

## ▼ I. Eucharist Teaching

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### ▼ A. Gospel of John 6 - Lord Jesus speaks

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- 1. John 6:53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; 54 he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 55 For my flesh is food indeed, and my blood is drink indeed. 56 He who eats my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father, so he who eats me •will live because of me. 58 This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever.”
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### ▼ B. Acts of the Apostles - Earliest Church

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- 1. Acts 2:42 And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.
  - 2. Acts 20:7 On the first day of the week, when we were gathered together to break bread
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### ▼ C. Didache 100AD

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- 1. 9:1 In regard to the Eucharist, you shall offer the Eucharist thus: 2 First, in connection with the cup, ‘We give Thee thanks, Our Father, for the holy vine of David Thy son, which Thou hast made known to us through Jesus Thy Son; to Thee be glory forever.’ 3 And in connection with the breaking of bread, ‘We give Thee thanks, Our Father, for the life and knowledge which Thou hast revealed to us through Jesus Thy Son; to Thee be glory forever. 4 As this broken bread was scattered upon the mountain tops and after being harvested was made one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom, for Thine is the glory and the power through Jesus Christ forever.’ 5 But let no one eat or drink of the Eucharist with you except for those baptized in the name of the Lord, for it was in reference to this that the Lord said: ‘Do not give that which is holy to dogs.
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- 2. 14:1 And on the Lord's Day, after you have come together, break bread and offer the Eucharist, having first confessed your offences, so that your sacrifice may be pure. 2 But let no one who has a quarrel with his neighbor join you until he is reconciled, lest your sacrifice be defiled. 3 For it was said by the Lord: 'In every place and time let there be offered to me a clean sacrifice, because I am the great king'; and also: 'and my name is wonderful among the Gentiles.'
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#### ▼ D. St Ignatius of Antioch 100AD

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- 1. 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 Son of God ... and break one bread, which is the medicine of immortality and the antidote against death, enabling us to live forever in Jesus Christ. Eph 20
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#### ▼ E. St Justin Martyr 150AD

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- 1. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability,<sup>2</sup> and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead
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- 2. so we are taught that that food which has been blessed by the pronouncing of the word that came from Him, which food by changing

nourishes our blood and flesh, is the flesh and blood of that Incarnate Jesus.”

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#### ▼ F. St Irenaeus 170AD

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- 1. For we offer to him his own, announcing consistently the fellowship and union of the flesh and Spirit. For as the bread that is produced from the earth, when it receives the invocation of God, is no longer common bread but the Eucharist, consisting of two realities, earthly and heavenly, so also our bodies when they receive the Eucharist are no longer corruptible, having the hope of the resurrection to eternity.
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#### ▼ G. Hilary of Poitiers 350AD

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- 1. [Jesus], born as a man, has assumed the nature of our flesh now inseparable from himself and has joined together the nature of his own flesh to the nature of the eternal Godhead in the sacrament by which his flesh is communicated to us. For in this way we are all one because the Father is in Christ and Christ is in us ... it is truly flesh and truly blood. And these when eaten and drunk enable both that we are in Christ and Christ is in us.
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#### ▼ H. St Gregory of Nyssa 370 AD

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- 1. The Great Catechism - Chapter XXXVII  
But since the human being is a twofold creature, compounded of soul and body, it is necessary that the saved should lay hold of the Author of the new life through both their component parts. Accordingly, the soul being fused into Him through faith derives from that the means and occasion of salvation; for the act of union with the life implies a fellowship with the life. But the body comes into fellowship and blending with the Author of our salvation in another way. For as they who owing to some act of treachery have taken poison, allay its deadly influence by means of some other drug (for it is necessary that the antidote should enter the human vitals in the same way as the deadly poison, in order to secure, through them, that the effect of the remedy may be distributed through the entire system), in like manner we, who have tasted the solvent of our nature<sup>4</sup>, necessarily need something that may combine what has been so dissolved, so that such an antidote entering within us may, by its own counter-influence, undo the

