

# Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist



R. J. M. I.

By

The Precious Blood of Jesus Christ;  
The Grace of the God of the Holy Catholic Church;  
The Mediation of the Blessed Virgin Mary,  
Our Lady of Good Counsel and Crusher of Heretics;  
The Protection of Saint Joseph,  
Patriarch of the Holy Family and Patron of the Holy Catholic Church;  
The Guidance of the Good Saint Anne,  
Mother of Mary and Grandmother of God;  
The Intercession of the Archangels Michael, Gabriel, and Raphael;  
The Intercession of All the Other Angels and Saints;  
and the Cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:  
ab hómine iníquo, et dolóso érué me*

Ad Majorem Dei Gloriam



“But Peter said to them: Repent and be baptized [sacrament of baptism], every one of you, in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Spirit [the sacrament of confirmation].”  
(Acts 2:38)

“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.”  
(John 6:54)

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## Introduction

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### **The Infallible Traditions of the Catholic Church Were Despised and Condemned**

This book contains proof of yet more heresies of the many that were hatched or regurgitated during the Great Apostasy, which began in 1033.<sup>1</sup> And as with all heresies, these heresies oppose the infallible traditions of the Catholic Church; that is, the dogmas of the ordinary magisterium and solemn magisterium.

During the Great Apostasy, the following heresies regarding the sacrament of confirmation were progressively taught and practiced:

1. The heresy that infants were no longer confirmed unless in danger of death, 13th century
  - The law of not confirming until 7 years old is heretical and harmful
  - The law of not confirming until after 7 years old is even more heretical and harmful

And during the Great Apostasy, the following heresies regarding the Holy Eucharist were progressively taught and practiced:

1. The heresy that Catholic infants must not receive the Holy Eucharist unless in danger of death, 12th century
2. The heresy that the Holy Eucharist is Christ's living human nature and thus contains his soul, 12th century
3. The heresy that each species is Christ's body and blood (two-in-one-species heresy), 12th century
4. The heresy that the reception of only one species is necessary for salvation (one-species heresy), 13th century

What makes these heresies regarding confirmation and the Holy Eucharist even worse is that not one person held these heresies for at least the first 1100 years of the Church. Not one! This shows the utter contempt these heretics had for the infallible traditions of the Catholic Church. These haters of the infallible traditions of the Catholic Church, these bastards, were not “persevering in the doctrine of the Apostles.” (Acts 2:42) They did not “stand fast and hold the traditions which [they] have learned whether by word, or by...epistle.” (2 Thes. 2:14) They did not “keep the precepts of the Apostles and the ancients.” (Acts 15:41) They were not “mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ.” (Jude 1:17) They were not “teaching [Catholics] to observe all things whatsoever [Jesus had] commanded.” (Mt. 28:20) They did not “hold the form of sound words, which thou hast heard of in faith.” (2 Tim. 1:13) They did not “deliver...unto you first of all, which [St. Paul] also received.” (1 Cor. 15:3)

Instead they “pervert the gospel [and thus] preach a gospel to you besides that which [the Apostles] have preached to you.” (Gal. 1:7, 8) They “adulterate the word of God.” (2 Cor. 2:17) They did “not endure sound doctrine; but, according to their own desires, they...heap to

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<sup>1</sup> For a chronological list of more heresies and also idolatries of the Great Apostasy, see RJMI book *The Great Apostasy: History, Plots, and Ploys: Crimes of the Great Apostasy*.

themselves teachers, having itching ears: And...indeed turn away their hearing from the truth, [and] turned unto fables.” (2 Tim. 4:3-4)

Hence St. Paul warns the faithful “to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.” (Rom. 16:17) And St. Jude says, “Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you to beseech you to contend earnestly for the faith once delivered to the saints. For certain men are secretly entered in (who were written of long ago unto this judgment), ungodly men...” (Jude 1:3-4) And St. John says, “As for you, let that which you have heard from the beginning abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son and in the Father.” (1 Jn. 2:24) St. Paul says beware “of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude. To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you.” (Gal. 2:4-5) Jesus says “Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.” (Mt. 7:15) And St. Peter says, “There were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition,... bringing upon themselves swift destruction. And many shall follow their riotousness, through whom the way of truth shall be evil spoken of.” (2 Pt. 2:1-2)

These bastards not only thought that they knew better than the infallible traditions of the Catholic Church but also ended up condemning anyone who condemned them for denying these dogmas. This is more proof of a new magisterium, a modern magisterium of theologians and apostate antipopes, which replaced the Catholic Church’s ordinary magisterium and solemn magisterium.<sup>2</sup>

The end of the road regarding the heresies about confirmation is that many so-called Catholics do not even receive the sacrament of confirmation:

*What’s this thing about confirmation moving to third grade?*, Cathedral of the Immaculate Conception, Springfield, Il., 2020: “...The facts in this regard are eye-opening. Consider that nearly 80 percent of all fallen-away Catholics were never confirmed, and the average age of Catholics falling away from the faith is 13 years old.”

And the end of the road regarding the heresies regarding the Holy Eucharist is that most so-called Catholics no longer believe in the Real Presence of Jesus Christ in the Holy Eucharist:

*EWTN Nightly News*, 8/7/19: “A new Survey reveals a basic lack of understanding when it comes to the Holy Eucharist and Church teaching about the Real Presence. Pew research center finds 69% of self-described Catholics in the US say they personally believe that during Mass the bread and wine used in Communion are symbols of the Body and Blood of Jesus Christ. ...43% of those Catholics surveyed incorrectly believe the Church teachings say that the bread and wine are symbolic... Even among the most observant group, Catholics who go to Mass at least once a week, 37% don’t believe in the Real Presence.”

And the Holy Eucharist is given to men indiscriminately, not only to so-called Catholics who are manifest mortal sinners, such as those who promote abortion,<sup>3</sup> but also to self-professed non-Catholics.

This is also more proof of the heresies of non-judgmentalism and non-punishmentism, which teach that Catholics *must* not condemn heresy or denounce or punish heretics or must do so insufficiently; and hence none of these sins against the faith, and the offenders who commit them,

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<sup>2</sup> See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Methods and Effects of Hellenizing Christianity: The Theologians Replaced the Magisterium and the Bible.*

<sup>3</sup> For example, some nominal Catholic politicians who promote abortion are Nancy Pelosi, Joe Biden, Tim Kaine, and John Kerry.

are condemned, denounced, and punished or are done so insufficiently. However, they are all nevertheless automatically excommunicated from the Catholic Church.

These heresies and the evil results should come as no wonder to true Catholics, as the Great Apostasy began in 1033. And from that point forward, things got progressively worse, more heretical, more idolatrous, and more immoral as time went on. So this is just more heresies added to a mountain of heresies and idolatries that entered in during the Great Apostasy.

When reading this book, just keep in mind that these bastard heretics thought that they knew better than Jesus Christ, the Apostles, the other Church Fathers, and all the other Catholics who lived for the first 1000 years of the Catholic Church, as if all the Catholics for the first 1000 years of the Church were incompetent barbarians, un-enlightened, and inferior while these heretics were the competent, civilized, enlightened, and superior beings. The holy Prophet Isaias' words come to mind: "Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter." (Isa. 5:20) These heretics will no doubt call me evil, darkness, and bitter for exposing their heresies in this book. This is part of the pride and curse that comes along with scholasticism, with the idolization of the intellect, with putting reason over faith and the brain over the heart.

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## Some Dogmas and Heresies Regarding Confirmation

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### Summary of the Dogmas

What follows is a summary of the dogmas:

- It is a dogma that the worthy reception of the sacrament of confirmation imprints an indelible mark (a character) in the soul and implants in the soul special gifts (graces) of the Holy Spirit that enable the recipient to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.
- Hence it is a dogma that without the gifts of the Holy Spirit that come from the sacrament of confirmation, the faithful cannot persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation and thus will eventually lose these things.
- It is a dogma that God can give a man the gifts of the Holy Spirit that come from the sacrament of confirmation without having to receive the sacrament in cases when it is not possible to receive it or when he is not allowed to receive it by no fault of his own, such as because of a heretical law that does not allow him to receive the sacrament.
- It is a dogma that those who refuse to receive the sacrament of confirmation 1) commit mortal sin; 2) do not get graces necessary to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation, which eventually leads to the total loss of these things; and 3) become suspect of the heresy that denies or doubts either the sacrament of confirmation itself or its necessity.
- It is a dogma that all the faithful, and thus even infants, must receive the sacrament of confirmation. As no one knows for sure when an infant attains the use of reason, since that age differs from infant to infant, infants must

receive confirmation so that as soon as they attain the use of reason they will have the special gifts of confirmation that will enable them to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.

- It is a dogma that the sacrament of confirmation must be received, if possible, by all the faithful immediately or shortly after they enter the Catholic Church by baptism. This is a dogma because it deals with faith and morals, with the salvation of souls, because the longer the faithful are without the gifts of confirmation, the greater is the danger that they will fall into mortal sin or away from the Catholic faith.
- It is a dogma that those who enter the Catholic Church by abjuration must receive, if possible, immediately or shortly after they enter the Church, the sacrament of confirmation if they have not already validly received it.
- Hence it is a dogma that the sacrament of confirmation is necessary for salvation by necessity of precept, which means the faithful must receive it if possible.
- It is my opinion that the sacrament of confirmation is also necessary for salvation by necessity of means, which means the faithful must receive it to be saved. Hence God will not let anyone who is in a state of grace die and go to their particular judgment without receiving it, even if by a miracle. If God had already miraculously bestowed the special gifts of confirmation upon them when they were alive, then they would only need the indelible mark.

## The Dogma from AD 33 to the 12th century

### All the faithful, even infants, must receive confirmation as soon as possible after baptism

For the first eleven hundred years of the Catholic Church, the sacrament of confirmation was received by the faithful, even by infants, immediately after baptism or shortly after if no bishop was available, as the bishop was the ordinary minister of confirmation:

*History of Dogmas*, by the apostate Rev. J. Tixeront, D.D., 1913: “Baptism was, as a rule, immediately followed by confirmation<sup>4</sup>... Immediately after baptism, confirmation was given. On coming up from the water, the neophyte received the imposition of the hands of the bishop, and the unction of perfumed oil, by which he was made a perfect Christian.<sup>5</sup>...

“Immediately after baptism, confirmation was generally given. St. Augustine mentions this several times and connects it with what is related in Acts, VIII, 15-17.<sup>6</sup> He designates it sometimes as an imposition of hands, sometimes as an unction made with oil blessed by the sign of the cross.<sup>7</sup> Its effect is to give the Holy Spirit.<sup>8</sup> In Sermon CCXXVII, while showing how the neophytes themselves become a Eucharistic bread, the Saint explains that confirmation is the fire by which these new loaves are baked, for the Holy Spirit, whom it imparts, is a burning fire: ‘*Sed*

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<sup>4</sup> v. 3, c. 7, sec. 6, p. 225.

<sup>5</sup> v. 2, c. 6, sec. 5, p. 168.

<sup>6</sup> Footnote 285: “*De trinit.*, XV, 46.”

<sup>7</sup> Footnote 286: “*De trinit.*, XV, 46; *In epist. Ioann.*, tract. VI, 10; III, 5, 12; *De baptismo*, V, 27; *Enarr. in psalm. XXVI*, enarr. II, 2; *In Ioann.*, tract. CXVIII, 5.”

<sup>8</sup> Footnote 287: “*In epist. Ioann.*, tract. III, 5, 12; VI, 10; *De trinit.*, XV, 46.”

*nondum est panis sine igne. Quid ergo signidcat ignis? Hoc est chrisma. Oleum etenim ignis nostri Spiritus sancti est sacramentum... Accedit ergo Spiritus sanctus, post aquam ignis: et effcimini panis, quod est corpus Christi.*’ St. Augustine affirms that this sacrament is given to children [the Latin text is ‘infants’ not children],<sup>9</sup> and that like baptism, it is valid, even when received by a schismatic or by one lacking proper dispositions, although it is not then fruitful; so he seems to consider that it produces character.<sup>10</sup> ...<sup>11,12</sup>

Pope Urban I, *Epistola ad omnes Christianos*, 3rd century: “All the faithful after baptism are to receive the Holy Spirit through the imposition of the bishop’s hands, so that they may be found to be perfect Christians.”<sup>13</sup>

St. Augustine, *Homilies on the First Epistle of John*, Homily 6, 416: “10. In the earliest times, ‘the Holy Spirit fell upon them that believed: and they spoke with tongues,’ which they had not learned, ‘as the Spirit gave them utterance.’ These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to shew that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away. In the laying on of hands now, that persons may receive the Holy Spirit, do we look that they should speak with tongues? Or when we laid the hand on these infants, did each one of you look to see whether they would speak?”

Pope St. Innocent I, *Letter 25*, to Decentius, Bishop of Gubbio, 416: “(3) But in regard to the signing of infants, it is evident that it may not be done by any other than a bishop. For the presbyters, although they are second priests, nevertheless do not possess the crown of the pontificate. That this power of a bishop, however, is due to the bishops alone, so that they either sign or give the Paraclete the Spirit, not only ecclesiastical custom indicates, but also that reading in the Acts of the Apostles which declares that Peter and John were directed to give the Holy Spirit to those already baptized (cf. Acts 8: 14-17). For to presbyters it is permitted to anoint the baptized with chrism whenever they baptize, whether without a bishop or in the presence of a bishop, but (with chrism) that has been consecrated by a bishop; nevertheless (it is) not (allowed) to sign the forehead with the same oil; that is due to the bishops alone when they bestow the Spirit, the Paraclete. Indeed, I cannot say the words lest I seem to go further than to reply to the inquiry.”<sup>14</sup>

*Fundamentals of Catholic Dogma*, by apostate Dr. Ludwig Ott, 1957: “Even infants can validly receive confirmation, as is proved by the practice current in the West up to the thirteenth century, and today in the Eastern Church.”<sup>15</sup>

*A Dictionary of Christian Antiquities*, by Smith and Cheetham, 1880: “The East, however, with its characteristic reverence for antiquity, refused to separate what the primitive Church had joined, and infant baptism, infant confirmation, infant Communion, follow, in its practice, in immediate sequence. Even in the Roman Church the sacramentaries of Gelasius and Gregory unite the first two ordinances. It was not, even in the judgment of eminent ritualists of that Church, till the 13th

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<sup>9</sup> Footnote 288: “*In epist. Ioann*, tract. VI, 10.”

<sup>10</sup> Footnote 289: “*Contra litt. Petilian*, II, 39.”

<sup>11</sup> v. 2, c. 10, sec. 8, p. 407.

<sup>12</sup> Translated from the Fifth French Edition by H.L.B. *Nihil Obstat*: Sti. Ludovici, die 17, Nov. 1913, F. G. Holweck, *Censor Librorum*. Imprimatur: die 19, Nov. 1913, + Joannes J. Glenon, Archiepiscopus St. Ludovki. Herder Book Co., 1923.

<sup>13</sup> b. 7

<sup>14</sup> D. 98.

<sup>15</sup> Edited in English by James Canon Bastible, D.D., translated from the German by Patrick Lynch, Ph.D. *Nihil Obstat*: Jeremiah J. O’Sullivan, D.D., *Censor Deputatus*. Imprimatur: + Cornelius, Ep. Corgagiensis et Ap. Adm. Rossensis, 7 October 1954. Published by Herder Book Company, Second Edition, March 1957. Bk. 4, pt. 3, sec. 2, 6 (The Recipient of Confirmation), p. 368.

century, that the two ordinances were permanently separated, and a period of from seven to twelve years allowed to intervene.”<sup>16</sup>

*Close Communion*, by John T. Christian, A.M., D.D., 1892: “Bingham says: Nor was this confirmation after baptism only true with respect to adult persons, but also with respect to infants, who were anciently confirmed with the imposition of hands and the holy chrism, or unction, as soon as they were baptized; which will, perhaps, seem a paradox to many who look no further than the practice of later ages: but it may be undeniably learned in two ways: 1) From the plain testimony of the ancients declaring it to be so; and 2) From that known custom and usage of the church, in giving the Eucharist to infants, which ordinarily presupposes their confirmation.’ (Antiquities Christian Church, B. XII, C. 1, vol. 1, p. 544.)”<sup>17</sup>

The sacrament of confirmation was instituted on Pentecost Day in AD 33. We read that right after the converts were baptized on that day, they received the sacrament of confirmation by the Apostles, the first bishops of the Catholic Church:

“But Peter said to them: Repent and be baptized [sacrament of baptism], every one of you, in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Spirit [the sacrament of confirmation].” (Acts 2:38)

*Catholic Commentary* on Acts 2:38: “**Receive the gift of the Holy Spirit:** The confirmation by the imposition of hands.”

