

## TRUE FLESH FROM HEAVEN



Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me: and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever. These things he said, teaching in the synagogue, in Capharnaum. Many therefore of his disciples, hearing it, said: This saying is hard; and who can hear it? But Jesus, knowing in himself that his disciples murmured at this, said to them: Doth this scandalize you? If then you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe and who he was that would betray him.... Jesus answered them: Have not I chosen you twelve? And one of you is a devil. Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.  
(John 6:48-65, 71-72)

....those who are still ignorant and who refuse to believe without investigation, he does not explain the manner of the mystery, but to those who have already believed he is found to declare it most clearly....When the nature of the flesh is considered alone and in itself, it will clearly not be life-giving.... However, ... since it has been united to the life-giving Word, it has risen to the power of the better nature and has become life-giving in its entirety.... The body belongs, after all, to him who is life by nature.... He now fills his whole body with the life-giving activity of the Spirit since he calls his flesh "spirit" without overturning the fact that it is flesh.  
(St. Cyril of Alexandria, *Commentary on John*, 1:236, 246-47, 362 A.D.)

## EYES OF FAITH



....Come and I will shew thee the bride, the wife of the Lamb. And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem, coming down out of heaven from God,  
(Rev 21:9-10)

....And they shall be two in one flesh. This is a great sacrament: but I speak in Christ and in the church. (Eph 5:31-32)

The next day, John saw Jesus coming to him; and he saith: Behold the Lamb of God. Behold him who taketh away the sin of the world.  
(John 1:29)

And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. (Ex 12:7)

...For Christ our pasch is sacrificed. Therefore, let us feast...  
(I Cor 5:7-8)

And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers....And continuing daily with one accord in the temple and breaking bread from house to house... (Acts 2:42,46)

And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow. And he continued his speech until midnight. (Acts 20:7)

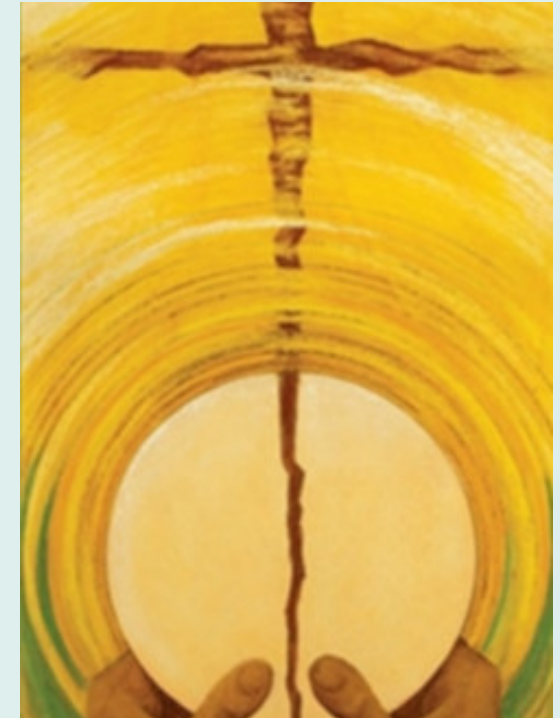
And did all eat the same spiritual food: And all drank the same spiritual drink: (And they drank of the spiritual rock that followed them: and the rock was Christ)....The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body: all that partake of one bread. Behold Israel according to the flesh. Are not they that eat of the sacrifices partakers of the altar? (I Cor 10:3-4, 16-18)

And it came to pass, whilst he was at table with them, he took bread and blessed and brake and gave to them. And their eyes were opened: and they knew him. And he vanished out of their sight. (Lk 24:30-31)

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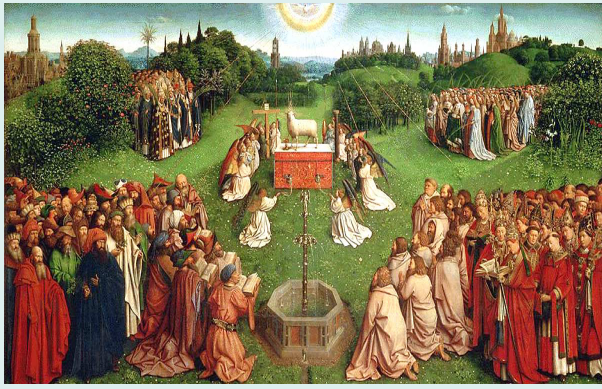
# ABIDE IN CHRIST

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FULL COMMUNION  
TRUE FLESH FROM HEAVEN  
PURE MEMORIAL SACRIFICE  
COVENANT FULFILLED  
EYES OF FAITH

## FULL COMMUNION



Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice.