mischief introduced into the body by the poison. What, then, is this remedy to be? Nothing else than that very Body which has been shown to be superior to death, and has been the First-fruits of our life. For, in the manner that, as the Apostle says, a little leaven assimilates to itself the whole lump, so in like manner that body to which immortality has been given it by God, when it is in ours, translates and transmutes the whole into itself. For as by the admixture of a poisonous liquid with a wholesome one the whole draught is deprived of its deadly effect, so too the immortal Body, by being within that which receives it, changes the whole to its own nature. Yet in no other way can anything enter within the body but by being transfused through the vitals by eating and drinking. It is, therefore, incumbent on the body to admit this life-producing power in the one way that its constitution makes possible. And since that Body only which was the receptacle of the Deity received this grace of immortality, and since it has been shown that in no other way was it possible for our body to become immortal, but by participating in incorruption through its fellowship with that immortal Body, ... He disseminates Himself in every believer through that flesh, whose substance comes from bread and wine, blending Himself with the bodies of believers, to secure that, by this union with the immortal, man, too, may be a sharer in incorruption. He gives these gifts by virtue of the benediction through which He transelements the natural quality of these visible things to that immortal thing.

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▼ I. **St. John Chrysostom 400AD**

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- 1. 'For my flesh is food indeed, and my blood is drink indeed.' What does this mean? Either He desired to say this: 'This is indeed food since it saves the soul,' or to give them assurance with regard to His words, so that they would not think that what was said was a riddle or a parable, but would know that it was necessary actually to eat His Body.
- 2. He declared: 'He who eats my flesh abides in me.' He said this to show that he who eats His flesh becomes closely united with Him
- 3. The "life" of which he speaks here is not merely life but the excellent life. For it is clear from this that he spoke not simply of life but of that glorious and ineffable life. For everyone lives, even unbelievers and the uninitiated who do not eat of that flesh.... And he is not speaking of the general resurrection either (for all alike rise again), but he is speaking of that special, glorious resurrection that has a reward.

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## ▼ J. St Augustine 400AD

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- 1. Or think of it this way: Whereas people desire meat and drink to satisfy hunger and thirst, real satisfaction is produced only by that meat and drink that make the receivers of it immortal and incorruptible.
  - 2. Who would ever dare to eat his own Lord and master? And yet he said, "Whoever eats me lives because of me." When Christ is eaten, life is eaten.
  - 3. do not be afraid, brothers and sisters, of eating this bread, in case we should possibly finish it and find nothing to eat later on.
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## ▼ K. St Cyril of Alexandria 440AD

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- 1. Even the body of Christ itself was sanctified by the power of the Word made one with it, and it is thus endowed with living force in the blessed Eucharist so that it is able to implant in us its sanctifying grace
  - 2. that they who have once partaken, and been in some way immingled with Him through the communion with Him have been shewn superior to the very bonds of death
  - 3. O sublime condescension! The Creator gives himself to his creatures for their delight. Life bestows itself on mortals as food and drink. "Come, eat my body," he exhorts us, "and drink the wine I have mingled for you. I have prepared myself as food. I have mingled myself for those who desire me. Of my own will I became flesh and have become a partaker of your flesh and blood.... Eat of me as I am life, and live, for this is what I desire.... Eat my bread, for I am the life-giving grain of the wheat, and I am the bread of life. Drink the wine I have mingled for you, for I am the draught of immortality.... I am the true vine; drink my joy, the wine that I have mingled for you.
  - 4. If one joins two pieces of wax, one will see that one has become part of the other. In a similar manner, I suppose, the person who receives the flesh of our Savior Christ and drinks his precious blood ... shall be one with him
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- 5. Christ therefore gave His Own Body for the life of all, and again through It He maketh Life to dwell in us; and how, I will say as I am able. For since the life-giving Word of God indwelt in the Flesh, He transformed it into His Own proper good, that is life, and by the unspeakable character of this union, coming wholly together with It, rendered It life-giving, as Himself is by Nature. Wherefore the Body of Christ giveth life to all who partake of It. For it expels death, when It cometh to be in dying men, and removeth corruption, full in Itself perfectly of the Word which abolisheth corruption
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▼ L. St. Romanus 550 AD

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- 1. Romanus Melodus:  
All the angels on high marvel at the affairs of earth  
For earth-born men dwelling here below  
Are exalted in spirit and reach what is on high  
As they share in Christ, crucified.  
For all together partake of His body,  
As they eagerly come to the bread of life,  
They hope for eternal salvation from it.  
Even though visibly, to all appearances, it is bread  
It sanctifies them spiritually because it is  
The heavenly bread of immortality.
  - 2. That the bread which we take is the flesh of the Immanuel,  
The Master Himself was the first to teach us;  
For when He voluntarily went to His Passion,  
Christ broke the bread of salvation,  
And said to His apostles, as it is written:  
“Now draw near; eat of this,  
And eating, you will receive eternal life,  
For this is my flesh, this food,  
Since really, I whom you behold, am  
The heavenly bread of immortality.
  - 3. We all know, we who possess complete faith in Christ,  
That as we approach, eager for the mystic bread  
And in addition take the cup of salvation,  
If we are of pure heart and without dissimulation
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We are all participants of the flesh and blood  
Of Christ with faith in Him, and we hope  
From this a life like that of the angels;  
For, in very truth, the body of the One who suffered,  
The very holy body of Jesus Christ is  
The heavenly bread of immortality.

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▼ M. **St Symeon New Theologian 1000AD**

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- 1. "When we receive the Spirit of our Master and God", Symeon writes, we become participants of His divinity and essence, and when we eat of His all-pure flesh -- I mean in the [sacrament of] holy communion -- we become truly His kin, of one body with Him. Ethical Discourses I.3, 83-86.
- 2. ...the same undefiled flesh which He accepted from the pure loins of Mary...and with which He was given birth in the body, He gives to us as food. And when we eat of it...each one of us receives within himself the entirety of God made flesh, our Lord Jesus Christ...present in the body bodilessly, mingled with our essence and nature, and deifying us who share His body, who are become flesh of His flesh and bone of His bone. Ibid., 55-72.
- 3. It is this union which he calls "the second mode of birth" of God the Word, and it occurs "through the divine Spirit...which is ever working in our hearts the mystery of the renewal of human souls." [16] By communicating in the deified flesh of Christ, the saints are elevated "to the ranks of His mother...His brothers...and His kinsmen." Here, he concludes, "is the mystery of the marriages which the Father arranged for His only-begotten Son." Ibid., 185-186
- 4. His holy flesh is not flesh alone, but flesh and Godhead inseparably yet without confusion: visible in the flesh, i.e., in the bread for physical eyes, while invisible

in its divinity for those same eyes, yet seen by the eyes of the soul.  
Ibid.,765-9

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- 5. “The holy things for the holy!” —there are those who say this day after day and proclaim it to others as they shout it aloud. Would that they did it to themselves! You hear them say it. What then? Is one unworthy who is not a saint? No. But he who does not daily bring forth the secrets of his heart, he who does not display worthy penitence for them and for the sins he has unwittingly committed, [610] he who does not always mourn and “walk in heaviness” (Ps. 42:10) and does not zealously practice what has been mentioned above, he is not worthy. But he who practices all these things and spends his whole life with groanings and tears is most worthy, not only on the feast day, but every day. If I dare say so, he is worthy from the very beginning of his repentance and conversion to partake [daily] of these divine Mysteries. Such a person deserves leniency, because he is ready to persevere in these and similar practices to the very end, as he walks in humility and a contrite heart. [620] By doing this and being so disposed he is daily enlightened in soul. Aided by partaking of the Holy Gifts he is the more quickly lifted up to perfect purification and holiness. Discourses p 86
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- 6. He rose, and did away with the power and activity of the enemy (cf. Lk. 10:19), who had held sway over us through death and sin (cf. Heb. 2:14). As He applied the ineffable and life-giving power of His Godhead and His flesh to the deadly venom and poison of sin, He completely delivered all our race from the action of the enemy (cf. 2 Thess. 2:9). Through Holy Baptism and the Communion of His undefiled Mysteries, His Body and His precious Blood, He cleanses us and gives us life and restores us to holiness and sinlessness (cf. 1 John 5:18) Discourses p. 101
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