Apollo and others received the sacrament of confirmation from St. Paul after they are baptized:

“Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.” (Acts 19:5-6)

If a bishop was not present when a convert was baptized, the convert had to wait until a bishop was available in order to receive the sacrament of confirmation. We read of this in the Book of Acts:

“Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Spirit. For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Spirit.” (Acts 8:14-17)

*Catholic Commentary* on Acts 8:17: “**They laid their hands upon them:** The apostles administered the sacrament of confirmation by imposition of hands and prayer; and the faithful thereby received the Holy Spirit. Not but they had received the sanctifying grace of the Holy Spirit at their baptism: yet not that plenitude of grace and those spiritual gifts which they afterwards received from bishops in the sacrament of confirmation.”

While it is a dogma that the sacrament of confirmation must be administered as soon as possible after baptism, it is a disciplinary law that the bishop is the minister of baptism. Hence the Catholic Church decreed that if a bishop would not be available for a long time, a priest could administer the sacrament of confirmation. Hence a priest is the extraordinary minister of

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<sup>16</sup> In two volumes, edited by William Smith, D.C.L., LL.D.; and Samuel Cheetham, M.A. Published by John Murray, London, 1880. Vol. 1, Confirmation.

<sup>17</sup> Publisher: Baptist Book Concern, 1892. Chap. 16 (Infant Communion), p. 213.

confirmation. He would need either papal approval to do so, or be justified by the law of epikeia<sup>18</sup>:

Nominal *Catholic Encyclopedia*, “Confirmation”: “(c) *The reservation of the rite to the bishops*: In proof of the reservation of the rite to bishops, the Schoolmen appeal to the example of Acts, viii; and they go on to explain that as the sacrament is a sort of completion of baptism it is fitting that it should be conferred by ‘one who has the highest power [*summam potestatem*] in the Church’ (Thomas, III:72:11). They were aware, however, that in the primitive Church simple priests sometimes administered the sacrament. This they accounted for by the fewness of bishops, and they recognized that the validity of such administration (unlike the case of Holy Orders) is a mere matter of ecclesiastical jurisdiction. ‘The pope holds the fullness of power in the Church, whence he can confer upon certain of the inferior orders things which belong to the higher orders... And out of the fullness of this power the blessed pope Gregory granted that simple priests conferred this sacrament’ (Thomas, III:72:11).”

Invalid and heretical *Council of Florence*, 1439: “The second sacrament is confirmation; ... The ordinary minister is a bishop... Nevertheless we read that at one time, by dispensation of the Apostolic See for a reasonable and urgent cause, a simple priest administered this sacrament of confirmation after the chrism had been prepared by the bishop.”<sup>19</sup>

### **It is a dogma that confirmation is necessary for salvation by necessity of precept**

Therefore the constant teaching and practice of the Church for at least the first 1100 years was that the sacrament of confirmation was to be received by all the faithful, and thus infants included, as soon as possible after they enter the Catholic Church. Hence it is a dogma that the reception of the sacrament of confirmation is necessary for salvation by necessity of precept, which means that all the faithful must receive the sacrament of confirmation if possible and as soon as possible after they enter the Catholic Church. If the sacrament of confirmation is only necessary by necessity of precept and not also necessary by necessity of means, then the faithful who do not receive it by no fault of their own can be saved. But they still need the gifts that come with confirmation that enable them to be perfect and holy and enter heaven, and thus God will get them these gifts in another way.

But woe to the hinderers—the antipopes, anti-cardinals, and heretical bishops and theologians whose heretical teachings and practices deprived the faithful of the sacrament of confirmation when it was available to them. See in this book “God will see to it that the elect receive both species before they die, but woe to the hinderers,” p. 87. What applies to the sacrament of the Holy Eucharist also applies to the sacrament of confirmation.

### **It is an allowable opinion that confirmation is necessary for salvation by necessity of means**

It is an allowable opinion (one that I hold) that the reception of the sacrament of confirmation is necessary for salvation by necessity of means, which means that all the faithful must receive it to be saved.

Hence God will not let anyone who is in a state of grace die and go to his particular judgment without receiving it, even if by a miracle. God will have him miraculously confirmed either by having him confirmed before his soul leaves his body or by resurrecting his body long enough to

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<sup>18</sup> There are certain circumstances in which a disciplinary law becomes burdensome or harmful to a Catholic who does not have access to a competent authority in order to obtain a dispensation. In this case the Catholic is exempted from the disciplinary law by the principle of epikeia and not by a dispensation. (See RJMI book *Exemptions from the Law*.)

<sup>19</sup> Bull *Exultate Deo* (Decree for the Armenians).

have him confirmed. If God had already miraculously bestowed the special gifts of confirmation upon him when he was alive, then he would only need the indelible mark.

It is also certain that God will not let good-willed members of the Catholic Church, especially if they are of the elect, who did not receive the sacrament of confirmation by no fault of their own, live many years after they attain the use of reason without receiving the gifts of confirmation that they need to be perfect and holy (except for the indelible mark, which can only be bestowed by receiving the sacrament). And God will see to it that they receive the sacrament of confirmation before they die and go to their particular judgment in order to get the indelible mark, even if by a miracle.

### **The special gifts and effects of the sacrament of confirmation**

*Enables the faithful to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation*

The gifts of the Holy Spirit are assisting graces (temporary or permanent) and sanctifying grace. The following is an excerpt from *The Catholic Catechism*, by RJMI<sup>20</sup>:

1. There are two kinds of grace, sanctifying grace and assisting grace.
2. Sanctifying grace remits sin and the punishment due to sin.
3. Assisting grace is that help of God which enlightens men's hearts and minds and enables their will to shun evil and do good.
4. There are two kinds of assisting grace, permanent and temporary.
5. Permanent assisting grace is a grace that permanently helps men believe or do good things or faithfully fulfill their vocation and thus never leaves their souls unless they lose it by some fault of their own.

Some examples of permanent assisting grace are the graces that enable men to believe in the Catholic Church and faith, to fear God, to love God and their fellow man, to hope in God's promises, and to perform their vocation in life.

6. Temporary assisting grace is a grace that temporarily helps men do good things but ceases to exist after the good thing is accomplished or after the good thing is not accomplished due to lack of cooperation with the grace.

Some examples of temporary assisting grace are the grace that enables men to help an old lady cross the street, to feed a poor person, to profess the faith to an unbeliever, all of which, when accomplished, the grace ceases to exist.

7. Men can resist the assisting grace of God by using their freewill to not cooperate with God's grace and thus not produce the fruit of the grace.

The fruits of the Holy Spirit are produced by our cooperation with the gifts of the Holy Spirit. Hence every gift of the Holy Spirit produces a fruit when men cooperate with the gift. The three general kinds of gifts of the Holy Spirit are spiritual gifts, vocational gifts, and physical gifts:

- The spiritual gifts of the Holy Spirit enable men to desire, believe, and do what they must to become holy and thus be saved.

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<sup>20</sup> As of 9/2020, this book is not yet available.

- The vocational gifts of the Holy Spirit enable men to fulfill their vocation in this life.
- The physical gifts of the Holy Spirit enable men to maintain their physical existence.

The spiritual gifts of the Holy Spirit given in baptism and confirmation are necessary for men to be saved.

- The spiritual gifts given in baptism are supernatural faith, hope, and charity.
- The spiritual gifts of the Holy Spirit given in confirmation are the supernatural gifts of 1) fear of God, 2) wisdom, 3) understanding, 4) counsel, 5) fortitude, 6) knowledge, and 7) piety (godliness).

The gifts of confirmation are mentioned by the Prophet Isaias:

“And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord.” (Isa. 11:1-3)

The gift of piety (godliness) is loyalty and devotion to God and our religious duties, which thus includes all the other supernatural gifts needed to be holy and perfect and thus to be saved. The “sevenfold gifts,” then, given in confirmation means many gifts and thus not literally seven. The Bible contains examples where sevenfold means many and not literally seven: “*Sevenfold vengeance shall be taken for Cain*” (Gen. 4:24); “*Render to our neighbors sevenfold in their bosom*” (Ps. 78:12); and “*Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more*” (Eccus. 40:8).

The standard catechism answers regarding confirmation are one proof that the gifts of confirmation are necessary for salvation. What follows is an excerpt from *The Catholic Catechism*, by RJMI:

1. Confirmation is a sacrament through which men receive an indelible mark in their souls and permanent assisting graces (gifts) from the Holy Spirit which enable them to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation and thus to become perfect Christians.
2. Confirmation makes the faithful to be soldiers of Christ by giving them the graces which enable them to be more wise, firm, and steadfast in whatever belongs to the Catholic faith, other supernatural virtues, and their religious duties.
3. The faithful are called soldiers of Christ to indicate how they must resist the attacks of their spiritual and physical enemies and secure their victory over them by following and obeying our Lord.

Consequently, without the gifts of the Holy Spirit given in confirmation the faithful will not be able to persevere and increase in the Catholic faith and way of life and thus will eventually fall into mortal sins of immorality and against the Catholic faith.

The Word of God says that men must be perfect and holy like God in order to enter heaven:

“Be you therefore perfect, as also your heavenly Father is perfect.” (Mt. 5:48)

“And to the church of the firstborn, who are written in the heavens, and to God the judge of all, and to the spirits of the just [baptized] made perfect [confirmed and producing the fruit].” (Heb. 12:23)

Without the gifts of confirmation, the faithful cannot persevere and make progress in the Catholic faith and the other supernatural virtues that are necessary to be saved and become perfect:

Pope Urban I, *Epistola ad omnes Christianos*, 3rd century: “All the faithful after baptism are to receive the Holy Spirit through the imposition of the bishop’s hands, so that they may be found to be perfect Christians.”<sup>21</sup>

*Council of Elvira*, c. 306: “Canon 38. If people are traveling by sea in a foreign place or if there is no church in the neighborhood, a person of the faith who keeps his baptism sound and is not twice married, can baptize a catechumen placed in the exigency of sickness, on condition that, if he survives, he bring him to a bishop, in order that it may be made perfect by the imposition of the hand [confirmation].”

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 21, 4th century: “4. ... For as Christ after his baptism, and the visitation of the Holy Spirit, went forth and vanquished the adversary, so likewise ye, after holy baptism and the mystical chrism [confirmation], having put on the whole armour of the Holy Spirit, are to stand against the power of the adversary, and vanquish it, saying, I can do all things through Christ who strengtheneth me.”

St. Ambrose, *On the Sacraments*, 4th century: “(8) There follows a spiritual sign which you heard read today, because after the font [baptism] there remains the effecting of perfection, when at the invocation of the priest the Holy Spirit is poured forth, ‘the spirit of wisdom, and of understanding, the spirit of counsel, and of virtue, the spirit of knowledge, and of godliness, the spirit of holy fear,’ as it were, seven virtues of the Spirit.”<sup>22</sup>

*History of Dogmas*, by the apostate Rev. J. Tixeront, D.D., 1913: “The conferring of the Holy Spirit, however, was ascribed more especially to the rite of the imposition of hands and to that of the anointing with perfumed oil, which followed baptism and which is now called confirmation... This ceremony had for its effect to perfect the new Christian ‘*quia post fontem superest lit perfectio fiat*,’ to bring down the Holy Spirit upon him, to mark him with a mark, a character, ‘*signaculum*,’ that would produce in his soul the divine likeness.<sup>23</sup>... Immediately after baptism, confirmation was given. On coming up from the water, the neophyte received the imposition of the hands of the bishop, and the unction of perfumed oil, by which he was made a perfect Christian.<sup>24,25</sup>

Nominal *Catholic Encyclopedia*, “Confirmation”: “Another great African Father speaks with equal clearness of confirmation: ‘Two sacraments,’ says St. Cyprian, ‘preside over the perfect birth of a Christian, the one regenerating the man, which is baptism, the other communicating to him the Holy Spirit’ (Epist, lxxii)... confirmation is to baptism what growth is to generation. Now it is clear that a man cannot advance to a perfect age unless he has first been born; in like manner, unless he has first been baptized he cannot receive the sacrament of confirmation (Summa III, 72).”

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<sup>21</sup> b. 7

<sup>22</sup> b. 3, c. 2.

<sup>23</sup> v. 2, c. 9, sec. 8, pp. 311-312.

<sup>24</sup> v. 2, c. 6, sec. 5, p. 168.

<sup>25</sup> Translated from the Fifth French Edition by H.L.B. *Nihil Obstat*: Sti. Ludovici, die 17, Nov. 1913, F. G. Holweck, *Censor Librorum*. Imprimatur: die 19, Nov. 1913, + Joannes J. Glenon, Archiepiscopus St. Ludovici. Herder Book Co., 1923.

Apostate Thomas Aquinas, *Summa*, 13th century: “Reply to Objection 2. The sacrament of baptism is more efficacious than this sacrament as to the removal of evil, since it is a spiritual birth that consists in change from non-being to being. But this sacrament is more efficacious for progress in good; since it is a spiritual growth from imperfect being to perfect being. And hence this sacrament is committed to a more worthy minister.”<sup>26</sup>

*The Roman Ritual*, by apostate Philip T. Weller, S.T.D., 1964: “The one baptized is like a newborn babe of God crying out for the perfection of the Holy Spirit’s indwelling with his gifts, which confirmation confers in complement to the divine work already initiated... Christ our Lord instituted confirmation as the sacrament which complements, perfects, or strengthens the divine life implanted in us through baptism. Indeed, the significance of confirmation would be missed entirely were it ever to be considered apart from the act of Christian regeneration, of which it is the noble fulfillment. It is no less great in dignity precisely because its purpose is to augment and bring to completion our initiation into the mystery which is Christ...”<sup>27</sup>

“Baptism incorporates a man in Christ and his Church; confirmation elevates his being in Christ through the anointing which brings more abundant grace. The former fashions; the latter strengthens. The former initiates; the latter seals...”

“Furthermore, the Fathers tell us that confirmation presupposes something already existing, to which confirmation adds firmness, strengthens, gives stability. In confirmation the bishop comes to seal and confirm what the priest has already done in baptism. Confirmation produces in the baptized a higher ontological union with Christ through the sacramental character it imprints.

“The same Holy Spirit and the same gifts flow from the head onto the members. Since we are Christ’s brethren, the prophecy of Isaias is similarly accomplished in us, the first time in baptism but a second time in confirmation, when the sevenfold gifts descend as a second anointing from heaven upon us, that we may be a finished product in the supernatural order, perfectly molded in the image of our Lord.”<sup>28,29</sup>

Therefore, without the gifts of confirmation, the faithful cannot become perfect, cannot become a finished product, and cannot be perfectly molded in the image of the Lord. Consequently, they cannot enter heaven and hence cannot be saved unless God intervenes in an extraordinary and miraculous way by giving them the gifts of confirmation they need to be perfect and holy. Understand, then, the great evil, the great heresy, of not confirming the faithful as soon as possible after they enter the Catholic Church!

## The Heresies from the 13th Century Onward

### The heresy that infants were no longer confirmed unless in danger of death, 13th century

In the 13th century and for the first time in the history of the Church, heretical laws were passed that banned infants from receiving the sacrament of confirmation unless they were in danger of death:

*Fundamentals of Catholic Dogma*, by apostate Dr. Ludwig Ott, 1957: “Even infants can validly receive confirmation, as is proved by the practice current in the West up to the thirteenth century, and today in the Eastern Church.”<sup>30</sup>

<sup>26</sup> III, 72:11.

