIST HIMSELF TO HAVE OFFERED" (EPISTLE 112.9.14).**





THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE

- **SAINT GREGORY OF NYSSA (C. 330-C. 395) SAYS: "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" (SERMON ON THE RESURRECTION OF CHRIST). AND ACCORDING TO SAINT JOHN CHRYSOSTOM (C. 347-407): "WHAT THEN? DO WE NOT OFFER DAILY? YES, WE OFFER, BUT MAKING REMEMBRANCE OF HIS DEATH; AND THIS REMEMBRANCE IS ONE AND NOT MANY.**





THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE



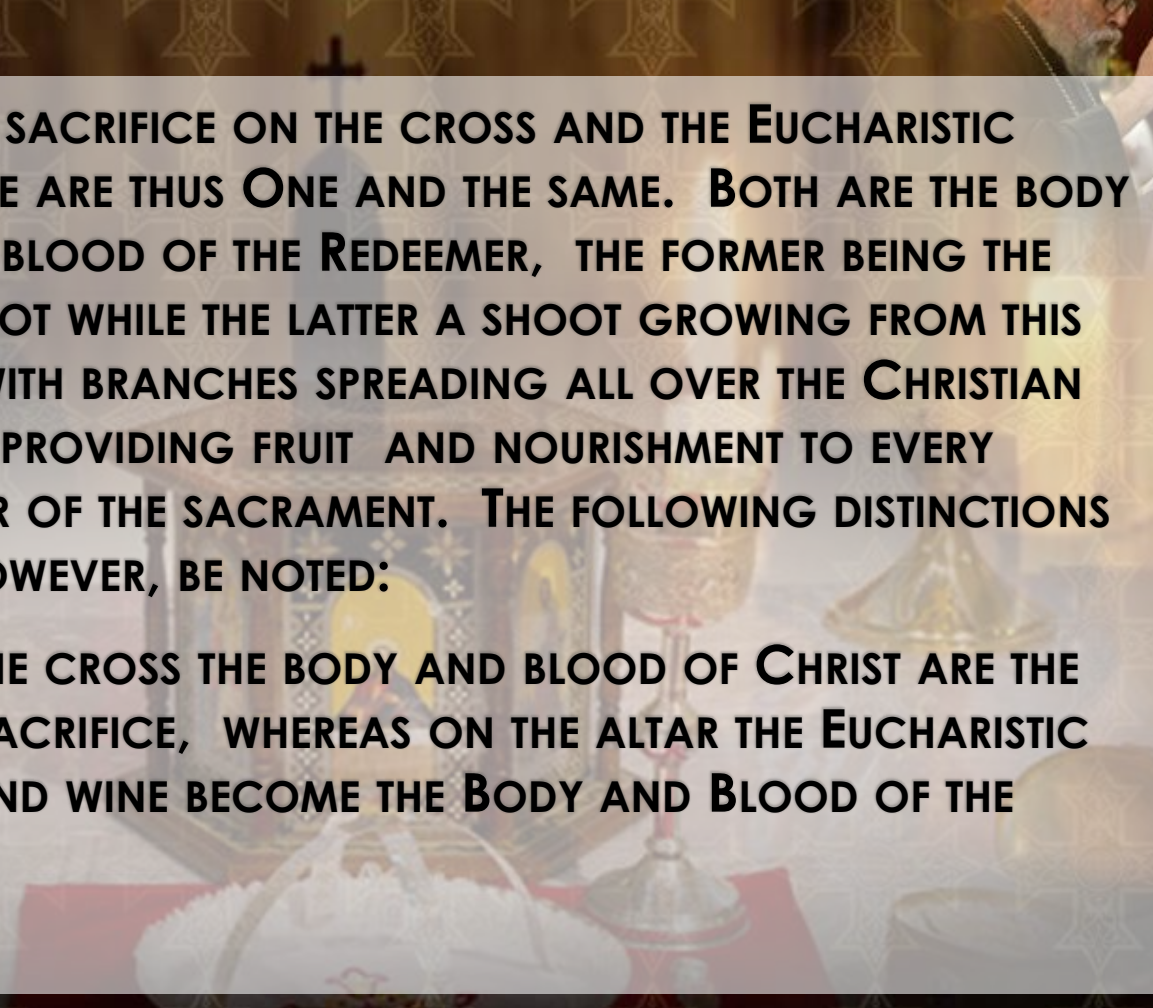
- **HOW IS IT ONE AND NOT MANY?**
- **BECAUSE THIS SACRIFICE IS OFFERED ONCE, LIKE THAT IN THE HOLY OF HOLIES. THIS SACRIFICE IS A TYPE OF THAT, AND THIS REMEMBRANCE A TYPE OF THAT. WE OFFER ALWAYS THE SAME, NOT ONE SHEEP NOW AND ANOTHER TOMORROW, BUT THE SAME THING ALWAYS. THUS THERE IS ONE SACRIFICE. BY THIS REASONING, SINCE THE SACRIFICE IS OFFERED EVERYWHERE, ARE THERE, THEN, A MULTIPLICITY OF CHRIST? BY NO MEANS! CHRIST IS ONE EVERYWHERE. HE IS COMPLETE HERE, COMPLETE THERE, ONE BODY. AND JUST AS HE IS ONE BODY AND NOT MANY THOUGH OFFERED EVERYWHERE, SO TOO IS THERE ONE SACRIFICE" (HOMILIES ON THE EPISTLE TO THE HEBREWS 17.3).**

