

and gave thanks saying: *This is my body*: and in the same manner, having taken the chalice, he confessed that it was his blood: he taught the obligation of his Testament: the Church has received it from the apostles and offers it to God throughout the world." You shall now read Doctor Grabe's commentary on these words. "It is certain that Irenæus and all the Fathers whose writings we possess, whether contemporary with the apostles or their immediate successors, have held the Eucharist to be the sacrifice of the new law. Now, that this doctrine, and this practice, was not that of any particular Church or of any private divine, but that it was the doctrine, and the practice, of the universal Church, which it had received from the apostles, and the apostles from Jesus Christ, is what we are taught by Irenæus in express terms, and before him by Justin the Martyr, whose testimonies, as well as those of St. Ignatius, Tertullian, St. Cyril and others, have been so often quoted, not only by the adherents of the pope, but also by the most learned protestants, that there is no need of repeating them. There would scarcely have been the least doubt that this doctrine respecting the sacrifice of the Eucharist was derived from the apostles and that it consequently claimed our faith and attachment, should there even have not been found a single word for it in the writings of the prophets or the apostles. For the precept of St. Paul is general: Brethren stand fast; and hold the traditions which you have learned whether by word or by our epistles. But a sufficient number of passages from scripture have been adduced, after Irenæus and the other Fathers, by modern divines not only by those attached to the Pope, but by protestants, and above all by the divines of the church of England, from among whom I shall name only one, but one, eminent for learning and piety, Joseph Mede, who in a treatise written in English, on the sacrifice of the christian law, has proved and established this point in the clearest manner. And not only am I willingly of his opinion, but I moreover subscribe with all my heart to the wish he has expressed at the end of the eighth chapter; and since so many learned and pious persons among protestants have recognized the true doctrine of the apostolic Church and shewn their contempt for Luther and Calvin, I earnestly wish with Mede, that these sacred liturgical formularies, in which sacrifice is offered to God, and which have been unadvisedly banished from their assemblies, may be again brought into use among us, that we may render to the divine Majesty the supreme honor we owe it.

Irenæus again, in book IV. against heresies, ch. XXXIV. thus refutes certain heretics who denied that Christ was the Son of the Creator: "How can these prove, that the bread over which the words of thanksgiving have been pronounced, is the body of their Lord, and the cup his blood, while they do not admit that he is the Son, that is, the word, of the Creator of the world?" Attend now to what your countryman, the celebrated Fisher, Bishop of Rochester, has written upon these words: "In the sacred words, Irenæus affirms as most certain, that

the bread and wine are the body and blood of the Lord. It appears also, that the heretics, against whom he was writing, acknowledged that they admitted the same, and that, resting upon this their acknowledgement, he reasoned against them as follows: How come you to believe, that the bread, after the thanksgiving, is the body of our Lord, and the chalice his blood, if at the same time you deny that your Lord is the Son of the Creator of the world, that is to say, the Word itself, by virtue of which the vine fructifies, and produces the grape; the earth, grass, corn and bread? For if the Christ as you imagine, had an adversary in the Creator of all things, he never would have chosen, from amongst created things, bread and wine, from which to form his body and blood." I could here adduce two other passages from the same Irenæus; but the great number of those I have still to produce, admonish me to proceed to another authority.

Origen, explaining the words of the royal prophet, *adore his footstool*, expresses himself thus: "By footstool some suppose that we are to understand the body of Christ, because he received it from the earth, and that this body ought to be adored, because of Christ. Therefore now the Christ himself claims our adoration, because of the word of God which is in him."

The same Father, notwithstanding the reserve with which he spoke of the mysteries to pagans, ventures to tell Celsus, that the breads offered become by prayer a holy body. "We, who study to please the Creator of all things with prayers and giving of thanks for benefits received, eat of the breads that are offered, which by prayer are made a holy body. By this, they who partake of it with a pure spirit, are rendered more holy."

When treating of the sacrifices of the old law, he writes as follows in allusion to the sacrifice of the new law: "Attach not so much importance to the blood of animals; but rather make yourselves acquainted with the blood of the Word, and hear what he himself says: *This is my blood*. He who is imbued with the knowledge of the mysteries discerns the body and blood of the Word-God. We will not therefore dwell upon things known to the initiated, and which must be kept concealed from the uninitiated."

"When you receive the sacred and incorruptible food, when you taste the bread and the cup of life, you eat and drink the body and blood of the Lord: then the Lord enters under your roof. You ought therefore to humble yourself, and to exclaim with the centurion: "Lord I am not worthy that thou shouldst enter under my roof." These words are still used by the Church when administering the holy communion.

Saint Cyprian primate of Africa, at the approach of a fresh persecution, wrote thus "Let us prepare ourselves for the combat, and think of nothing but how we may obtain the glory and the crown of a life eternal, by confessing the Lord.—The approaching combat will be more severe and cruel than ever: by an unshaken faith must the soldiers of Christ prepare themselves, reflecting that they

drink daily the chalice of his blood, to the end that they may be the better disposed to shed their blood for Christ—"

He severely condemns the unbecoming conduct of a christian, who leaving the church went to the theatre: "Scarcely dismissed from the temple of the Lord, and bearing the Eucharist still in his bosom, the wretched man walked off to the theatre, carrying with him the sacred blood of Jesus Christ.

"We are to put on the breast plate of justice, that our heart may be defended against the shafts of the enemy—Let us fortify our eyes, that they may not rest upon these detestable idols: let us fortify our mouth, that our victorious tongue may confess the Lord and his Christ; let us arm our hand with the spiritual sword, that it may intrepidly repel these fatal sacrifices; and that, at the remembrance of the Eucharist, the hand which has received the body of the Lord, may embrace and clasp its God, being assured of soon receiving from him the reward of a heavenly crown."

To prepare those for martyrdom, who, having fallen in the persecution, were desirous of returning to their duty. St. Cyprian proposes that they should be admitted to communion sooner than the laws of public penance would otherwise have allowed.

"Thus," says he, "it is necessary to grant them the peace, that, being exhorted and animated to the combat, they may be sent fortified and protected by the body and blood of Jesus Christ, and not naked and unarmed; for the Eucharist was instituted to be the support of those who receive it."

"The sacrifice that we offer is the passion of our Lord."

"Who ever was with better title priest of the Most High, than our Lord Jesus Christ, who offered sacrifice to God his Father? The sacrifice that he offered, is the same as the sacrifice of Melchisedech, bread and wine, that is to say, his body and blood."

"The great honour and glory of our Episcopacy is to have given the peace (communion) to the Martyrs; and to celebrate daily as priests the sacrifice of God, to prepare for him his victims.

Saint Dionysius Archbishop of Alexandria, being unable, on account of his great age, to comply with the urgent request of the bishops, that he would attend at the council of Antioch, wrote to Paul of Samosata a letter which Eusebius has preserved, and which Saint Jerom most highly commends.

In it we discover the respect entertained by this great and holy father for the divine and incorruptible blood of Jesus Christ in the Eucharist, which he compared to the holy Spirit, whereas Paul preaches that it was corruptible, because Jesus Christ had said: "Take it, and divide it among you."—

"By this ineffable mystery," adds he, "which Christ calls the new Testament he gives himself to us in the mysterious supper. Formerly, the flesh of irrational animals was placed upon the altar—now it is no longer so; but the Lord him-