<sup>27</sup> Pt. 1, General Rules for Administering the Sacraments: The Sacrament of Baptism: Introduction.

<sup>28</sup> Pt. 1, General Rules for Administering the Sacraments: The Sacrament of Confirmation: Introduction.

<sup>29</sup> *Nihil Obstat*: Rev. Hugo C. Koehler, *Censor Deputatus*. Imprimatur: + John P. Treacy, S.T.D., Bishop of La Crosse, September 1, 1964. Publisher: The Bruce Publishing Company, 1964.

<sup>30</sup> b. 4, pt. 3, sec. 2, 6 (The Recipient of Confirmation), p. 368.

*A Dictionary of Christian Antiquities*, by Smith and Cheetham, 1880: “The East, however, with its characteristic reverence for antiquity, refused to separate what the primitive Church had joined, and infant baptism, infant confirmation, infant Communion, follow, in its practice, in immediate sequence. Even in the Roman Church the sacramentaries of Gelasius and Gregory unite the first two ordinances. It was not, even in the judgment of eminent ritualists of that Church, till the 13th century, that the two ordinances were permanently separated, and a period of from seven to twelve years allowed to intervene.”<sup>31</sup>

Nominal *Catholic Encyclopedia*, “Confirmation”: “It was especially during the thirteenth century that vigorous measures were taken to secure the proper [RJMI: heretical] administration of the sacrament. In general, the councils and synods direct the priests to admonish the people regarding the confirmation of their children. The age limit, however, varies considerably. Thus the Synod of Worcester (1240) decreed that parents who neglected to have their child confirmed within a year after birth should be forbidden to enter the church. The Synod of Exeter (1287) enacted that children should be confirmed within three years from birth, otherwise the parents were to fast on bread and water until they complied with the law. At the Synod of Durham (1277) (Cf. Wilkins, *Ioc. cit.* below) the time was extended to the seventh year.”

In the 19th century, the sacrament of confirmation was still given to infants in the Eastern Church united to Rome. The heretics who did not confirm infants wanted the practice stopped. Apostate Antipope Leo XIII allowed the practice to continue because, by his own admission, he acknowledged that the belief and practice was that of the early Church:

Nominal *Catholic Encyclopedia*, “Confirmation”: “In the Greek Church and in Spain, infants are now, as in earlier times, confirmed immediately after baptism. Leo XIII, writing 22 June, 1897, to the Bishop of Marseilles, commends most heartily the practice of confirming children before their First Communion as being more in accord with the ancient usage of the Church.”

Hence Leo XIII was a formal heretic on this point alone, as he acknowledges that the “ancient usage of the Church” confirmed infants. Therefore he admits that he did *not* keep the “precepts of the Apostles and the ancients” (Acts 15:41) and was *not* “persevering in the doctrine of the Apostles” (Acts 2:42) because he did not abolish and condemn the heretical law that infants are not to be confirmed in the Western Church. If this were a matter of disciplinary laws, then he could abolish or modify the law. But this is a matter of dogma. It is a matter that affects the salvation of souls; in this case, of infants, because as soon as they attain the use of reason, they will not have what they need (the confirmational gifts of the Holy Spirit), to enable them to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.

### *The law of not confirming until 7 years old is heretical and harmful*

The law that baptized Catholic infants must not receive confirmation until they attain the use of reason, which they put at 7 years old, is heretical because it denies the dogmatic belief and practice of the Church from AD 33 until the 12th century that infants must be confirmed:

Invalid and heretical *1917 Code of Canon Law*: “Canon 788. In the Latin Church confirmation is usually deferred until about the seventh year of age. Nevertheless, it may be conferred before this, if the infant is in danger of death, or if the minister in any other case thinks it expedient for good and weighty reasons.”

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<sup>31</sup> v. 1, Confirmation.

This law is also harmful to souls because it greatly endangers the souls of infants who attain the use of reason before they are seven years old, as is true with many infants. For example, a baptized Catholic infant who attains the use of reason when he is three years old must go four years with the use of reason without the gifts of confirmation. Hence he would not be able to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation and thus would be in great danger for four years of falling into mortal sin and losing the Catholic faith. In fact, if God does not step in and miraculously give him the gifts of confirmation, he will eventually fall into mortal sins of immorality and against the faith and thus lose the Catholic faith. What follows is an example of an infant, St. Quiricus or Cyr, who was confirmed right after he was baptized, attained the use of reason at least when he was 3 years old, and died as a martyr when he was 3 years old:

*Butler's Lives of Saints*, by apostate Rev. Alban Butler, 19th century: "June 16, SS. QUIRICUS OR CYR, AND JULITTA, MARTYRS, A. D. 304 – Domitian, the governor of Lycaonia, executing with great cruelty the edicts of Dioclesain against the Christians, Julitta, a lady of Iconium in that country, withdrew to Seleucia with her little son Cyr or Quiricus, only three years old, and two maids. Alexander, the governor of Seleucia, was not less a persecutor than the prefect of Iconium. Wherefore Julitta went on to Tarsus in Cilicia. Alexander happened to enter that city about the same time with her, and she was immediately apprehended holding her infant in her arms, and conducted to the tribunal of this governor... Alexander demanded her name, quality, and country; to all which questions she answered only—'I am a Christian.' The judge, enraged, ordered her child to be taken from her, and that she should be extended and cruelly whipped with thongs; which was accordingly executed. Nothing could be more amiable than the little Cyr, a certain air of dignity spoke his illustrious birth; and this, joined to the sweetness and innocence of his tender age and looks, moved all present exceedingly. It was a difficult thing to tear him from the arms of his mother; and he continued to stretch his little hands towards her. The governor held the infant on his knees, and endeavoured to kiss him and to pacify him. But the innocent babe having his eyes still fixed upon his mother, and striving to get back to her, scratched the face of the inhuman judge. And when the mother under her torments cried out that she was a Christian, he repeated as loud as he was able—'I am a Christian.' The governor being enraged, took him by the foot, and throwing him to the ground from off his tribunal, dashed out his brains against the edge of the steps, and all the place round about was sprinkled with blood. Julitta seeing him thus expire, rejoiced at his happy martyrdom, and gave thanks to God."

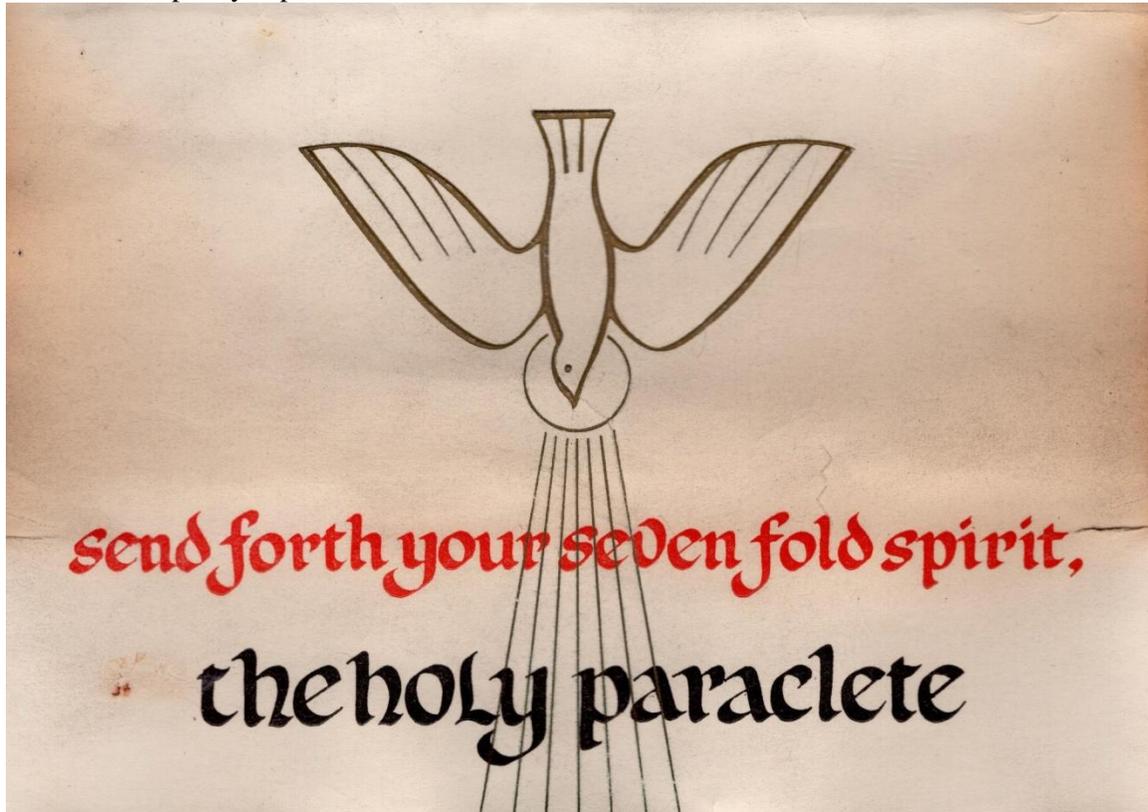
Indeed, it was the gifts of confirmation that enabled the holy infant Cyr to be a soldier of Christ and die as a martyr. If he had not received the gifts of confirmation until 7 years old, he could have denied the Catholic faith and thus would have not died as a martyr and hence would have been a *lapsi* (a lapsed Catholic); that is, if God did not miraculously give him the gifts of confirmation without receiving the sacrament.

We read also of another baptized and confirmed child who died as a martyr, as a soldier of Christ:

*Roman Martyrology*, Seventh Month, Third Day: "The same day, the holy martyrs Mark and Mucian, who were put to the sword for Christ. A small boy who cried out to them not to sacrifice to idols was then whipped, but confessing Christ still more vehemently, he was put to death with a man named Paul, who had also exhorted the martyrs."

*The law of not confirming until after 7 years old is even more heretical and harmful*

More heretical and harmful is the law that baptized Catholic children are not to be confirmed until they are over 7 years old, such as when they are 10 or 13 years old or even older. This heretical law was in effect when I was confirmed in 1966. I was 10 years old. What follows is a photocopy of my confirmation certificate. I was born on 12/6/1955. Michael is my confirmation name and Joseph my baptismal name:



Richard Michael Ibranyi

**I seal you**  
**with the sign of the Cross**

**I confirm you**  
**with the Chrism of Salvation**

in the name of the Father † and of the Son † and of the Holy Spirit  
this ~~30~~ day of ~~April~~ in the year of Our Lord and Savior ~~1966~~

Most Rev. John J. Dougherty

BISHOP

Our Lady of Good Counsel

CHURCH

PASTOR

The current USA law allows confirmation to be put off up until 16 years old:

USCCB: Beliefs And Teachings: What We Believe: Canon Law: Complementary Norms:

“CANON 891 - AGE FOR CONFIRMATION

“On November 15, 2000, the Latin Rite de iure members of the National Conference of Catholic Bishops approved complementary legislation for Canon 891 of the Code of Canon Law for the Latin Rite dioceses of the United States.

“The action was granted recognition by the Congregation for Bishops in accord with Article 82 of the Apostolic Constitution Pastor Bonus and issued by Decree of the Congregation for Bishops signed by His Eminence Giovanni Battista Cardinal Re, Prefect, and His Excellency Most Reverend Francesco Monterisi, Secretary, and dated May 9, 2001.

*‘The National Conference of Catholic Bishops, in accord with the prescriptions of Canon 891, hereby decrees that the Sacrament of Confirmation in the Latin rite shall be conferred between the age of discretion and about sixteen years of age, within the limits determined by the diocesan bishop and with regard for the legitimate exceptions given in Canon 891.*

‘As President of the United States Conference of Catholic Bishops, I hereby decree that the effective date of this decree for all the Latin Rite dioceses in the United States will be July 1, 2002.

‘Given at the offices of the United States Conference of Catholic Bishops in Washington, DC, on August 21, 2001.

‘Most Reverend Joseph A. Fiorenza, Bishop of Galveston-Houston; President, USCCB

‘Reverend Monsignor William P. Fay; General Secretary, USCCB.’ ”

This heresy is more harmful because it teaches that baptized Catholic children must not even be confirmed as soon as they attain the use of reason but sometime afterward. Hence by its own admission, this heretical law has baptized Catholic children living with the use of reason for some time before they are confirmed. For example, if they are confirmed when they are 10 or 13 years old, they would be living with the use of reason for 3 or 6 years before they receive the gifts of confirmation if they attained the use of reason when they were 7 years old. This is heresy on two counts:

1. It is heresy because it denies the dogma that baptized Catholic infants must be confirmed immediately after they are baptized or as soon as possible.
2. It is heresy because it denies the dogma that those with the use of reason need the special gifts of the Holy Spirit that come with confirmation to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.

The heresy that baptized Catholic children must be confirmed when they attain the use of reason (which they put at 7 years old) is less harmful than this heresy because it at least holds the dogma that these special gifts are necessary for those who have the use of reason. But, again, even this law is heretical because it is a dogma that infants must be confirmed immediately after they are baptized or as soon as possible. And, as stated above, this lesser heretical and lesser harmful law is also harmful to souls.

What follows is a quote from a nominal Catholic Cathedral that is aware of the great harm caused by the heresy that children should not be confirmed until sometime after they have attained the use of reason, although they do not condemn it as heresy:

*What’s this thing about confirmation moving to third grade?*, Cathedral of the Immaculate Conception, Springfield, Il., 2020: “Why would we start confirming children at a younger age? - ... The real question is not why we would lower the age of confirmation, but rather what have we gained by deferring it to a later age? The facts in this regard are eye-opening. Consider that nearly 80 percent of all fallen-away Catholics were never confirmed, and the average age of Catholics falling away from the faith is 13 years old. By deferring the age of confirmation, we have deprived these children of the gifts of the Holy Spirit, which are strengthened by the sacrament of confirmation. We will never know what might have otherwise happened for them.

“Bishop Paprocki summed it up best, saying: ‘Given what our children are confronting in society, why would we delay the grace of confirmation — a grace that can protect them from those dangers.’

“Our children are facing an unprecedented barrage of threats to their emotional well-being and moral clarity. With the invasiveness of technology and social media, nearly half of all children report being victims of cyberbullying. More than 70 percent have witnessed cyberbullying and are concerned about it, and victims of cyberbullying are as much as nine times more likely to commit suicide. Girls are twice as likely to be victimized by cyberbullying than boys. Meanwhile, 97 percent of boys have viewed pornography, nearly one quarter have tried to stop but can’t, and 13 percent report watching increasingly graphic and violent pornography.

“Deferring confirmation deprives our children of special graces that can help them withstand the spiritual challenges of this new reality. Further, deferring confirmation until they are already swimming in these waters also increases the likelihood that they will experience barriers to the sacramental grace. After all, as Thomas Aquinas teaches us, there are three obstacles to grace: lack of

faith/insincerity; lack of repentance; and presence of demons. (STL III 66-68)  
Therefore, delaying confirmation is a double-edged sword: It deprives our children of grace they badly need at a younger age, and it likely decreases the effectiveness of the sacrament in their lives...”

### **Based on the Protestant heresy that one must have the use of reason to be baptized**

Some believed in the heresy that to be validly baptized, men must have the use of reason in order to make a personal act of faith in the sacrament and personally desire to receive it:

Nominal *Catholic Encyclopedia*, “Anabaptists”: “In the eleventh and twelfth centuries, the Petrobrusians rejected infant baptism and they and many subsequent medieval heretics (Henricians, Waldenses, Albigenses, and Bohemian Brethren) held views resembling in some respects the tenets of Anabaptists... The...Anabaptists...who, denying the validity of infant baptism, became prominent during the great reform movement of the sixteenth century. The designation was generally repudiated by those to whom it was applied, as the discussion did not centre around the question whether baptism can be repeated, but around the question whether the first baptism was valid.”