EUCHARIST



THE CROSS'S SACRIFICE & THE EUCCHARISTIC SACRIFICE

- **CHRIST'S SACRIFICE ON THE CROSS AND THE EUCCHARISTIC SACRIFICE ARE THUS ONE AND THE SAME. BOTH ARE THE BODY AND THE BLOOD OF THE REDEEMER, THE FORMER BEING THE MAIN ROOT WHILE THE LATTER A SHOOT GROWING FROM THIS ROOT, WITH BRANCHES SPREADING ALL OVER THE CHRISTIAN CHURCH PROVIDING FRUIT AND NOURISHMENT TO EVERY PARTAKER OF THE SACRAMENT. THE FOLLOWING DISTINCTIONS MUST, HOWEVER, BE NOTED:**
 - **1. ON THE CROSS THE BODY AND BLOOD OF CHRIST ARE THE VISIBLE SACRIFICE, WHEREAS ON THE ALTAR THE EUCCHARISTIC BREAD AND WINE BECOME THE BODY AND BLOOD OF THE SAVIOR.**





THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE

- **2. ON THE CROSS, CHRIST, IN HIS CAPACITY AS THE HIGH PRIEST, OFFERED THE SACRIFICE OF PROPITIATION; ON THE ALTAR IT IS OFFERED BY THE PRIEST.**
- **3. THE SACRIFICE OF THE CROSS WAS REAL, AS THE LAMB WAS PHYSICALLY SLAIN. NOW, "WE KNOW THAT CHRIST BEING RAISED FROM THE DEAD WILL NEVER DIE AGAIN" (ROM. 6:9); A BLOODLESS SACRIFICE IS OFFERED THROUGH THE EUCHARISTIC SACRAMENT.**
- **4. THE ENTIRE HUMAN RACE WAS REDEEMED ON THE CROSS, WHILE THE EUCHARIST IS CELEBRATED TO ASK GOD'S FORGIVENESS FOR SINS COMMITTED BY THOSE ON WHOSE BEHALF THE SACRIFICE (OBLATIONS) IS BEING OFFERED, BOTH THE LIVING AND THE DEAD.**

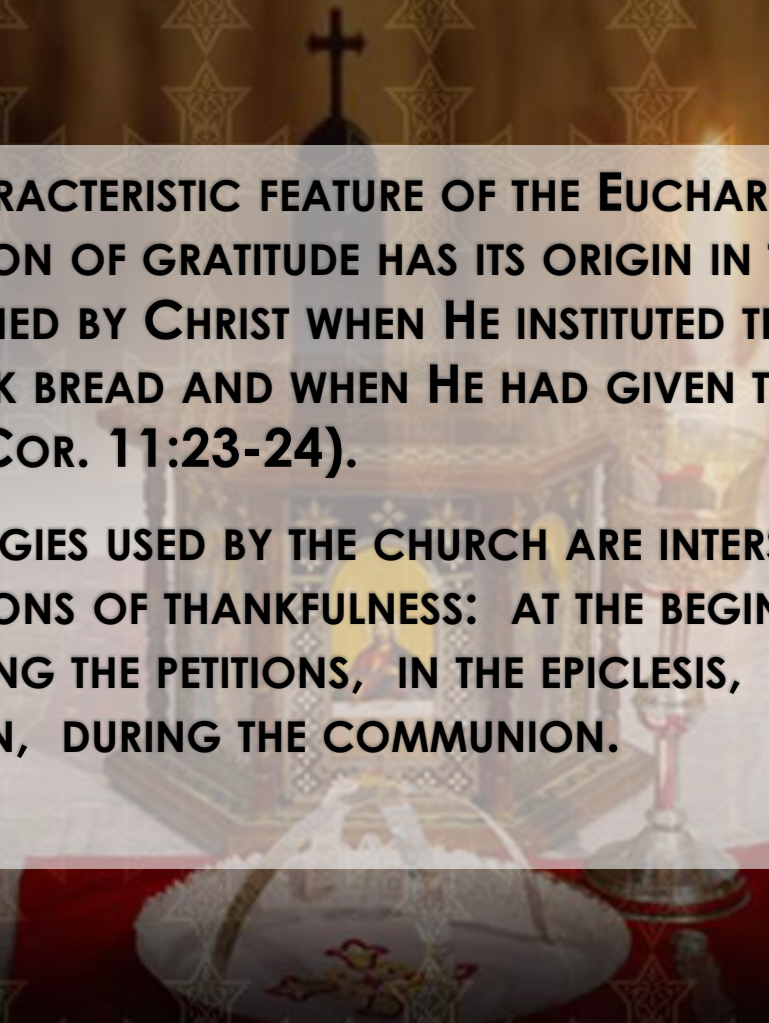


EUCCHARIST



THE CROSS'S SACRIFICE & THE EUCCHARISTIC SACRIFICE

- **THE CHARACTERISTIC FEATURE OF THE EUCCHARIST AS AN EXPRESSION OF GRATITUDE HAS ITS ORIGIN IN THE PRECEDENT ESTABLISHED BY CHRIST WHEN HE INSTITUTED THE SACRAMENT: "HE TOOK BREAD AND WHEN HE HAD GIVEN THANKS . . ." (Lk. 22:19; Cor. 11:23-24).**
- **THE LITURGIES USED BY THE CHURCH ARE INTERSPERSED WITH EXPRESSIONS OF THANKFULNESS: AT THE BEGINNING, FOLLOWING THE PETITIONS, IN THE EPICLESIS, BEFORE THE FRACTION, DURING THE COMMUNION.**





THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE



EUCHARIST

- **THE EUCHARIST IS ALSO A SACRIFICE ON BEHALF OF AND THE DEAD. ACCORDING TO ST. JOHN CHYRSOSTOM, "FOR NOT UNMEANINGLY HAVE THESE THINGS BEEN DEVISED, NOR DO WE IN VAIN MAKE MENTION OF THE DEPARTED IN THE COURSE OF THE DIVINE MYSTERIES, AND APPROACH GOD IN THEIR BEHALF, BESEECHING THE LAMB WHO IS BEFORE US, WHO TAKETH AWAY THE SIN OF THE WORLD; NOT IN VAIN DO TH HE THAT STANDETH BY THE ALTAR CRY OUT WHEN THE TREMENDOUS MYSTERIES ARE CELEBRATED, "FOR ALL THAT HAVE FALLEN ASLEEP IN CHRIST, AND FOR THOSE WHO PERFORM COMMEMORATIONS IN THEIR BEHALF.' FOR IF THERE WERE NO COMMEMORATIONS FOR THEM, THESE THINGS WOULD NOT HAVE BEEN SPOKEN. . . .**



THE CROSS'S SACRIFICE & THE EUCHARISTIC SACRIFICE

- LET US NOT THEN BE WEARY IN GIVING AID TO THE DEPARTED, BOTH BY OFFERING ON THEIR BEHALF AND OBTAINING PRAYERS FOR THEM: FOR THE COMMON EXPIATION OF THE WORLD IS EVEN BEFORE US . . ."
(HOMILIES ON FIRST CORINTHIANS 41.8).
- THE COPTIC LITURGY OF SAINT BASIL INCLUDES THIS SECTION FOLLOWING THE COMMEMORATION OF THE SAINTS, WHICH IS A PRAYER FOR BOTH AND : "THOSE, O LORD, WHOSE SOULS THOU HAST TAKEN, REPOSE IN THE PARADISE OF GRACE, IN THE LAND OF ETERNAL LIFE, IN THE HEAVENLY JERUSALEM. AND WE, WHO ARE PILGRIMS IN THIS PLACE, KEEP US IN THY FAITH, AND GRANT US THY PEACE UNTO THE END."



EUCCHARIST



LEAVENED, (NOT UNLEAVENED BREAD) FOR THE EUCCHARIST

- THE TRADITION FOLLOWED BY THE COPTIC AND OTHER ORTHODOX EASTERN CHURCHES, AND BY ALL EASTERN AND WESTERN CHURCHES IN THE DAYS OF THE APOSTLES, IS THAT LEAVENED BREAD SHOULD BE USED IN THE EUCCHARIST. THIS IS EVIDENT FROM THE FACT THAT CHRIST INSTITUTED THIS SACRAMENT ON A THURSDAY.

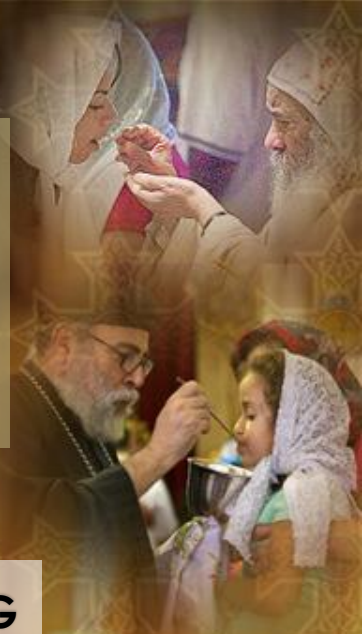


EUCCHARIST



LEAVENED, (NOT UNLEAVENED BREAD) FOR THE EUCCHARIST

- **THE PASSEOVER: THUS BREAD AND WINE, FOLLOWING THE TEACHING OF CHRIST AND HE SET ON THE EVE OF HIS PASSION, ARE THE ELEMENTS OF THE EUCCHARIST: LEAVENED WHEAT BREAD AND WINE. IN ALL PASSAGES OF THE HOLY SCRIPTURE WHERE THE BREAD OF THE EUCCHARIST IS MENTIONED, THE BREAD IS CALLED “ARTOS” IN GREEK. ARTOS USUALLY SIGNIFIES WHEAT BREAD WHICH HAS RISEN THROUGH THE USE OF LEAVEN. “UNLEAVENED” IS EXPRESSED IN GREEK BY ADJECTIVE “AZYMOS”**



EUCCHARIST



LEAVENED, (NOT UNLEAVENED BREAD) FOR THE EUCCHARIST

- THE WINE IS UNFERMENTED AND MIXED WITH A LITTLE WATER, IN MEMORY OF THE WATER WHICH ISSUED WITH CHRIST'S BLOOD WHEN HIS SIDE WAS PIERCED WITH A SPEAR (JN. 19:34).
- THE ROMAN CATHOLIC CHURCH CONTINUED TO FOLLOW THE SAME TRADITION, USING LEAVENED BREAD FOR THE EUCCHARIST UNTIL THE ELEVENTH CENTURY WHEN IT INTRODUCED UNLEAVENED BREAD INSTEAD, DUE TO A MISCONCEPTION THAT WHEN CHRIST INSTITUTED THE EUCCHARIST, UNLEAVENED BREAD HAD STARTED TO BE USED; THIS WAS A MISINTERPRETATION OF CERTAIN PASSAGES IN THE GOSPELS OF MATTHEW, MARK, AND LUKE.

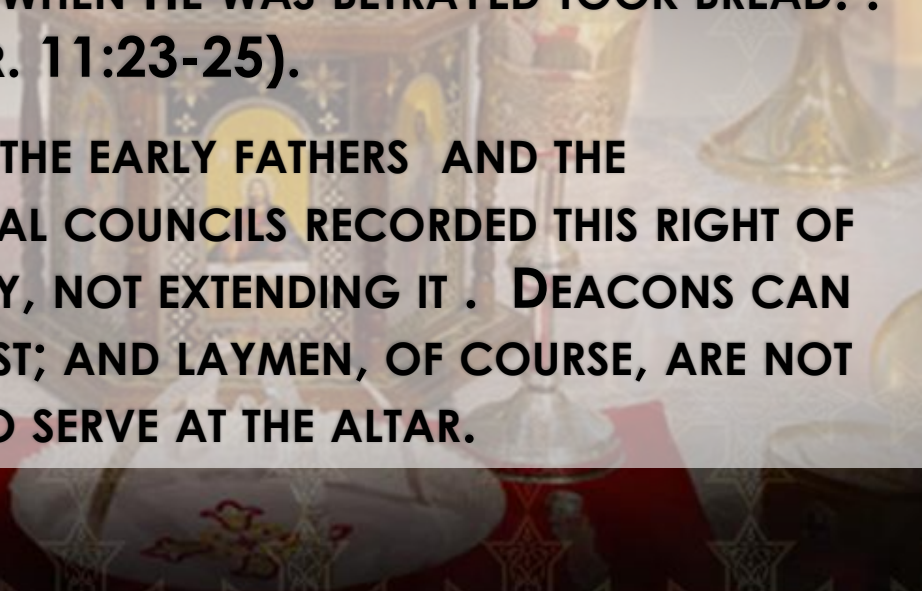


EUCCHARIST



THE RIGHT TO OFFICIATE AT THE EUCHARIST

- THIS RIGHT WAS PRIMARILY GIVEN TO BISHOPS, AS SUCCESSORS TO THE APOSTLES WHO RECEIVED IT FROM CHRIST, AND WHO, IN TURN, PASSED IT ON TO PRIESTS. "FOR I RECEIVED FROM THE LORD WHAT I ALSO DELIVERED TO YOU, THAT THE LORD JESUS ON THE NIGHT WHEN HE WAS BETRAYED TOOK BREAD. . ." (1 COR. 11:23-25).
- MOST OF THE EARLY FATHERS AND THE ECUMENICAL COUNCILS RECORDED THIS RIGHT OF THE CLERGY, NOT EXTENDING IT . DEACONS CAN ONLY ASSIST; AND LAYMEN, OF COURSE, ARE NOT ENTITLED TO SERVE AT THE ALTAR.



EUCCHARIST



THE RIGHT TO OFFICIATE AT THE EUCCHARIST

- **AS TO PARTAKING OF THE HOLY SACRAMENT, THIS IS OPEN TO EVERY CHRISTIAN BAPTIZED BELIEVER WHO HAS FULFILLED THE PRELIMINARY REQUIREMENTS, NAMELY, FASTING AND CONFESSION.**
- **ACCORDING TO ST JUSTIN MARTYR, "THIS FOOD IS CALLED AMONG US THE EUCCHARIST, OF WHICH NO ONE IS ALLOWED TO PARTAKE BUT THE MAN WHO BELIEVES THAT THE THINGS WHICH WE TEACH ARE TRUE, AND WHO HAS BEEN WASHED WITH THE WASHING THAT IS FOR THE REMISSION OF SINS, AND UNTO REGENERATION, AND WHO IS SO LIVING AS CHRIST HAS ENJOINED" (FIRST APOLOGY 66).**



EUCCHARIST



THE RIGHT TO OFFICIATE AT THE EUCHARIST

- **THE EUCHARIST MUST BE DENIED TO UNBELIEVERS, THE UNBAPTIZED, AND BELIEVERS WHO ARE IMPENITENT OR UNPREPARED TO RECEIVE THE SACRAMENT. "WHOEVER THEREFORE EATS THE BREAD OR DRINKS THE CUP OF THE LORD IN AN UNWORTHY MANNER WILL BE GUILTY OF PROFANING THE BODY AND BLOOD OF THE LORD. LET A MAN EXAMINE HIMSELF, AND SO EAT OF THE BREAD AND DRINK OF THE CUP. FOR ANY ONE WHO EATS AND DRINKS WITHOUT DISCERNING THE BODY, EATS AND DRINKS JUDGMENT UPON HIMSELF" (1 COR. 11:27-29).**

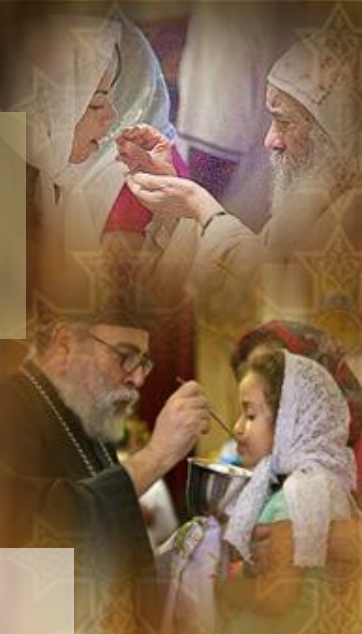


EUCCHARIST



THE RIGHT TO OFFICIATE AT THE EUCHARIST

- **THE APOSTOLIC CONSTITUTIONS INSIST THAT THE EUCHARIST SHOULD BE GIVEN TO ALL, INCLUDING CHILDREN IMMEDIATELY AFTER BAPTISM AND CONFIRMATION: "AND AFTER THAT, LET THE PARTAKE, THEN THE PRESBYTERS, AND DEACONS, AND SUB-DEACONS, AND THE READERS, AND THE SINGERS, AND THE ASCETICS; . . . THEN THE CHILDREN; AND THEN ALL THE PEOPLE IN ORDER." (CONSTITUTIONS OF THE HOLY APOSTLES 8.13).**



EUCCHARIST



THE RIGHT TO OFFICIATE AT THE EUCHARIST

- **DIONYSIUS THE AREOPAGITE ALSO STRESSED THE IMPORTANCE OF COMMUNION TO SMALL CHILDREN: "CHILDREN WHO CANNOT UNDERSTAND DIVINE THINGS AND OF DIVINE COMMUNION OF THE MOST SACRED MYSTERIES" (ECCLESIASTICAL HIERARCHY, 7.11).**
- **OTHER CHURCH FATHERS DO ALSO. THE EUCHARIST IS CELEBRATED DAILY IN MOST COPTIC CHURCHES AND MONASTERIES; A FEW CHURCHES, HOWEVER, CELEBRATE IT ONLY ON SUNDAY, WEDNESDAY, AND FRIDAY.**



EUCCHARIST



THE EXPRESSION AND MANIFESTATION OF BELIEF

- IT IS THE FIRM BELIEF OF THE ORTHODOX CHURCH THAT AFTER THE CONSECRATION OF THE OBLATIONS AND THE DESCENT OF THE HOLY SPIRIT UPON THEM, THEY BECOME THE BODY AND THE BLOOD OF CHRIST. HENCE THE DECLARATION BY THE PRIEST:
- THE HOLY BODY, THE PRECIOUS BLOOD OF JESUS CHRIST THE SON OF GOD, AMEN," FOLLOWED, FOR THE SECOND TIME BY: "THE HOLY AND PRECIOUS BODY, AND THE TRUE BLOOD OF JESUS CHRIST, THE SON OF OUR GOD, AMEN," AND FOR THE THIRD TIME, "THE BODY AND THE BLOOD OF EMMANUEL OUR GOD. THIS IS TRUE, AMEN." EACH TIME THE CONGREGATION RESPONDS "AMEN," BEFORE THE PRIEST FINALLY UTTERS THE PROFESSION OF FAITH:



EUCCHARIST



THE EXPRESSION AND MANIFESTATION OF BELIEF

- " "AMEN. AMEN. AMEN. I BELIEVE, I BELIEVE AND CONFESS TILL THE LAST BREATH, THAT THIS IS THE LIFEGIVING FLESH WHICH THY ONLY-BEGOTTEN SON, OUR LORD AND GOD AND SAVIOR JESUS CHRIST, TOOK FROM OUR LADY, THE QUEEN OF US ALL, THE MOTHER OF GOD, THE SAINT, THE PURE MARY. HE MADE IT ONE WITH HIS DIVINITY, WITHOUT MINGLING, WITHOUT CONFUSION, AND WITHOUT ALTERATION. . . . I BELIEVE, I BELIEVE, I BELIEVE THAT THIS IS IN VERY TRUTH. AMEN." HE KISSES THE ALTAR THRICE, WHILE THE DEACON RESPONDS "I BELIEVE, I BELIEVE, I BELIEVE. THIS IS IN VERY TRUTH, AMEN. . . ." THIS HAS ALWAYS BEEN THE STEADFAST, UNWAVERING FAITH OF THE CHURCH. WHILE OTHER DOCTRINES OF BELIEF WERE SUBJECT TO HERESY DURING THE EARLY CENTURIES

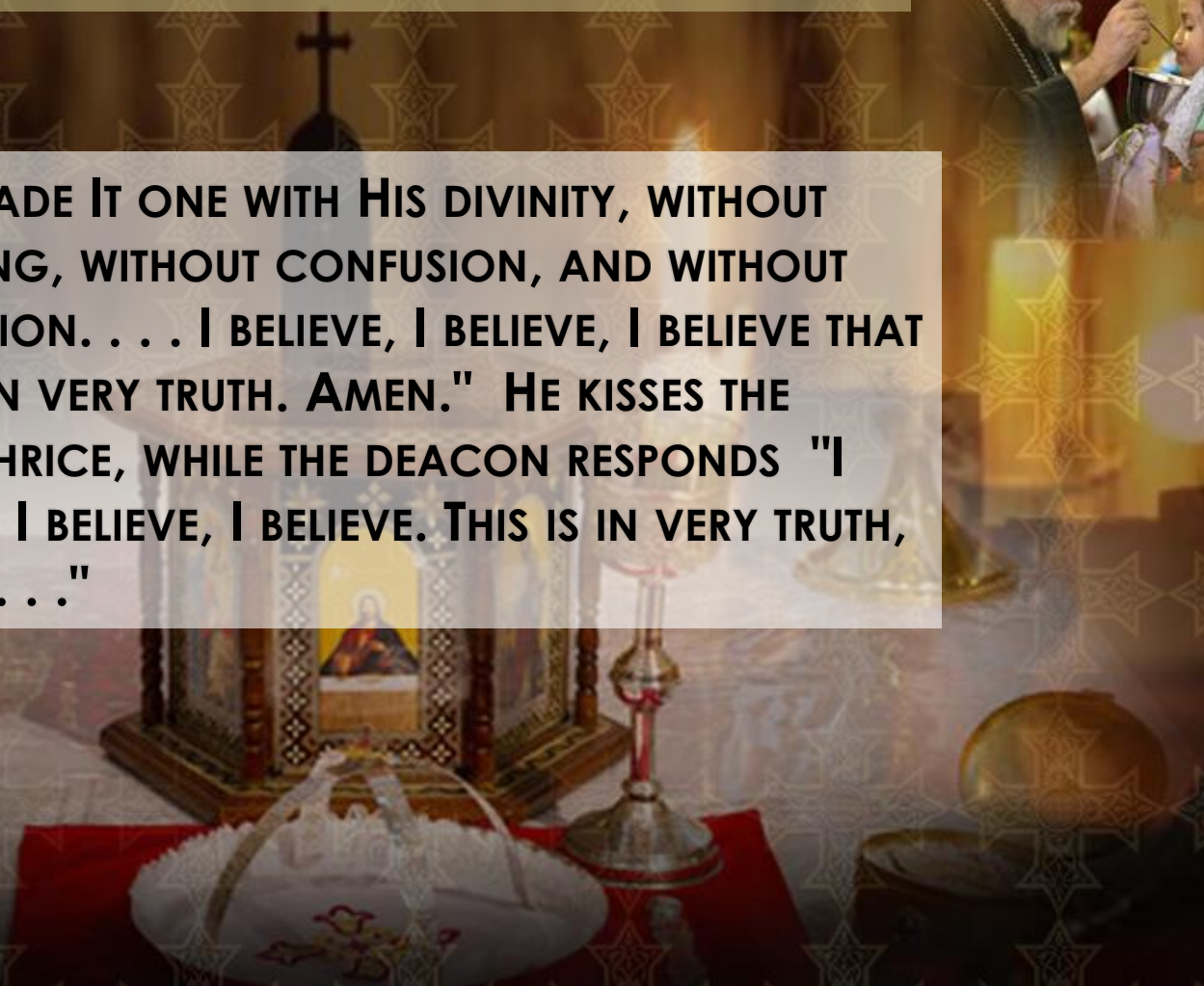


EUCCHARIST



THE EXPRESSION AND MANIFESTATION OF BELIEF

- . HE MADE IT ONE WITH HIS DIVINITY, WITHOUT MINGLING, WITHOUT CONFUSION, AND WITHOUT ALTERATION. . . . I BELIEVE, I BELIEVE, I BELIEVE THAT THIS IS IN VERY TRUTH. AMEN." HE KISSES THE ALTAR THRICE, WHILE THE DEACON RESPONDS "I BELIEVE, I BELIEVE, I BELIEVE. THIS IS IN VERY TRUTH, AMEN. . . ."



EUCCHARIST



THE EXPRESSION AND MANIFESTATION OF BELIEF

- **THIS HAS ALWAYS BEEN THE STEADFAST, UNWAVERING FAITH OF THE CHURCH. WHILE OTHER DOCTRINES OF BELIEF WERE SUBJECT TO HERESY DURING THE EARLY CENTURIES OF CHRISTIANITY, THE EUCHARIST CONTINUED TO MEET WITH UNIVERSAL ACCEPTANCE FOR AT LEAST EIGHT CENTURIES, UNTIL A BISHOP OF ANTIOCH CALLED ABRAHAM THREW DOUBT UPON THE EFFICACY OF THE SACRAMENT. PATRIARCH QIRYAQUS OF ANTIOCH (793-817), TOGETHER WITH PATRIARCH MARK II OF ALEXANDRIA (799-819), ASKED HIM TO RECANT, BUT ON HIS REFUSING TO DO SO, A COUNCIL WAS CONVENED THAT EXCOMMUNICATED HIM.**



EUCCHARIST



REDEMPTIVE FRUITS OF THE EUCCHARIST

- **YOU PREPARE A TABLE BEFORE ME IN THE PRESENCE OF MY ENEMIES; YOU ANOINT MY HEAD WITH OIL; MY CUP RUNS OVER. (PSALM 23:5) PARTAKING WORTHILY OF THE SACRAMENT BRINGS ABOUT:**
 - **(1) ONENESS AND COMMUNION WITH THE LORD: "HE WHO EATS MY FLESH AND DRINKS MY MY BLOOD ABIDES IN ME AND I IN HIM." (JOHN 6:56) SAINT CYRIL OF JERUSALEM SAYS, ". . . THUS DO WE BECOME CHRISTBEARERS, HIS BODY AND BLOOD BEING DISTRIBUTED THROUGH OUR MEMBERS. AND THUS IT IS THAT WE BECOME . . . SHARERS OF THE DIVINE NATURE" (MYSTAGOGIA 4.3)**



EUCCHARIST



REDEMPTIVE FRUITS OF THE EUCCHARIST

- (2) GROWTH IN SPIRITUAL LIFE IN CHRIST JESUS: “AS THE LIVING FATHER SENT ME, AND I LIVE BECAUSE OF THE FATHER, SO HE WHO EATS ME WILL LIVE BECAUSE OF ME.” (JOHN 6:57)
- (3) A PLEDGE OF ETERNAL LIFE: A PLEDGE OF ETERNAL LIFE: (JN. 6:58).



EUCCHARIST