(I Cor 11:27-28)

...heretics and schismatics who are separated from the unity of this Body can, indeed, receive the sacrament, but to no avail—in fact, to their harm—since the result is to increase the pain rather than to curtail the length of their punishment. The truth is that they are not in the bond of peace of which the sacrament is the outward sign.

To turn now to those who properly understand that no one can be said to eat the Body of Christ who is outside of the Body of Christ. They are wrong in promising eventual liberation from eternal fire to those who fall from the unity of Christ's Body into heresy or, still worse, into the superstitions of paganism. First, they have failed to notice what an effrontery it is and what a departure from sound doctrine to say that practically all of the founders of impious heresies, who left the Church to become heresiarchs, are better off as far as final salvation is concerned than those who were at no time Catholics but have fallen into the traps of the heretics. This, in fact, would be the case if it were true that the ex-Catholic heresiarchs are to be ultimately saved by reason of the fact that they were baptized in the Catholic Church and at one time received the sacrament of the Body of Christ in the true Body of Christ. But the fact is that it is worse to be a deserter from the faith and, by reason of desertion, an enemy of the faith than to be one who has never lost what he never had.

Besides, the answer to people holding such a theory has been given by the Apostle. He uses the same words to them as to the others, for, after mentioning the works of the flesh, he says with equal truth in reference to heresy: 'They who do such things will not attain to the kingdom of God.' (Augustine, *The City of God*, 21.25, 415 A.D.)

## PURE MEMORIAL SACRIFICE



For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts. (Mal 1:11)

Just as this broken bread was scattered upon the mountain, and then was gathered together and became one, so too may your church be gathered together from the ends of the earth into your kingdom; because the glory and the power are yours forever through Jesus Christ. Don't ever let anyone eat or drink of your Eucharist [pure sacrifice of Mal 1:11] who has not been baptized into the name of the Lord because the Lord has also spoken about this: "Do not give holy things to dogs." On the Lord's Day [Sunday], gather together and break bread and give thanks [every holy Mass concludes with a prayer of "eucharist"/"thanksgiving" which is why the holy sacrifice of the Mass is referred to as the Eucharist] after you have confessed your sins, so that your sacrifice may be pure [fulfillment of Mal 1:11]....This is what the Lord spoke about when he said, "In every place and time, offer me a pure sacrifice because I am a great King, says the Lord, and my name is marvelous among the nations." [Mal 1:11,14] (*The Didache/The Teaching of the Twelve Apostles*, Chapters 9 and 14, 70 A.D.)

"Accordingly, God, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ enjoined us to offer in the Eucharist 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. But He utterly rejects those presented by you and by those priests of yours, saying, 'And I will not accept your sacrifices at your hands; for from the rising of the sun to its setting my name is glorified among the Gentiles (He says); but ye profane it.' [Mal 1:10-12] (St. Justin Martyr, *Dialogue with Trypho*, Chapter 118, 151 A.D.)

## COVENANT FULFILLED

And taking bread, he gave thanks and brake and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. (Luke 22:19-20)

Testament is a Greek to Latin alliteration of covenant. Christ fulfills the old covenant. Christ proclaimed this fulfillment at His first sacrifice of the Holy Mass.

For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you: and many sleep. (I Cor 11:29-30)

Take care, then, to make use of one Eucharist—for there is one flesh of our Lord Jesus Christ, and one cup unto unity in his blood; one altar, as one bishop, together with the priesthood and the deacons, my fellow servants—so that what you do you do according to God....From the Eucharist and prayer they keep away, since they will not acknowledge the Eucharist to be the flesh of our Savior Jesus Christ....Flee divisions as the origin of evils. All of you, follow the bishop, as Jesus Christ does the Father, and the priesthood as if they were the Apostles. And respect the deacons as instituted by God. Without the bishop, let no one do anything concerning the church. The Eucharist is valid only if it is under the bishop, or under someone to whom he has entrusted it. Wherever the bishop appears, there let the multitude be; just as, wherever Jesus Christ is, there is the Catholic Church. It is not permitted without the bishop either to baptize or to have an agape ["an agape": love feast = holy sacrifice of the Mass]; but whatever he approves of, that is also pleasing to God, so that everything you do may be both secure and valid. (St. Ignatius of Antioch, *Epistle to the Philadelphians 4, Smyrnaeans 6.2, 8, 110 A.D.*)