Apostate Alphonsus de Liguori, *The History of Heresies*, 18th century: “40. The Anabaptists were likewise the spawn of Lutheranism. The chief doctrine of those heretics was, that children should not be baptized in infancy, as, not having come to the use of reason, they were incapable of real belief and salvation, according to the words of the Gospel: ‘He that believeth, and is baptized, shall be saved; he that believeth not shall be condemned’ (Mark, xvi, 16); hence they were called Anabaptists, as they taught that those who were baptized in infancy should be rebaptized. Now this error sprung from Luther himself, who asserted it was better to leave infants without baptism, than to baptize them when they had no Faith of their own.”

Hence these heretics denied the Catholic dogma that infants must be baptized and that they get their faith and desire to be baptized from the manifest intention of their parents, guardians, or sponsors<sup>32</sup>:

St. Augustine, *On Merit and Forgiveness of Sins and Baptism of Infants*, 412: “Some one will say: How then are mere infants called to repentance? How can such as they repent of anything? The answer to this is: If they must not be called penitents because they have not the sense of repenting, neither must they be called believers, because they likewise have not the sense of believing. But if they are rightly called believers, because they in a certain sense profess faith by the words of their parents, why are they not also held to be before that penitents when they are shown to renounce the devil and this world by the profession again of the same parents? The whole of this is done in hope, in the strength of the sacrament and of the divine grace which the Lord has bestowed upon the Church...”<sup>33</sup>

“St. John says, ‘He that believeth in him [Jesus] is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.’ (Jn. 3:18) In what class, then, do we place baptized infants but amongst believers, as the authority of the Catholic Church everywhere asserts? They belong, therefore, among those who have believed; for this is obtained for them by virtue of the sacrament and the answer of their sponsors.”<sup>34</sup>

<sup>32</sup> For more information, see RJMI book *Baptized Non-Catholic Infants and Children: ... The intention of the guardian is what matters.*

<sup>33</sup> b. 1, c. 25.

<sup>34</sup> b. 1, c. 62.

You can see, then, that the heresy that confirmation must not be received until the candidates have the use of reason in order to be able to make a personal act of faith in the sacrament and personally desire to receive it is rooted in the heresy that baptism must not be received until the candidates have the use of reason in order to be able to make a personal act of faith in the sacrament and personally desire to receive it.

However, the so-called Catholics who allow Catholic infants to be confirmed if they are in danger of death undermine the excuse that infants must have the use of reason before being confirmed. If infants in danger of death can be confirmed and receive all the gifts of the sacrament, then why must other infants wait until they attain the use of reason to be confirmed since they all receive the same gifts. And there is a chance that a Catholic infant could die before he receives confirmation, so why wait until he attains the use of reason.

The great scandal is that the Protestants who denied infant baptism could use the heresy held by so-called Catholics that denies infant confirmation to defend their heresy because both heresies are based on the same heretical reasoning; that is, one must or at least should have the use of reason before receiving these sacraments. And so-called Catholics who do not address the obvious contradiction, the obvious dilemma, in their own teachings and practices regarding baptism versus confirmation would cause a great scandal among these Protestants and cause them to rightly condemn the so-called Catholics as hypocrites and liars. And this would also undermine the infallibility of the ordinary magisterium and the solemn magisterium and thus undermine the whole Catholic Church and faith.

The only two ways for these so-called Catholics to not be hypocrites would be 1) if they taught that infants must be confirmed just as infants must be baptized and thus uphold the dogma that infants must be confirmed; or 2) if they taught that infants must not be baptized unless in danger of death just as they must not be confirmed unless in danger of death, which in this case they would still be heretics but at least not hypocrites regarding their theology.

### **The Pelagian heresy that one can do good without grace**

One excuse so-called Catholics use to defend their heresy that confirmation should only be given to those with the use of reason is that confirmation is more efficaciously received when the candidates study the catechism and have a better understanding of the Catholic faith before they get confirmed.

This thinking, this belief, this heresy, is ass-backwards! It is the Pelagian heresy, taught by some in the early days of the Church and resurrected by the scholastics because of their idolization of the intellect and undermining of grace. The Pelagians held the heresy that men can desire, believe in, and do good things without God's grace. The semi-Pelagians, as were the scholastics, held the heresy that men can desire, believe in, and do good things according to the natural law without God's grace but need God's grace to desire, believe in, and do good *supernatural* things.

The Catholic dogma is that men cannot think, believe, desire, or do anything good, not even a natural good, with a good motive without God's grace:

Pope St. Celestine I, *Council of Ephesus*, 431: "Chapter 6. That God thus operates in the hearts of men and in the free will itself, so that a holy thought, a pious plan, and every motion of good will is from God, because we can do anything good through him, without whom we can do nothing."<sup>35</sup>

Pope Boniface II, *Second Council of Orange*, 529: "Canon 6. If anyone asserts that without the grace of God, mercy is divinely given to us when we believe, will, desire, try, labor, pray, watch, study, seek, ask, urge, but does not confess that

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<sup>35</sup> The Catalog or the Authoritative Statements of the Past Bishops of the Holy See Concerning the Grace of God, Chap. 6; D. 135.

through the infusion and the inspiration of the Holy Spirit in us it is brought about that we believe, wish, or are able to do all these things as we ought, ...let him be anathema.<sup>36</sup>

“Canon 22. Concerning those things that belong to man. No man has anything of his own but untruth and sin. But if a man has any truth or righteousness, it is from that fountain [grace] for which we must thirst in this desert, so that we may be refreshed from it as by drops of water and not faint on the way.”<sup>37</sup>

Hence grace must come before study and learning or else one’s learning will not only be in vain but will also be a dead letter at best or destructive at worst. It can be compared to telling a man to taste something without taste buds, to see something without eyes, to hear something without ears, or to smell something without a nose. No matter how much you try to describe to him in words what something tastes like, looks like, sounds like, or smells like, he will never know what it tastes, looks, sounds, or smells like. The words would be dead letters, not living in his heart and senses. Well, taste buds in relation to tasting, eyes in relation to seeing, ears in relation to hearing, and noses in relation to smelling can be compared to grace in relation to wisdom and understanding. No matter how much a man studies and learns about wisdom and understanding, he can never hope to attain these things unless he first has God’s grace. Without God’s grace, all his learning about wisdom and understanding is a dead letter and thus is not alive in him. And, even worse, it is destructive. He would not be able to know the true meaning and reasons for all the things he learns in relation to one another and in relation to the whole truth according to the Catholic faith.

The grace one gets from God to learn the basic dogmas of the faith and be virtuous are sufficient for him to get baptized. But in order to learn the secondary and deeper dogmas with true wisdom and understanding and to live by them and to grow in virtue, the confirmational gifts of supernatural wisdom, understanding, and other supernatural gifts are necessary. Hence these gifts must be had *before* the faithful study and learn the secondary and deeper dogmas. Therefore, to study and even memorize the catechism by rote without God’s confirmational graces is not only worthless but destructive. The learning will remain a dead letter, not alive. The students would not be able to know the true meaning and reasons of all the things they learn in relation to one another, in relation to the faith, and in relation to God. And they would not be able to live by what they learn. This heresy, again, is ass-backwards! It has God giving the gifts of confirmation that enable one to learn and live by the secondary and deeper dogmas *after* they learn them and not before. It turns confirmational graces into rewards for something earned instead of something that enables the faithful to earn merit and thus be rewarded with another grace for their cooperation with confirmational graces.

The gifts (graces), then, that God gives in confirmation enable men to learn the secondary and deeper dogmas. The gifts come before the act. The only difference between an infant and an adult (those with the use of reason) who gets the confirmational gifts is the time period in which they begin to act upon the gifts. In the case of the infant, he must wait some time before he begins to act upon the gifts, until he attains the use of reason. With the adult (those with the use of reason) they begin to act upon the gifts right after they receive them. But in both cases, the gift comes before the act.

What follows are quotes from nominal Catholics who are aware of this heresy but do not condemn it as heresy:

*Views conflict on what age to confirm*, by Zoe Ryan, 2011: “Most U.S. dioceses confirm in late middle school or high school. Is 7 too young? Or is 16 too old? Is there a universal age when one is ready to be confirmed? Dioceses that have confirmation in the second or third grade along with First Communion say that

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<sup>36</sup> D. 179.

<sup>37</sup> D. 200.

moving confirmation to the younger age is the restored order—the order the sacraments of Christian initiation were in the early years of Christianity: baptism, confirmation and then First Communion. In the Eastern rite and Eastern Orthodox churches, babies receive baptism, confirmation and First Communion all at the same time. The Western church broke from this practice... Some see confirmation as a sign of mature commitment to the church, but others make the distinction that it is a gift, not something to be earned, and it is not a graduation from religious education... The grace received is a ‘gift’ and not something that is ‘earned’ helps the children understand that everything we have is a gift from God.”<sup>38</sup>

*What’s this thing about confirmation moving to third grade?*, Cathedral of the Immaculate Conception, Springfield, Il., 2020: “This question points to a couple of common points of misunderstanding regarding the sacrament of confirmation. The first over-emphasizes the action of the confirmand in the sacrament, and the second mistakenly views confirmation as a sort of graduation from faith formation. Paragraph 1308 of the Catechism states: ‘Although confirmation is sometimes called the “sacrament of Christian maturity,” we must not confuse adult faith with the age of natural growth, nor forget that the baptismal grace is grace of free, unmerited election and does not need “ratification” to become effective.’ ”

## The Heresy of Infants Not Receiving the Holy Eucharist Unless in Danger of Death

For at least the first 1100 years of the Church, Catholic infants received the Holy Eucharist immediately or as soon as possible after they were baptized. And if a bishop was present, they would be confirmed before they received the Holy Eucharist:

Nominal *Catholic Encyclopedia*, “Communion of Children”: “I. ANCIENT PRACTICE. It is now well established that in the early days of Christianity it was not uncommon for infants to receive Communion immediately after they were baptized. Among others St. Cyprian (Lib. de Lapsis, c. xxv) makes reference to the practice. In the East the custom was pretty universal, and even to this day exists in some places...”

Pope Innocent I, *Letter to the Fathers of the Council of Milevis*, 417: “But that which your Fraternity asserts the Pelagians preach, that even without the grace of baptism infants are able to be endowed with the rewards of everlasting life, is quite idiotic. For unless they shall have eaten the Flesh of the Son of Man and shall have drunk his Blood, they shall not have life in them. But those who defend this for them without rebirth seem to me to want to quash baptism itself, when they preach that infants already have what is believed to be conferred on them only through baptism.”<sup>39</sup>

Pope St. Leo the Great, *Sermon 59*, 5th century: “II. ...Even the tongues of infants do not keep silence upon the truth of Christ’s Body and Blood at the rite of Holy Communion.”

The heresy that Catholic infants must not receive the Holy Eucharist unless in danger of death began in the 12th century and progressed from that point forward. Hence, as all heresies do, it broke with the infallible traditions of the Catholic Church:

*Close Communion*, by John T. Christian, A.M., D.D., 1892: “Lundy, Episcopalian, says: ‘All, therefore, whether young or old, whether infants at the breast or those who had attained their full growth and maturity of body and mind, were alike

<sup>38</sup> Published on National Catholic Reporter (<https://www.ncreonline.org>), May 13, 2011.

<sup>39</sup> *Letter 30*, par. 5; contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 3, 2016.

baptized and alike partook of this heavenly manna. Otherwise, they must have perished. Baptism and the Eucharist, therefore, are for infants, just as much as for adults; and the Eucharist was given to infants in the universal church until the Council of Trent abolished the practice. Rather, it was the common use in the two Churches, of the East and the West down to the twelfth century, when the Latin Church began to discontinue the practice, until its official abolishment by the Council of Trent in the sixteenth century. It was the twenty-first session of that Council, the fifth under Pius IV, that decreed...the anathema against the communion of infants.”<sup>40</sup>

The heresy that Catholic infants must not receive the Holy Eucharist unless in danger of death is based upon the same heresy that Catholic infants must not receive confirmation unless in danger of death. And both undermine the Catholic dogma regarding infant baptism.<sup>41</sup>

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<sup>40</sup> c. 6 (Infant Communion, pp. 214-215).

<sup>41</sup> See in this book “Catholic Infants Must Receive the Holy Eucharist,” p. [88](#).

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## Some Dogmas and Heresies regarding the Holy Eucharist

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### Jesus' Dead Body, Dead Blood, and Living Divine Nature Are in the Holy Eucharist

#### Summary

The Holy Eucharist is the incarnate Jesus' dead human body, dead human blood, and living divine nature under the appearances of bread and wine. When you eat Jesus' body and drink his blood in the Holy Eucharist you also take in his divine nature because his divine nature is united to his dead human body and dead human blood:

St. Ambrose, *The Sacraments*, 390: "4. ...Jesus Christ is a sharer of both divinity and body, and you who receive the flesh participate in that nourishment of his divine substance."<sup>42</sup>

The Holy Eucharist is the dead body and dead blood of Christ, not his living body and living blood. The definition of death is the separation of the human soul from the human body. "The body without the spirit is dead." (Ja. 2:26) Jesus, then, died in his human nature when he died on the holy Cross, when his soul left his body and went to the Limbo of the Fathers while his dead blood was poured out, and his dead body was taken down from the Cross and placed in the tomb. However, his divine nature, which is united to his human nature, was united to his soul in Limbo, to his poured-out dead blood, and to his dead body on the Cross and then in the tomb. However, Jesus' divine nature could never die. That is one of the reasons why Jesus had to take on a human nature so that he could offer himself up as a sacrifice to the Father for the remission of sins and the punishment due to sins, which requires not only the death of the victim but also that it be consumed. Animal sacrifices during the Old Testament era, such as the Paschal Lamb, prefigured the ultimate sacrifice made by Jesus for the remission of sins. The animal was killed, and consumed, and covered sins but did not remit them.<sup>43</sup> The sacrificial victim was eaten when it was dead, not alive, for unless it died there could be no forgiveness or remission of sins:

"Without shedding of blood, there is no remission." (Heb. 9:22)

The Holy Eucharist, then, is the sacrificed and dead Jesus, the victim, who died in his human nature for our sins.

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<sup>42</sup> b. 6, c. 1.

<sup>43</sup> Faith in the true God and obedience to the Old Testament laws, sacrifices, and rituals that God instituted for that time forgave sins but did not *remit* sins. "For the [old] law brought nothing to perfection." (Heb. 7:19) The old laws forgave and covered sins but did not remit them. King David speaks of how his forgiven sins were covered and hence not imputed to him: "To David himself, understanding, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile." (Ps. 31:1-2) Because the sins of the Old Testament elect were forgiven and covered but not remitted, they could not enter heaven when they died but had to wait in the Limbo of the Fathers, also known as Abraham's Bosom, which was a prison that was located in the highest level of hell. Not until Christ died were the Old Testament elect redeemed and completely justified. Only then were their forgiven and covered sins remitted. "And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of everlasting inheritance." (Heb. 9:15) St. Paul teaches that sins are remitted only by the most precious blood of the Divine Lamb, Jesus Christ, not by the blood of oxen or goats or circumcision. Even though the animal sacrifices did not remit sins (take away sins), they did forgive and cover them. During the time of the Levitical priesthood, God prescribed very specific sacrifices that had to be offered up by the Levitical priests for their sins and the sins of the faithful, accompanied by a confession from the penitents. Upon confession and the offering of the prescribed sacrifices, penitents' sins were forgiven: "If any one shall sin...he shall offer for his offence a ram without blemish...delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him." (Lev. 5:15-16) Clearly, then, we see the difference between forgiveness of sin during the Old Testament era and the remission of sins during the New Testament era. The animal sacrifices forgave sin—"it shall be forgiven him"—but did not remit sin because "it is impossible that with the blood of oxen and goats, sin should be taken away." (Heb. 10:4) (See *RJMI Topic Index: Justification during the Old and New Testament Eras*.)

## Evidence of the dogma

### *Bible*

The animal sacrifices offered to God during the Old Testament era forgave and covered sins, appeased God's wrath, and granted favors. They were figures of the ultimate sacrifice of Jesus that would not only forgive sins but also remit them and give the elect what they need for everlasting life, which the animal sacrifices could not do. The sacrifices required that the victim be killed and eaten, such as the Paschal Lamb. And the sacrifices offered to God during the Old Testament era were to be spotless, which prefigured Jesus Christ, the spotless lamb, spotless not only in his human body but also in his human soul, which was never stained with any sin.

The Paschal Lamb offered during the original Passover that freed the Israelites from physical slavery in which they passed over from physical slavery to physical freedom is one of the main figures of Jesus' ultimate sacrifice in which he offers his life so that men may pass over from spiritual death to spiritual life, from hell to heaven. The Paschal Lamb was sacrificed and killed. Its blood was poured out and the dead lamb was eaten, not the live lamb:

“Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. 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. 12:3-7)

Similarly, Jesus, the ultimate Paschal Lamb, was sacrificed and killed. His blood was poured out and his dead body buried in the tomb. And his dead body is eaten. But unlike the Old Covenant Paschal Lamb, his dead blood is drunk:

“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.” (Jn. 6:54)

Jesus instituted the Holy Mass and the Holy Eucharist during the Last Supper when he said,

“And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins.” (Mt. 26:26-28)

The Holy Eucharist, then, is Jesus' dead body and his dead blood that he shed when and after he died.<sup>44</sup> St. Paul says that the Holy Eucharist shows the death of the Lord:

“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord until he come.” (1 Cor. 11:23-26)

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<sup>44</sup> See in this book “The Mass goes back and brings forward Jesus' dead body and blood,” p. [41](#).

St. Paul, then, did not say that the Holy Eucharist shows forth the resurrected and thus living Christ in heaven but “shall shew the death of the Lord,” the sacrificed victim and thus the dead body and dead blood of Christ:

*History of Dogmas*, Apostate Tixeront, 1913: “Among the rites that are performed in Christian meetings, St. Paul mentions, besides baptism, the Lord’s Supper, the institution of which he relates almost in the same terms as the third Gospel (1 Cor. 11:20-34). The Eucharist is the body and blood of Jesus: it represents his death, and he who receives it unworthily eats and drinks his judgment...”<sup>45</sup>

“The Mass is a sacrifice, of which Jesus Christ is both priest and victim... Hence it is not only a commemorative, but a real sacrifice, because the victim is present and really immolated on the altar.”<sup>46</sup>

### Christ is the living bread come down from heaven - in context (Jn. 6)

The incarnate Jesus is the living bread that came down from heaven. As God, Jesus came down from heaven to earth by becoming man in the womb of the Virgin Mary and thus was not only God, as he always was, but is now also man. And this living bread when worthily eaten gives spiritual life to souls and eventually everlasting life to physical bodies. As the living bread is Jesus Christ himself, it consists of all that he teaches, all that he does, all that he commands, and all that he is. And the living bread also consists of the Holy Eucharist, which is Jesus’ dead human body and blood united to his living divine nature. Hence the Holy Eucharist is truly alive, truly living bread, living because it contains Jesus’ living divine nature united to his dead human body and blood. Hence it is the divine nature that is alive in the Holy Eucharist, not Jesus’ human dead body and blood:

“The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven. And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven? Jesus therefore answered, and said to them: Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day. It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father; but he who is of God, he hath seen the Father. Amen, amen I say unto you: He that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? 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 for ever.” (Jn. 6:41-59)

The following Church Fathers refer to the living bread as Jesus not only as the Holy Eucharist but also his words, deeds, and virtues:

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<sup>45</sup> v. 1, c. 2, sec. 3, pp. 84-85.

<sup>46</sup> v. 3, c. 9, sec. 9, p. 372.

St. Athanasius, *Letter 7*, 335: “7. Since these things are so, my brethren, let us mortify our members which are on the earth and be nourished with living bread, by faith and love to God, knowing that without faith it is impossible to be partakers of such bread as this. For our Saviour, when he called all men to him, and said, ‘If any man thirst, let him [come] to me and drink,’ immediately spoke of the faith without which a man cannot receive such food; ‘He that believeth in me, as the scripture saith, out of his belly shall flow rivers of living water.’ To this end he continually nourished his believing disciples with his words and gave them life by the nearness of his divinity... ‘For he that cometh to God, must first believe that he is, and that he is a rewarder of them that seek him’; and that ‘without faith it is impossible for a man to please him.’ (Heb. 11:6) This Paul teaches.

“8. For the righteous man, being nurtured in faith and knowledge, and the observance of divine precepts, has his soul always in health... The Apostle exhorts his beloved son Timothy, in his first Epistle, ‘to be nourished with the word of faith, and the good doctrine whereto he had attained.’ And in the second, ‘Preserve thou the form of sound words which thou hast heard of me, in faith and love which are in Christ Jesus.’ And not only here, my brethren, is this bread the food of the righteous, neither are the saints on earth alone nourished by such bread and such blood; but we also eat them in heaven, for the Lord is the food even of the exalted spirits, and the angels, and he is the joy of all the heavenly host. And to all he is everything, and he has pity upon all according to his loving kindness. Already hath the Lord given us angels’ food, and he promises to those who continue with him in his trials, saying, ‘And I promise to you a kingdom, as my Father hath promised to me; that ye shall eat and drink at my table in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel.’ O what a banquet is this, my brethren, and how great is the harmony and gladness of those who eat at this heavenly table! For they delight themselves not with that food which is cast out, but with that which produces life everlasting. Who then shall be deemed worthy of that assembly? Who is so blessed as to be called, and accounted worthy of that divine feast? Truly, ‘blessed is he who shall eat bread in thy kingdom.’ ”

St. Augustine, *Sermon 13*: “7. Necessity has imposed the added need of the thing that is necessary. For instance, the food that we consume is a necessary food for us now, because we need it in order to sustain this temporal life. But there is another food, the food of virtue and wisdom, the living bread, the ever-refreshing and never-failing bread. This is the food that is best. Yes, this food is best; the other food is necessary.”

St. Ambrose, *On the Mysteries*, c. 387: “47. We have proved the sacraments of the Church to be the more ancient, now recognize that they are superior. In very truth it is a marvelous thing that God rained manna on the fathers, and fed them with daily food from heaven; so that it is said, ‘So man did eat angels’ food.’ But yet all those who ate that food died in the wilderness, but that food which you receive, that living Bread which came down from heaven, furnishes the substance of everlasting life; and whosoever shall eat of this Bread shall never die, and it is the Body of Christ.

“48. Now consider whether the bread of angels be more excellent or the Flesh of Christ, which is indeed the body of life. That manna came from heaven, this is above the heavens; that was of heaven, this is of the Lord of the heavens; that was liable to corruption, if kept a second day, this is far from all corruption, for whosoever shall taste it holily shall not be able to feel corruption. For them water flowed from the rock, for you blood flowed from Christ; water satisfied them for a time, the Blood satiates you forever. The Jew drinks and thirsts again, you after drinking will be beyond the power of thirsting; that was in a shadow, this is in truth.

“49. If that which you so wonder at is but shadow, how great must that be whose very shadow you wonder at... You recognize now which are the more excellent, for

light is better than shadow, truth than a figure, the Body of its Giver than the manna from heaven.”<sup>47</sup>

Men, then, eat the living bread (eat the incarnate Jesus Christ) not only in the Holy Eucharist but also when they believe in Jesus and all that he teaches; when they obey all that he commands; when they get baptized into the Catholic Church; when they receive the sacrament of confirmation. And they also receive the incarnate Jesus when they eat his dead body and drink his dead blood in the Holy Eucharist which is united to his divine nature and thus is living bread and living blood, living not by way of his dead body and blood but by way of his living divine nature.

Jesus in the Holy Eucharist, then, is the living bread that came down from heaven and died for our sins. For if he had not come down from heaven as God and had not become man, then God the Son could not have died for our sins. Hence this living bread came down from heaven by being born of the Virgin Mary so that he could die for our sins. This living bread, this God and man, lived among men, taught men, ruled men, was sacrificed and killed for the redemption of men, and is consumed in the Holy Eucharist unto life everlasting, unlike the manna that came down from heaven that was not God, not living, not sacrificed and killed, and only sustained physical life and thus did not give nor sustain spiritual life:

“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 for ever.” (Jn. 6:59)

#### The words are spirit and life, for flesh profiteth nothing - in context (Jn. 6:64)

Beware of the heretics who take out of context Jn. 6:64 in order to defend their heresy that the Holy Eucharist is only bread and wine and not the body and blood of Christ. They misinterpret the following verse to mean that Jesus is spiritually but not physically in the bread and wine and thus the bread and wine are not the body, blood, and divinity of Jesus:

“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... It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life.” (Jn. 6:54. 64)

And Jesus is telling his Apostles that his dead human flesh and blood are not enough to give life everlasting, the mere flesh and blood of a human, but it is his spirit, his divine nature, united to his dead flesh and blood that gives life:

“It is the spirit [my divine nature] that quickeneth: the flesh [alone] profiteth nothing. The words that I have spoken to you are spirit and life.” (Jn. 6:64)

Some did not understand how the eating of mere flesh could give men everlasting life when it only sustains physical life for a short period of time till more must be eaten. Hence Jesus tells them that mere flesh indeed profiteth nothing to everlasting life, and he implies that his flesh is not mere flesh but also spirit and life—not just body and blood but also divinity which gives everlasting life. Hence they did not understand Jesus’ words in a spiritual way but only in a temporal way in which flesh only sustains physical life until one eats again. And it certainly does not make men live forever, as the manna that Jews ate did not make them live forever. That is why Jesus said that the bread he gives is not exactly like the manna which only sustained physical life. His bread, his body and blood, gives everlasting life:

“Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat. Then Jesus said to them: Amen, amen I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the

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<sup>47</sup> b. 11, c. 8.

world. They said therefore unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall never thirst... Your fathers did eat manna in the desert and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may not die.” (Jn. 6:31-35. 49-50)

One may ask, “If receiving the Holy Eucharist causes us to no longer hunger and thirst, why do we still hunger and thirst after receiving the Holy Eucharist?” Again, those who say this are only looking upon Christ’s flesh as physical food that sustains their current bodies, not as spiritual food that gives everlasting life to the resurrected, glorified bodies of the elect that they get during the General Judgment in which their glorified bodies will have everlasting life and no longer hunger and thirst and thus will always be filled.

In the same way, some may ask, “If baptism gives us everlasting life, why do the baptized die?” Those who ask this only understand the water of baptism as something that can cleanse the flesh or give some other temporary benefit but not give everlasting life because the baptized still die. They do not understand that the water of baptism gives spiritual life to souls and thus places souls in a state of grace and hence their souls are in a state of everlasting life as long as they remain in a state of grace. And when their bodies die, their souls enter into everlasting life. This is the water that Jesus spoke of to the Samaritan woman at Jacob’s Well:

“Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever: But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting. The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.” (Jn. 4:10-15)

Indeed, the water of baptism is not mere water, which profits nothing unto everlasting life, but living water (spiritual water), water that when used in the sacrament of baptism gives everlasting life to souls. It is this water that causes the souls of men to no longer thirst, even though their corrupted bodies still thirst for mere water.

The water and bread that Christ gives to men is not only the water of baptism and the Holy Eucharist but is the incarnate Jesus himself and thus all that he is, teaches, does, and commands. That is why Jesus said that belief in him and his words also gives everlasting life:

“He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.” (Jn. 3:36)

“Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting and cometh not into judgment but is passed from death to life.” (Jn. 5:24)

And without belief (faith) in Jesus, the sacraments profit nothing. They are ineffective and thus do not bestow their gifts upon unbelieving recipients.

What follows are some commentaries on John 6:

*Catholic Commentary* on Jn. 6: “Ver. 64. **The flesh profiteth nothing:** Dead flesh separated from the spirit would profit nothing. Hence the flesh of itself profiteth nothing, not even the flesh of our Savior Christ, were it not united to the divine person of Christ.”

*Catholic Commentary* on Jn. 6:64: “**The flesh profiteth nothing:** First then Ss. Cyril and Augustine learnedly expound these words thus: they are as if Christ said, ‘My Flesh alone profits not to preserve him who eats it unto life everlasting, because it is not my mere flesh which confers life and resurrection but it is the Spirit, i.e., my divinity united to the flesh which quickens first the soul and then the body at the Resurrection. And thus my flesh profiteth very exceedingly, forasmuch as being united to the Spirit of the Word, it derives from it its quickening power.’ By a similar form of speech we are wont to say, The eye doth not see, the ear doth not hear, nor the body feel, but it is the spirit, i.e., the soul, which sees through the eye, and hears through the ear. Consequently, the words, i.e., the reality and the mystery of my flesh to be eaten in the Eucharist, which I speak unto you are spirit and life. That is, my Deity, which is a pure Spirit, is a living and quickening Spirit. For it will give you life in the Eucharist, not my bare flesh. So St. Augustine says, ‘This Flesh alone profiteth not, but let the Spirit be joined to the flesh, and it profiteth greatly. For if the flesh profiteth nothing, the Word would not have become Flesh.’ The same (*City of God*, b. 10) says, ‘The flesh of itself cleanseth not but through the Word by which it hath been assumed.’ And St. Cyril, ‘If the flesh be understood alone, it is by no means able to quicken, forasmuch as it needs a Quickener, but because it is conjoined with the life-giving Word, the whole is made life-giving.”

St. Augustine, *Tractates on the Gospel of John*, Tractate 27 (Jn. 6:60-72): “5. ... ‘It is the Spirit that quickeneth; the flesh profiteth nothing.’ ... O Lord, good Master, in what way does the flesh profit nothing, whilst thou hast said, ‘Except a man eat my flesh and drink my blood, he shall not have life in him’? Or does life profit nothing? And why are we what we are, but that we may have everlasting life, which thou dost promise by thy flesh? Then what means ‘the flesh profiteth nothing’? It profiteth nothing, but only in the manner in which they understood it. They indeed understood the flesh, just as when cut to pieces in a carcass, or sold in the shambles; not as when it is quickened by the Spirit. Wherefore it is said that ‘the flesh profiteth nothing,’ in the same manner as it is said that ‘knowledge puffeth up.’ Then, ought we at once to hate knowledge? Far from it! And what means ‘Knowledge puffeth up’? Knowledge alone without charity. Therefore he added, ‘but charity edifieth.’ Therefore add thou to knowledge charity, and knowledge will be profitable, not by itself but through charity. So also here ‘the flesh profiteth nothing,’ only when alone. Let the Spirit be added to the flesh, as charity is added to knowledge, and it profiteth very much. For if the flesh profited nothing, the Word would not be made flesh to dwell among us. If through the flesh Christ has greatly profited us, does the flesh profit nothing? But it is by the flesh that the Spirit [of the Godhead] has done somewhat for our salvation. Flesh was a vessel; consider what it held, not what it was... 6. ...Therefore ‘it is the Spirit that quickeneth,’ for it is the Spirit [the divine nature of the Son united to his human flesh and blood] that makes living members.”

St. Augustine comments on how Nicodemus took Jesus’ words about being born again in a physical and not spiritual sense and thus thought that Jesus meant being born again from parents and not being born again in the soul:

St. Augustine, *Tractates on the Gospel of John*, Tractate 11: “5. Therefore mark, my brethren, what answer this man who came to Jesus by night makes. Although he came to Jesus, yet because he came by night, he still speaks from the darkness of his own flesh. He understands not what he hears from the Lord, understands not what he hears from the Light, ‘which lighteth every man that cometh into this world.’ (Jn. 1:9) Already hath the Lord said to him, ‘Except a man be born again, he shall not see the kingdom of God. Nicodemus saith unto him, How can a man be born again when he is old?’ The Spirit speaks to him, and he thinks of the flesh. He thinks of his own flesh, because as yet he thinks not of Christ’s flesh. For when the Lord

Jesus had said, 'Except a man eat my flesh and drink my blood, he shall not have life in him,' some who followed him were offended, and said among themselves, 'This is a hard saying; who can hear it?' ...The Lord, however, expounded to them, and said, 'It is the Spirit that quickeneth.' After he had said, 'Except a man eat my flesh and drink my blood, he shall not have life in him,' lest they should understand it carnally, he said, 'It is the Spirit that quickeneth, but the flesh profiteth nothing: the words which I have spoken unto you are spirit and life.'

"6. This Nicodemus, who had come to Jesus by night, did not savor of this spirit and this life. Saith Jesus to him, 'Except a man be born again, he shall not see the kingdom of God.' And he, savoring of his own flesh, while as yet he savored not of the flesh of Christ in his mouth, saith, 'How can a man be born a second time, when he is old? Can he enter a second time into his mother's womb, and be born?' This man knew but one birth, that from Adam and Eve; that which is from God and the Church he knew not yet; he knew only those parents that bring forth to death, knew not yet the parents that bring forth to life; he knew but the parents that bring forth successors, knew not yet the ever-living parents that bring forth those that shall abide. Whilst there are two births, then, he understood only one. One is of the earth, the other of heaven; one of the flesh, the other of the Spirit; one of mortality, the other of everlasting life; one of male and female, the other of God and the Church."

### *The Holy Sacrifice of the Mass*

The prayers right after the bread and wine are changed into the body and blood of Christ refer to the Holy Eucharist (the body and blood of Christ) as an oblation and victim:

*Roman Rite of the Mass, Oblation of the Victim of God:* "Wherefore, O Lord, we thy servants and likewise thy holy people, calling to mind the blessed Passion of the same Christ thy Son our Lord...offer unto thy most excellent majesty of thy gifts and presents, a pure ✠ Victim, a holy ✠ Victim, an immaculate ✠ Victim, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation."

The Holy Eucharist, then, is the sacrificed victim and thus the dead body and blood of Christ, not his living body and blood.

### *Apostate Gregory of Nyssa (d. c. 386)*

Apostate Gregory of Nyssa, *Sermon 1, on the Resurrection of Christ*, 4th century: "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."<sup>48</sup>

### *St. Ambrose (d. 397)*

St. Ambrose says that the Holy Eucharist is the sacrificed and crucified Christ:

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<sup>48</sup> Contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 2, 1063.

St. Ambrose, *On the Christian Faith*, 378-380: “124. ...As often as we receive the Sacramental Elements, which by the mysterious efficacy of holy prayer are transformed into the Flesh and the Blood, ‘do show the Lord’s death.’”<sup>49</sup>

St. Ambrose, *On the Mysteries*, 4th century: “53. ...It is the true flesh of Christ which was crucified and buried, this is then truly the Sacrament of his Body.”<sup>50</sup>

St. Ambrose, *Commentaries on Twelve of David’s Psalms*, Psalm 38, 4th century: “25. ...We saw the Prince of Priests coming to us, we saw and heard him offering his blood for us. We follow, inasmuch as we are able, being priests; and we offer the sacrifice on behalf of the people. And even if we are of but little merit, still, in the sacrifice, we are honorable. For even if Christ is not now seen as the one who offers the sacrifice, nevertheless it is he himself that is offered in sacrifice here on earth when the Body of Christ is offered. Indeed, to offer himself he is made visible in us, he whose word makes holy the sacrifice that is offered.”<sup>51</sup>

### *Heretic John Chrysostom (d. 407)*

The heretic John Chrysostom correctly says that in the Holy Eucharist Catholics drink the dead blood of Christ that flowed from his side and eat his body that is dead upon the Cross:

Heretic John Chrysostom, *Homilies on First Corinthians*, Homily 24 on 1 Cor. 10, 4th century: “Ver. 16. ... ‘The cup of blessing which we bless, is it not a communion of the Blood of Christ?’ Very persuasively spake he, and awfully. For what he says is this: ‘This which is in the cup is that which flowed from his side, and of that do we partake.’ ... ‘The bread which we break, is it not a communion of the Body of Christ?’ ...

“Ver. 23. These things therefore knowing, let us also, beloved, consult for the good of the brethren and preserve unity with them. For to this that fearful and tremendous sacrifice leads us, warning us above all things to approach it with one mind and fervent love, and thereby becoming eagles, so to mount up to the very heaven, nay, even beyond the heaven. ‘For wheresoever the carcass is,’ saith he, ‘there also will be the eagles,’ (Mt. 24:28) calling his body a carcass by reason of his death. For unless he had fallen, we should not have risen again... What shall we say of the Body of him who is God over all, spotless, pure, associate with the Divine Nature, the Body whereby we are, and live; whereby the gates of hell were broken down and the sanctuaries of heaven opened? How shall we receive this with so great insolence? Let us not, I pray you, let us not slay ourselves by our irreverence, but with all awfulness and purity draw nigh to it; and when thou seest it set before thee, say thou to thyself, ‘Because of this Body am I no longer earth and ashes, no longer a prisoner, but free; because of this I hope for heaven, and to receive the good things therein, immortal life, the portion of angels, converse with Christ; this Body, nailed and scourged, was more than death could stand against; this Body the very sun saw sacrificed and turned aside his beams; for this both the veil was rent in that moment, and rocks were burst asunder, and all the earth was shaken. This is even that Body, the blood-stained, the pierced, and that out of which gushed the saving fountains, the one of blood, the other of water, for all the world.’ ”

He also says that the Holy Eucharist is the sacrificed victim and thus dead body of Christ:

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<sup>49</sup> b. 4, c. 10.

<sup>50</sup> c. 9.

<sup>51</sup> Contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 2, 1260.

Heretic John Chrysostom, *Homilies on Romans*, Homily 8, c. 391: “Reverence now, oh reverence, this Table whereof we all are partakers! (1 Cor. 10:16-18) Christ, who was slain for us, the Victim that is placed thereon! (Heb. 13:10)”

Heretic John Chrysostom, *The Priesthood*, c. 387: “When you see the Lord immolated and lying upon the altar, and the priest bent over that sacrifice praying, and all the people empurpled by that precious blood, can you think that you are still among men and on earth? Or are you not lifted up to heaven?”<sup>52</sup>

Heretic John Chrysostom, *Homilies on the Epistle of the Hebrews*, Homily 17, c. 403: “What then? do not we offer every day? We offer indeed, but making a remembrance of his death, and this remembrance is one and not many... He is one sacrifice. He is our High Priest, who offered the sacrifice that cleanses us. That we offer now also, which was then offered, which cannot be exhausted. This is done in remembrance of what was then done. For (saith he) ‘do this in remembrance of me.’ (Luke 22:19) It is not another sacrifice, as the High Priest, but we offer always the same, or rather we perform a remembrance of a Sacrifice.”

Heretic John Chrysostom, *Homilies on Treachery of Judas*, Homily 1, c. 388: “6. ...For it is not a man who makes the sacrificial gifts become the Body and Blood of Christ but he that was crucified for us, Christ himself. The priest stands there carrying out the action but the power and the grace is of God. ‘This is my body,’ he says. This statement transforms the gift.”

Heretic John Chrysostom, *Homilies on Matthew*, Homily 82, c. 390: “5. Wherefore it is needful in all respects to be vigilant, for indeed no small punishment is appointed to them that partake unworthily. Consider how indignant thou art against the traitor, against them that crucified him. Look, therefore, lest thou also thyself become guilty of the body and blood of Christ. They slaughtered the all-holy body, but thou receivest it in a filthy soul after such great benefits...”

### *St. Augustine (d. 430)*

St. Augustine, *City of God*, 413: “He [Jesus] is both the Priest who offers and the Sacrifice offered. And he designed that there should be a daily sign of this in the sacrifice of the Church, which, being his body, learns to offer herself through him. Of this true Sacrifice the ancient sacrifices of the saints were the various and numerous signs; and it was thus variously figured...”<sup>53</sup>

“But to be made partakers of this table is itself to begin to have life. For when he says in another book, which is called Ecclesiastes, ‘There is no good for a man, except that he should eat and drink,’ what can he be more credibly understood to say, than what belongs to the participation of this table which the Mediator of the New Testament himself, the Priest after the order of Melchizedek, furnishes with his own body and blood? For that sacrifice has succeeded all the sacrifices of the Old Testament... Because, instead of all these sacrifices and oblations, his body is offered, and is served up to the partakers of it.”<sup>54</sup>

St. Augustine, *Reply to Faustus the Manichean*, 400: “5. With all this, you venture to denounce the sacrifices of the Old Testament, and to call them idolatry, and to attribute to us the same impious notion. To answer for ourselves in the first place, while we consider it no longer a duty to offer sacrifices, we recognize sacrifices as part of the mysteries of Revelation, by which the things prophesied were foreshadowed. For they were our examples, and in many and various ways they all

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<sup>52</sup> Letter 3, 4, 177; contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 2, 1118.

<sup>53</sup> b. 1, c. 20.

<sup>54</sup> b. 17, c. 20.

pointed to the one sacrifice which we now commemorate. Now that this sacrifice has been revealed, and has been offered in due time...<sup>55</sup>

“But it is vain to try to make these heretics understand the full meaning of these words of the Psalmist: ‘He that offereth the sacrifice of praise glorifieth me, and in this way will I show him my salvation.’ Before the coming of Christ, the flesh and blood of this sacrifice were foreshadowed in the animals slain; in the passion of Christ the types were fulfilled by the true sacrifice; after the ascension of Christ, this sacrifice is commemorated in the sacrament.”<sup>56</sup>

St. Augustine, *On the Psalms*, Ps. 39 (40): “12. ...For the men of old time, when as yet the true Sacrifice, which is known to the faithful, was foreshown in figures, used to celebrate rites that were figures of the reality that was to be hereafter... Those sacrifices then, as being but expressions of a promise, have been abrogated. What is that which has been given as its fulfillment? That ‘Body,’ which ye know. ...We are partakers of this ‘Body.’... The sacrifices, however, which used to be performed there, have been put away... They slay the Lamb; they eat the unleavened bread. ‘Christ has been sacrificed for us, as our Passover.’ Lo, in the sacrifice of Christ, I recognize the Lamb that was slain! ...We have the Body of Christ, we have the Blood of Christ.”

#### *Pope St. Leo the Great (d. 461)*

Pope St. Leo the Great refers to Christ in the Holy Eucharist as the sacrificial victim:

Pope St. Leo the Great, *Sermon 59*, 5th century: “III. ...Since as the Apostle says, ‘Christ our Passover is sacrificed for us,’ Who offering himself to the Father a new and true sacrifice of reconciliation, was crucified not in the temple, whose worship was now at an end, and not within the confines of the city which for its sin was doomed to be destroyed, but outside, ‘without the camp,’ that, on the cessation of the old symbolic victims, a new Victim might be placed on a new altar, and the cross of Christ might be the altar not of the temple but of the world...

“V. ...Now, too, the variety of fleshly sacrifices has ceased, and the one offering of thy Body and Blood fulfils all those different victims: for thou art the true ‘Lamb of God, that takest away the sins of the world,’ and in thyself so accomplishest all mysteries, that as there is but one sacrifice instead of many victims, so there is but one kingdom instead of many nations.”

#### *Pope St. Gregory the Great (d. 604)*

Pope St. Gregory the Great, *Dialogues*, 593: “We should, therefore, despise this world with all our hearts as though its glory were already spent, and offer our sacrifice of tears to God each day as we immolate his sacred Flesh and Blood. This Sacrifice alone has the power of saving the soul from everlasting death, for it presents to us mystically the death of the only-begotten Son. Though he is now risen from the dead and dies no more, and ‘death has no more power over him,’ yet, living in himself immortal and incorruptible, he is again immolated for us in the mystery of the holy Sacrifice. Where his Body is eaten, there his Flesh is distributed among the people for their salvation. His Blood no longer stains the hands of the godless, but flows into the hearts of his faithful followers. See, then, how august the Sacrifice that is offered for us, ever reproducing in itself the passion of the only-begotten Son for the remission of our sins. For, who of the faithful can have any doubt that at the moment of the immolation, at the sound of the priest’s voice, the

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<sup>55</sup> b. 6.

<sup>56</sup> b. 20, par. 21.

heavens stand open and choirs of angels are present at the mystery of Jesus Christ. There at the altar the lowliest is united with the most sublime, earth is joined to heaven, the visible and invisible somehow merge into one.”<sup>57</sup>

When he says that Jesus is “again immolated,” he means that the one sacrifice is relived during every Mass and not that the living Christ in heaven is immolated, as is made clear when he says that the one sacrifice is “ever reproducing in itself the passion of the only-begotten Son.”<sup>58</sup>

#### *Apostate John Damascene (d. 749)*

Apostate John Damascene, *An Exact Exposition of the Orthodox Faith*, 8th century: “Then having broken bread he gave it to them saying, Take, eat, this is my body broken for you for the remission of sins. Likewise also he took the cup of wine and water and gave it to them saying, Drink ye all of it: for this is my blood, the blood of the New Testament which is shed for you for the remission of sins. This do ye in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the death of the Son of man and confess his resurrection until he come. The body which is born of the holy Virgin is in truth body united with divinity, not that the body which was received up into the heavens descends, but that the bread itself and the wine are changed into God’s body and blood.”<sup>59</sup>

Therefore the Holy Eucharist is not Jesus’ living body and blood that descends from heaven but his dead body and dead blood from the time of his sacrificial death on earth.

#### *Sixth Roman Council (1079)*

*Sixth Roman Council*, Pope St. Gregory VII, 1079: “(Oath taken by Berengarius) I, Berengarius, in my heart believe and with my lips confess that through the mystery of the sacred prayer and the words of our Redeemer the bread and wine which are placed on the altar are substantially changed into the true and proper and living flesh and blood of Jesus Christ, our Lord, and that after consecration it is the true body of Christ... and the true blood of Christ, which was poured out from his side...”<sup>60</sup>

When it says “living flesh and blood” of Christ it means by way of the divine nature of Christ (the divine nature of Christ which came down from heaven), which lives in his dead body and dead blood in the Holy Eucharist, as is clear from the last part which says “the true blood of Christ which was poured out from his side” and thus his dead blood. (See in this book “Christ is the living bread come down from heaven - in context (Jn. 6),” p. [32](#).)

### **The Mass goes back and brings forward Jesus’ dead body and blood**

The Holy Sacrifice of the Mass relives the crucifixion and death of Jesus Christ and thus goes back in time when Christ was crucified and killed and brings forward his dead body and dead blood upon the altar, which are united to his divine nature:

Pope St. Gregory the Great, *Dialogues*, 593: “See, then, how august the Sacrifice that is offered for us, ever reproducing in itself the passion of the only-begotten Son for the remission of our sins.”<sup>61</sup>

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<sup>57</sup> b. 4, sec. 60.

<sup>58</sup> See in this book “The Mass goes back and brings forward Jesus’ dead body and blood,” p. [41](#).

<sup>59</sup> b. 4, c. 13.

<sup>60</sup> D. 355.

<sup>61</sup> b. 4, sec. 60.

Heretic John Chrysostom, *Homilies on First Corinthians*, Homily 24, 4th century: “Ver. 16. ... ‘The cup of blessing which we bless, is it not a communion of the Blood of Christ?’ Very persuasively spake he, and awfully. For what he says is this: ‘This which is in the cup is that which flowed from his side, and of that do we partake.’ ... ‘The bread which we break, is it not a communion of the Body of Christ?’ ... For what is the bread? The Body of Christ... Converse with Christ; this Body, nailed and scourged, was more than death could stand against; this Body the very sun saw sacrificed, and turned aside his beams; for this both the veil was rent in that moment, and rocks were burst asunder, and all the earth was shaken. This is even that Body, the blood-stained, the pierced, and that out of which gushed the saving fountains, the one of blood, the other of water, for all the world.”

This upholds the dogma that Jesus died once for our sins:

“Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once; but in that he liveth, he liveth unto God.” (Rom. 6:9-10)

“Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit.” (1 Pt. 3:18)

Hence Jesus is not sacrificed and killed every time Mass is offered. Instead, the Mass relives the one sacrifice and death that took place on Calvary and thus goes back to that time when Christ was crucified and died and brings forward his dead body and dead blood upon the altar. Whereas, if the living Christ who is in heaven were in the Holy Eucharist, then he would have to be sacrificed and killed in order to obtain a victim every time Mass is offered; and if not sacrificed and killed, then there would be no sacrifice, no immolation, no victim on the altar.

### **The Last Supper went forward and brought back Jesus’ dead body and blood**

When the Apostles received the Holy Eucharist on Maundy Day (which was on the Fifth Weekday) at the Last Supper before Christ died (Mt. 26:26-28), Jesus went forward and brought back his dead body and dead blood that would be crucified the following day.

This is similar to the doctrine of the Immaculate Conception in which the Blessed Virgin Mary was prevented from inheriting original sin by the foreseen merits that Christ would earn when he died upon the cross several years later. God went forward to when Christ died and brought back those merits to prevent Mary from inheriting original sin. Even though Pius IX was an apostate antipope and thus his following definition is invalid and thus not infallible, he does teach this truth about the Immaculate Conception:

Apostate Antipope Pius IX, *Ineffabilis Deus*, 1854: “Mary, the most holy Mother of God, by virtue of the foreseen merits of Christ, our Lord and Redeemer, was never subject to original sin, but was completely preserved from the original taint, and hence she was redeemed in a manner more sublime... We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.”

Therefore, even the Apostles at the Last Supper received Jesus’ dead body, dead blood, and living divine nature but not his soul because Jesus went forward to his sacrificial death and brought back his dead body, dead blood, and living divine nature and thus not his soul during his consecration of the Holy Eucharist at the Last Supper.

## **The heresy that the Holy Eucharist is Christ's living human nature and thus contains his soul, 12th century**

Beware, then, of the heresy which teaches that Jesus' soul is in the Holy Eucharist and thus the Holy Eucharist contains Jesus' living human nature which comes down from heaven. Not one pope or Church Father ever taught this heresy. From the information I have, this heresy was first taught in the 12th century by the apostate Peter Lombard and in the 15th century onward by apostate antipopes.

One result of this heresy is that the living human nature of Christ in heaven would be crucified and die during every Mass and thus feel pain. And he would never really die because his soul would remain in his body. Hence he would feel pain in his living human nature when chewed or swallowed and suffocated. After all, a body without a soul feels no pain. However, a living body, a body with a soul, feels pain. While Jesus' divine nature is united to his dead human body and blood in the Holy Eucharist, his divine nature can never feel pain or die.

### *Apostate Peter Lombard (d. 1164)*

Apostate Peter Lombard, *Sentences*, 1150: "1. What was the nature of the body that Christ gave to his disciples at the supper? It is gathered from the foregoing that Christ gave to the disciples wine mixed with water. As for the body, he gave such a one as he then had, that is, a mortal one, capable of suffering. But now we receive his immortal and impassible body; yet it does not have greater efficacy."<sup>62</sup>

### *Apostate Thomas Aquinas (d. 1274)*

In the following quotes, the apostate Thomas Aquinas correctly teaches that Jesus' divine nature is in the Holy Eucharist by concomitance, because his divine nature is united to Jesus' body and blood. But he heretically teaches that Jesus' soul is also in the Holy Eucharist by concomitance, by his soul being united with his body and blood. Hence he teaches the heresy that the Holy Eucharist is the resurrected body and blood of Christ and thus contains his soul. However, he does acknowledge that if the Holy Eucharist were Jesus' dead human body and blood, then his soul would not be in the Holy Eucharist:

Apostate Thomas Aquinas, *Summa*, Whether the whole Christ is contained under this sacrament?: "Reply to Objection 1. Because the change of the bread and wine is not terminated at the Godhead or the soul of Christ, it follows as a consequence that the Godhead or the soul of Christ is in this sacrament not by the power of the sacrament, but from real concomitance. For since the Godhead never set aside the assumed body, wherever the body of Christ is, there, of necessity, must the Godhead be; and therefore it is necessary for the Godhead to be in this sacrament concomitantly with his body. Hence we read in the profession of faith at Ephesus (P. I., chap. xxvi): 'We are made partakers of the body and blood of Christ, not as taking common flesh, nor as of a holy man united to the Word in dignity, but the truly life-giving flesh of the Word himself.'

"On the other hand, his soul was truly separated from his body, as stated above (50, 5). And therefore had this sacrament been celebrated during those three days when he was dead, the soul of Christ would not have been there, neither by the power of the sacrament, nor from real concomitance. But since 'Christ rising from the dead dieth now no more' (Rom. 6:9), his soul is always really united with his

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<sup>62</sup> b. 4, dist. 11, c. 6 (65).

body. And therefore in this sacrament the body indeed of Christ is present by the power of the sacrament, but his soul from real concomitance.<sup>63</sup>

#### *Apostate Bonaventure (d. 1274)*

Apostate Bonaventure, *The Breviloquium*, 13th century: “5. Since in truth the blessed and glorious body of Christ cannot be divided into its physical parts nor separated from the soul or from the supreme Godhead, therefore under each of the species there is present one Christ, whole and undivided, body, soul, and God. Hence under the two species there is but one utterly simple sacrament containing the whole Christ.”<sup>64</sup>

#### *The invalid Council of Lyons and Fourth Lateran Council did not teach the heresy (13th century)*

Even though some nominal Catholic theologians from the 12th century onward taught the heresy that the Holy Eucharist is the living human nature of Christ and thus contains his soul, this heresy was not taught in two major councils in the 13th century—the invalid and heretical Fourth Lateran Council in 1215 and the invalid Council of Lyons in 1274:

Invalid and heretical *Fourth Lateran Council*, 1215: “One indeed is the universal Church of the faithful, outside which no one at all is saved, in which the priest himself is the sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine; the bread (changed) into his body by the divine power of transubstantiation, and the wine into the blood...”<sup>65</sup>

Invalid *Second Council of Lyons*, 1274: “The same Roman Church prepares the sacrament of the Eucharist from unleavened bread, holding and teaching that in the same sacrament the bread is changed into the body, and the wine into the blood of Jesus Christ.”<sup>66</sup>

#### *Invalid and heretical Council of Constance (15th century)*

From the information I have, the first time the heresy was taught by apostate antipopes was at the Council of Constance in the 15th century, which was confirmed by apostate Antipope Martin V. In the following quote, he also teaches two heresies: 1) the heresy that Christ’s soul is in the Holy Eucharist, and 2) the two-in-one-species heresy<sup>67</sup>:

Invalid and heretical *Council of Constance*, apostate Antipope Martin V, *Inter Cunctas*, Questions to be Proposed to the Wycliffites and Hussites, 1418: “17. Likewise, whether he believes and maintains that after the consecration by the priest, under the sole species of bread only, and aside from the species of wine, it is the true body of Christ and the blood and the soul and the divinity and the whole Christ, and the same body absolutely and under each one of these species separately.”<sup>68</sup>

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<sup>63</sup> pt. 3, q. 75, art. 1.

<sup>64</sup> b. 2, pt. 6, c. 9 (On the Integrity of the Holy Eucharist).

<sup>65</sup> c. 1 (The Catholic Faith); D. 430.

<sup>66</sup> Profession of Faith of Michael Palaeologus; D. 465.

<sup>67</sup> See in this book “The heresy that each species is Christ’s body and blood (two-in-one-species heresy), 12th century,” p. 55.

<sup>68</sup> D. 667.

### *Invalid and heretical Council of Florence did not teach the heresy (15th century)*

While the invalid and heretical Council of Florence teaches the two-in-one-species heresy,<sup>69</sup> it does not definitively teach the heresy that the Holy Eucharist contains the living human nature of Jesus and thus contains his soul. It is ambiguous. It can mean either that Jesus' dead body and blood are in each species, or that Jesus' living human body and blood and thus his soul are in each species:

Invalid and heretical *Council of Florence*, "Exultate Deo" (Decree for the Armenians, 1439: "...For by the power of the very words the substance of the bread is changed into the body of Christ, and the substance of the wine into the blood; yet in such a way that Christ is contained entire under the species of bread, and entire under the species of wine..."<sup>70</sup>

### *Invalid and heretical Council of Trent (16th century)*

Invalid and heretical *Council of Trent*, 1565: "In the most holy sacrament of the Eucharist there is truly, really, and substantially present the body and blood together with the soul and the divinity of our Lord Jesus Christ."<sup>71</sup>

### *Invalid and heretical First Vatican Council (1870)*

Invalid and heretical *First Vatican Council*, 1870: "I profess that...in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ."<sup>72</sup>

### *Tixeront lies about St. Augustine's teaching*

The apostate Tixeront lies about St. Augustine's teaching on the Holy Eucharist. He says that St. Augustine teaches that the Holy Eucharist is the living human body and blood of Christ who is in heaven:

*History of Dogmas*, by the apostate Rev. J. Tixeront, D.D. 1913: "There was another question that claimed more of his [St. Augustine's] attention and seems to have always preoccupied him: — the problem of how the body of Christ, a real body, is present in the Eucharist in conditions not those of a material and extended body. He believes he has found its solution in the text of St. John: 'Spiritus est qui vivificat, caro non prodest quidquam.' Eaten in its natural state, the flesh of Jesus would have been of no avail to us, for it would have been deprived of life, and, moreover, this eating would have been impossible. It is profitable to us, because it is the living flesh of Christ's glorious life, filled and spiritualized by the Spirit which the Word is and which has transfigured it. Since it is living, it imparts life through the Spirit by which it is vivified; being spiritualized, it reaches the spirit, the soul, provided one receives it not only exteriorly, but also in spirit.

[*On Gospel of St. John*, Tractate 27:5] 'Non prodest quidquam, sed quomodo illi intellexerunt: carnem quippe sic intellexerunt, quomodo in cadavere dilaniatur, aut in macello venditur, non quomodo spiritu vegetatur. ...Caro non

<sup>69</sup> See in this book "The heresy that each species is Christ's body and blood (two-in-one-species heresy), 12th century," p. 55.

<sup>70</sup> sess. 8, Bull of Union with the Armenians; D. 698.

<sup>71</sup> The Profession of Faith of the Council of Trent, from the Bull of Pius IV, *Iniunctum nobis*; D. 997.

<sup>72</sup> sess. 2, Profession of Faith.

prodest quidquam, sed sola caro; accedat spiritus ad carnem, et prodest plurimum.<sup>73</sup>

[*Sermon 131*] Manducant ergo qui manducant et bibant qui bibunt; esuriant et sitiant; **vitam manducant, vitam bibant**. Illud manducare, refici est; sed sic reficeris, ut non deficiat unde reficeris. Illud bibere quid est nisi vivere? Manduca vitam, bibe vitam: habebis vitam, et integra est vita. Tunc autem hoc erit, id est, vita unicuique erit corpus et sanguis Christi, si quod in Sacramento visibiliter sumitur, in ipsa veritate spiritaliter manducetur, spiritaliter bibatur. Audivimus enim ipsum Dominum dicentem: Spiritus est qui vivificat, caro autem non prodest quidquam.<sup>74,75</sup>

The living Spirit that spiritualizes the Holy Eucharist is not Jesus' soul but the divine nature of Jesus which is united to his dead body and blood. That is what St. Augustine teaches. What follows are the two quotes of St. Augustine's that Tixeront misinterprets to defend his heresy.

In *Sermon 131*, St. Augustine teaches that the Holy Eucharist is life in that it gives life to those who receive worthily. When he says "eat life, drink life," he means Jesus' dead body and blood united to his living divine nature. Hence he teaches that the Holy Eucharist is alive by Jesus' divine nature but not by his human soul, which is not united to his dead body and blood in the Holy Eucharist. Hence he does not teach that the living human nature and thus the soul of Christ is in the Holy Eucharist, as Tixeront would have you believe:

St. Augustine, *Sermon 131*: "We hear here the true Master, the Divine Redeemer, the human Saviour, commending to us our ransom, his blood. He calls his body food, and his blood drink; and, in commending such food and drink, he says, 'Unless you eat My flesh, and drink My blood, ye shall have no life in you.' What, then, is this eating and drinking, but to live? **Eat life, drink life**; you shall have life, and life is whole. This will come,—that is, the body and blood of Christ will be life to everyone..."

And in *Tractate 27*, the living Spirit that St. Augustine says is in the Holy Eucharist is Jesus' divine nature (his Godhead) and not his human soul, as Tixeront would have you believe:

St. Augustine, *Tractates on the Gospel of John*, Tractate 27 (Jn. 6:60-72): "5. ... 'It is the Spirit that quickeneth; the flesh profiteth nothing.' ... O Lord, good Master, in what way does the flesh profit nothing, whilst thou hast said, 'Except a man eat my flesh and drink my blood, he shall not have life in him'? Or does life profit nothing? And why are we what we are, but that we may have everlasting life, which thou dost promise by thy flesh? Then what means 'the flesh profiteth nothing'? It profiteth nothing, but only in the manner in which they understood it. They indeed understood the flesh, just as when cut to pieces in a carcass, or sold in the shambles; not as when it is quickened by the Spirit. Wherefore it is said that 'the flesh profiteth nothing' in the same manner as it is said that 'knowledge puffeth up.' Then, ought we at once to hate knowledge? Far from it! And what means 'Knowledge puffeth up'? Knowledge alone without charity. Therefore he added 'but charity edifieth.' Therefore add thou to knowledge charity, and knowledge will be profitable, not by itself but through charity. So also here 'the flesh profiteth nothing,' only when alone. Let the Spirit [of God, the divine nature of Jesus] be added to the flesh, as charity is added to knowledge, and it profiteth very much. For if the flesh profited nothing, the Word [Jesus Christ] would not have been made flesh to dwell among us. If through the flesh Christ has greatly profited us, does the flesh profit nothing? But it is by the flesh that the Spirit [of God, the divine nature of Jesus] has done somewhat for our salvation. Flesh was a vessel; consider what it held [God], not what it was... 6. ... Therefore 'it is the Spirit [of God] that

<sup>73</sup> Footnote 313: "*In Joann. Tract XXVII, 5.*"

<sup>74</sup> Footnote 314: "*Sermo CXXXI, i.*"

<sup>75</sup> v. 2, c. 13, sec. 9, p. 414.

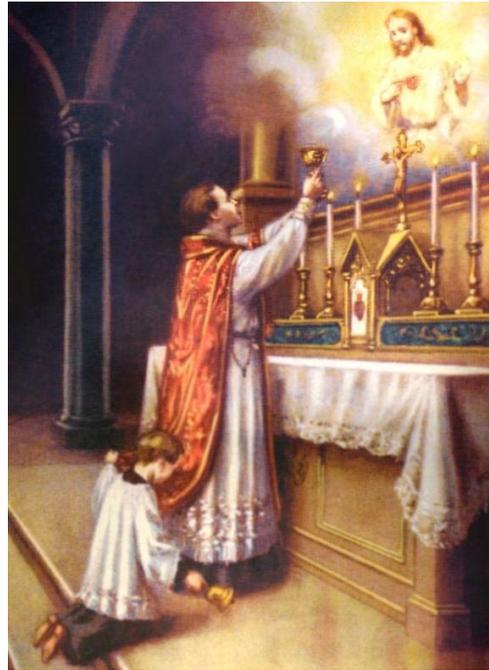
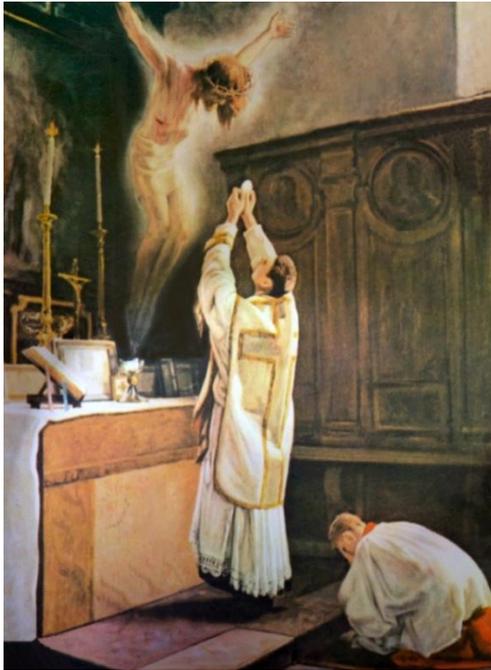
quickeneth,' for it is the Spirit [the divine nature of the Son united to his human flesh and blood] that makes living members.”

That St. Augustine held the dogma that Jesus Christ's dead human body and dead human blood and not his human soul are in the Holy Eucharist is also proved by his teachings in other places in which he teaches that the Holy Eucharist is the dead human nature of Christ, the sacrificed victim.<sup>76</sup>

### *Motives for the heresy*

#### Effeminacy: the rejection of the Cross

One motive for the heresy that the Holy Eucharist is the risen Christ is effeminacy because those who hold this heresy do not want to see or contemplate the suffering and dead Christ and thus they present the risen Christ. They do not want to truly take up their cross and suffer for Christ and die for him if necessary. Many Protestants hold this heresy and thus do not like crucifixes because they show the Christ who suffered and died. Hence they display an empty cross. This heresy is manifest now in many nominal Catholic churches in which they display empty crosses or crosses with the risen Christ. And the once famous holy picture that shows a priest offering Mass with the crucified and dead Christ (the victim) hanging above the priest has been replaced by a picture showing the risen Christ.



These heretics want to bypass the cross and suffering and go right to the reward. The risen Christ is the reward, not the means to the reward. One does not get the reward of heaven and the resurrection of the body unto life everlasting until he first takes up his cross, suffers for Christ, is crucified to the world, and eats Christ's dead body and blood in the Holy Eucharist. And if he dies in a state of grace, only then will he get the reward. Protestants who hold the heresy that men

<sup>76</sup> See in this book “St. Augustine (d. 430),” p. 39.

are saved by faith alone and thus without good works and avoiding sin bypass the cross and go right to the reward.

### The denial of God's power

Another motive for the heresy that the Holy Eucharist is the risen Christ is that these heretics do not really believe in God's miraculous power to go back in time to get the victim (the sacrificed and dead body and blood of Jesus) and bring him forward on the altar.

## **Jesus' Body Appears as Bread and His Blood as Wine**

### **Summary**

The holy Prophet Malachias foretold the Holy Sacrifice of the Mass and the Holy Eucharist. He foretold that this new sacrifice would be offered everywhere and thus not just in one place, not just in the Temple. And he foretold that this new sacrifice, the Holy Eucharist, would be a clean oblation and thus Jesus' body and blood would not appear as his body and blood, which hence would be veiled under the appearances of a clean oblation. And he foretold that many Gentiles would believe in the true God and receive this new 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.”  
(Mala. 1:11)

*Catholic Commentary* on Mala. 1:11: “**In every place there is sacrifice:** The Eucharistic sacrifice offered in the Holy Mass, which is said not in one place only but throughout the world, that is, ‘in every place.’ This sacrifice differs from the sacrifice of the Jews, which could only be offered at Jerusalem. **A clean sacrifice:** The precious body and blood of Christ in the Eucharistic sacrifice under the appearances of bread and wine is thus a clean sacrifice compared to the animal sacrifices and is offered in the Holy Mass and received by the Gentiles of many races, ‘for my name is great among the Gentiles.’ ”

It is a dogma that the Holy Eucharist is Jesus' body under the appearance of bread and his blood under the appearance of wine and both are united to his divine nature. Hence the apparent bread is Jesus' body but not his blood, and the apparent wine is Jesus' blood but not his body. Therefore, beware of the heresy which teaches that the apparent bread is Jesus' body *and* blood and the apparent wine is Jesus' blood *and* body, which I call the two-in-one-species heresy.<sup>77</sup>

The dogma of the Holy Eucharist must be believed by faith alone because it is above human reason and thus above human science; just as when God had fire burn in hail, and the hail did not melt (Ex. 9:23-24; Wis. 16:22); when St. Peter walked on water (Mt. 14:29); when Jesus multiplied bread and fish (Mt. 14:19-21); when Jesus turned water into wine (Jn. 2:7-9); and when the Archangel Raphael appeared as a human to Tobias (Tob. 5). Human science says that St. Raphael was a man because he looked like a man, felt like a man, and ate like a man; but angelic and divine science says that he was not a man at all but an angel under the appearance of a man, his apparent human nature was an illusion, just as the apparent bread and wine in the Holy Eucharist are illusions while the reality is that they are the body and blood of Christ.

God allows the Holy Eucharist to appear as bread and wine as an ultimate test of our faith. While human science says that the Holy Eucharist is bread and wine because it tastes and acts

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<sup>77</sup> See in this book “The heresy that each species is Christ's body and blood (two-in-one-species heresy), 12th century,” p. [55](#).

like bread and wine, faith says that it is not. God simulates the effects of bread and wine to perpetuate the illusion as an ultimate test of faith, to see if we put God and his science above human science. Hence if a priest drinks too much of Christ's blood, God allows the priest to get drunk in order to perpetuate the illusion that it is wine from a mere human scientific perspective. Speaking for God, the Prophet Isaias says that God will make men drunk with their own blood: "*I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine.*" (Isa. 49:26) Where would the test of faith be if any one of these things that bread and wine are and do is absent? If the bread or wine did not look or taste or act like bread and wine, then there would be no test of faith because men would know for sure by human science that a miracle took place. St. Paul says, "Now faith is the substance of things to be hoped for, the evidence of things that appear not." (Heb. 11:1) Hence if something is provable by human science, it would not require faith to believe in it:

St. Cyril of Jerusalem *Catechetical Lectures*, Lecture 22: "6. Do not look upon the bread and wine as bare and common elements, for they are the body and blood of Christ, as our Lord assures us. Although thy senses suggest this to thee, let faith make thee firm and sure. Judge not of the thing by the taste, but be certain from faith that thou has been honoured with the gift of Christ's body and blood... 1. When he has pronounced and said of the bread 'This is my body,' who will after this dare to doubt? And when he has assured, and said 'This is my blood,' who can ever hesitate, saying, it is not his blood?... 2. He changed water into wine at Cana, and shall we not think him worthy of our belief when he changed wine into blood?... 3. Wherefore, let us receive them with an entire belief as Christ's body and blood; for under the figure of bread is given to thee his body, and under the figure of wine his blood; that when thou hast received Christ's body and blood, thou be made one body and blood with him; for so we carry him about in us, his body and blood being distributed through our bodies... 9. Having learned these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ."

Oh, what a great test of faith the Holy Eucharist is as one of the methods in which God separates the wheat from the chaff. And the humble who believe things by faith that they cannot know by human reason or human science are separated from the proud who believe in nothing unless they can understand it by human reason or explain it by human science. The one religion rests upon God and the other upon mere humans who get sick and die, who cannot even save their own physical life, who, try as they may, cannot bring paradise upon earth or create one single thing or make it live forever.

## **Evidence of the dogma**

### *Bible*

Jesus said,

"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." (Jn. 6:54)

He did not say,

"Amen, amen I say unto you: Except you eat the flesh and blood of the Son of man, and drink his blood and body, you shall not have life in you."

Hence Jesus said that to have life, men must eat his flesh and drink his blood. One does not drink flesh but eats it, and one does not eat blood but drinks it.

### *The Holy Sacrifice of the Mass*

The changing of bread into Jesus' body and wine into Jesus' blood during Holy Mass is called Transubstantiation. This occurs right after the Hanc Igitur (This Oblation) part of the Mass. Note that it says that the bread is turned into his body, not into his blood, and the wine is turned into his blood, not into his body.

#### *Roman Rite of the Mass*

##### Hanc Igitur

“This oblation, therefore, of our service and that of thy whole family we beseech thee, O Lord, graciously to accept and to dispose our days in thy peace and command us to be delivered from eternal damnation and to be numbered among the flock of thine elect. Through Christ our Lord. Amen.”

##### TRANSUBSTANTIATION AND MAJOR ELEVATION

“Which oblation do thou, O God, vouchsafe in all things to bless ✠, approve ✠, ratify ✠, make worthy and acceptable, that it may become for us the Body ✠ and Blood ✠ of thy most beloved Son, our Lord Jesus Christ.”

##### Consecration of the Host

“Who the day before he suffered took bread into his holy and venerable hands and with his eyes lifted up to heaven unto thee, O God, his almighty Father, giving thanks to thee, he blessed ✠, broke, and gave to his disciples, saying: Take and eat ye all of this, FOR THIS IS MY BODY.”

##### Consecration of the Wine

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands and giving thanks to thee, he blessed ✠ and gave to his disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD of the new and eternal testament, the mystery of faith, which shall be shed for you and for many unto the remission of sins.”

### *Apostolic Constitutions (1st to 4th century)*

*The Apostolic Constitutions*, 1st to 4th century: “xii. ... ‘For in the same night that he was betrayed, he took bread in his holy and undefiled hands and, looking up to thee his God and Father, he brake it, and gave it to his disciples, saying, This is the mystery of the new covenant: take of it, and eat. This is my body, which is broken for many, for the remission of sins.’ In like manner also ‘He took the cup,’ and mixed it of wine and water and sanctified it and delivered it to them, saying: ‘Drink ye all of this; for this is my blood, which is shed for many, for the remission of sins, do this in remembrance of me... Thou accept them to the honour of thy Christ, and send down upon this sacrifice thine Holy Spirit, the Witness of the Lord Jesus’ sufferings, that he may show this bread to be the body of thy Christ, and the cup to be the blood of thy Christ’...”

“xiii. ...And let the bishop give the oblation, saying, The body of Christ; and let him that receiveth say, Amen. And let the deacon take the cup; and when he gives it, say, The blood of Christ, the cup of life; and let him that drinketh say, Amen...”

“xiv. Now we have received the precious body and the precious blood of Christ, let us give thanks to him who has thought us worthy to partake of these his holy mysteries; and let us beseech him that it may not be to us for condemnation but for salvation, to the advantage of soul and body, to the preservation of piety, to the remission of sins, and to the life of the world to come.”<sup>78</sup>

*St. Ignatius of Antioch (d. c. 115)*

St. Ignatius of Antioch, *Epistle to the Philadelphians*, 2nd century: “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to show forth the unity of his blood; one altar; as there is one bishop, along with the presbytery and deacons...”<sup>79</sup>

St. Ignatius of Antioch, *Epistle to the Romans*, 2nd century: “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely his blood, which is incorruptible love and everlasting life.”<sup>80</sup>

*St. Irenaeus of Lyons (d. 202)*

St. Irenaeus, *Against Heresies*, c. 180-199: “5. ...He took that created thing, bread, and gave thanks, and said, ‘This is my body.’ And the cup likewise, which is part of that creation to which we belong, he confessed to be his blood, and taught the new oblation of the new covenant; which the Church receiving from the apostles...”<sup>81</sup>

“2. ... He has acknowledged the cup (which is a part of the creation) as his own blood, from which he bedews our blood; and the bread (also a part of the creation) he has established as his own body, from which he gives increase to our bodies.”<sup>82</sup>

*St. Hippolytus (d. 235)*

St. Hippolytus, *The Apostolic Traditions*, c. 215: “23. And then the deacons immediately bring the oblation to the bishop; and he Eucharists the bread into the antitype of the Body of Christ; and the cup of mixed wine, for an antitype of the Blood, which was shed for all who believe in him.”<sup>83</sup>

*St. Hilary of Poitiers (d. c. 368)*

St. Hilary, *On the Trinity*, 4th century: “For he says himself, 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.”<sup>84</sup>

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<sup>78</sup> b. 8.

<sup>79</sup> c. 4.

<sup>80</sup> c. 7.

<sup>81</sup> b. 4, c. 17.

<sup>82</sup> b. 5, c. 2.

<sup>83</sup> Contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 1, 394i.

<sup>84</sup> b. 8.

*St. Athanasius (d. 373)*

St. Athanasius, *To the Recently Baptized (Ad Nuper Baptizatos)*, 4th century: “Thou shalt see the Levites bring loaves and a chalice of wine and place them on the table. As long as the invocations and prayers have not begun, there is only bread and wine. But, after the great and wonderful prayers have been pronounced, then the bread becomes the body of Our Lord Jesus Christ and the wine becomes his blood. Let us come to the celebration of the mysteries. As long as the prayers and invocations have not taken place, this bread and this wine are simply [bread and wine]. But after the great prayers and the holy invocations have been pronounced, the Word descends into the bread and wine, and the body of the Word is.”<sup>85</sup>

*Euchologion (Sacramentary) of Serapion (4th century)*

Serapion was Bishop of Thmuis in the Nile Delta and the friend of St. Athanasius. The following quote is from *History of Dogmas*, by apostate Tixeront:<sup>86</sup>

“In order to find out the exact meaning of that word, we must first conclude our inquiry concerning the teaching of the Fathers on the real presence of Jesus in the Eucharist. After the anamnesis referred to just now, the Euchologion of Serapion places on the lips of the priest the following epiclesis:

‘O God of truth, let Thy Holy Word come upon this bread, that the bread may become body of the Word (Greek), and upon this chalice, that the chalice may become blood of the Truth (Greek), and make all who communicate, receive the medicine of life’ (XIII, 15; cf. XIV, 2; XVI, 2, 3).”

In order to find out the exact meaning of that word, we must first conclude our inquiry concerning the teaching of the Fathers on the real presence of Jesus in the Eucharist. After the anamnesis referred to just now, the Euchologion of Serapion places on the lips of the priest the following epiclesis: “O God of truth, let Thy Holy Word come upon this bread, that the bread may become body of the Word (ἵνα γένηται ὁ ἄρτος σῶμα τοῦ Λόγου), and upon this chalice, that the chalice may become blood of the Truth (ἵνα γένηται τὸ ποτήριον αἷμα τῆς ἀληθείας), and make all who communicate, receive the medicine of life (XIII, 15; cf. XIV, 2; XVI, 2, 3). The *Apostolic Constitutions* has many

*St. Cyril of Jerusalem (d. 386)*

St. Cyril of Jerusalem, *Catechetical Lectures*, 4th century:

*Lecture 19*: “7. ...For as the bread and wine of the Eucharist before the invocation of the Holy and Adorable Trinity were simple bread and wine, while after the invocation the Bread becomes the Body of Christ, and the Wine the Blood of Christ...”

<sup>85</sup> Contained in *History of Dogmas*, by the apostate Tixeront, v. 2, c. 6, sec. 6, pp. 171-172. Regarding this passage, Tixeront’s Footnote 165 says, “P. G., XXVI, 1325. For the translation of this passage and of several other Eucharistic passages to be quoted later, cf. Mgr. Batiffol, op. cit.”

<sup>86</sup> v. 2, c. 6, sec. 6, p. 173.

*Lecture 22:* “1. ...Since then he himself declared and said of the bread, This is my Body, who shall dare to doubt any longer? And since he has himself affirmed and said, This is my Blood, who shall ever hesitate, saying that it is not his blood?

“2. He once in Cana of Galilee turned the water into wine, akin to blood, and is it incredible that He should have turned wine into blood? When called to a bodily marriage, he miraculously wrought that wonderful work; and on the children of the bride-chamber, shall he not much rather be acknowledged to have bestowed the fruition of his Body and Blood? ...

“9. Having learned these things and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ...”

*Lecture 23:* “7. Then having sanctified ourselves by these spiritual hymns, we beseech the merciful God to send forth his Holy Spirit upon the gifts lying before him; that he may make the Bread the Body of Christ and the Wine the Blood of Christ; for whatsoever the Holy Spirit has touched is surely sanctified and changed.”

### *Apostate Gregory of Nyssa (d. c. 386)*

Apostate Gregory of Nyssa, *Sermon 1*, on the Resurrection of Christ, 4th century: “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.”<sup>87</sup>

Apostate Gregory Nyssa, *On the Baptism of Christ*, 4th century: “The bread again is at first common bread; but when the sacramental action consecrates it, it is called and becomes the Body of Christ.”

### *St. Ambrose (d. 397)*

St. Ambrose, *On the Christian Faith*, 378-380: “124. ... ‘Verily, verily, I say unto you, unless ye eat the flesh of the Son of Man, and drink his blood, ye shall have no life in you.’ ... 125. Then he added: ‘For my flesh is meat indeed, and my blood is drink indeed.’ Thou hearest him speak of his flesh and of his blood, thou perceivest the sacred pledges, conveying to us the merits and power of the Lord’s death... Now we, as often as we receive the Sacramental Elements, which by the mysterious efficacy of holy prayer are transformed into the Flesh and the Blood, ