

- **ST. CLEMENT OF ROME** - the third successor of Peter as Bishop of Rome:
 - "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." (letter to the Corinthians, 80 A.D.)

- **ST. IGNATIUS OF ANTIOCH** - the third bishop of Antioch, succeeding St. Evodius, the immediate successor of St. Peter. He heard St. John preach and knew St. Polycarp, Bishop of Smyrna.
 - "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", 6. C. 80-110)
 - "Do ye all follow the bishop, as Jesus Christ doth the Father...Let no one, apart from the bishop, do any of the things that appertain unto the church. **Let that eucharist alone be considered valid which is celebrated in the presence of the bishop, or of him to whom he shall have entrusted it. Wherever the bishop appear, there let the multitude be; even as wherever Christ Jesus is, there is the Catholic Church.**" ("Letter to the Smyrnaeans", 8:1-2. c. 80-110)
 - "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", 20, c. 80-110 A.D.)
 - "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", 7, c. 80-110 A.D.)
 - "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,

- **THE DIDACHE** - "The Teaching of the Twelve Apostles" is a manuscript which was used by 2nd century bishops and priests for the instruction of catechumens. Many early Christian writers have referenced it making this document relatively easy to date.
 - "**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**'" (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.'" (14)

- **THE ANAPHORA OF HIPPOLYTUS** - the oldest Eucharistic prayer we have dating to AD 215 – but of course this reflects earlier teaching:
 - “It is he [Jesus Christ] who, . . . said, "Take, eat, for this is my body which is broken for you." Likewise the chalice, saying, This is my blood which is shed for you. Whenever you do this, do this in memory of me. Therefore, remembering his death and resurrection, we offer to you the bread and the chalice, giving thanks to you, who has made us worthy to stand before you and to serve as your priests. And we pray that you would send your Holy Spirit to the oblation of your Holy Church.”
- **ST. JUSTIN MARTYR** - the greatest defender of the faith from the 2nd century
 - "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, inter A.D. 148-155.)
 - "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, circa 130-160 A.D.)
- **ST. IRENAEUS** - the second bishop of Lyons who studied under St. Polycarp. Considered, one of the greatest theologians of the 2nd century for refuting the Gnostic heresies.
 - “The Word of God becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time” (Against Heresies, 5.2 A.D. 180)
 - “[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, 180 A.D.)
 - "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 and 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, circa 180 A.D.)
 - "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**

- "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] ante 202 A.D.)
- "'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] ante 202 A.D.)

- **ST. CYPRIAN OF CARTHAGE** 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 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, circa 249-258 A.D.)
- **"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"** (St. Cyprian wrote to the Ephesians circa 258 A.D.)
- "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." (St. Cyprian of Carthage, the Lord's Prayer, 252 A.D., chapter 18)

- **ST. EPHREM OF SYRIA** - one of the great authors of the Syrian Church.
 - "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 it in 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.)
 - "For the wheat is the mystery of His sacred Body; and the wine His saving Blood" ("On Joel 2:24", Commentaries on Sacred Scripture, Vol. 2 p. 252 of the Assemani edition.)

- **ST. ATHANASIUS OF ALEXANDRIA** - at the Council of Nicaea with Alexander the Bishop of Alexandria defending Nicene doctrine against Arian disputes.
 - "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 confectioned." ("Sermon to the Newly Baptized" ante 373 A.D.)

- **ST. CYRIL OF JERUSALEM** - Bishop of Jerusalem in the years 348-378 A.D.
 - "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])

- **ST. HILARY OF POITERS** - 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. GREGORY OF NYSSA**
 - "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** - 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.)
- **ST. AUGUSTINE OF HIPPO**
 - "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])
 - Note that Augustine demanded that Divine worship should be rendered to the Eucharistic Flesh (Enarration on Psalm 33, no. 1), and declared that at the Last Supper "Christ held and carried Himself in His own hands" (Enarration on Psalm 98, no. 9).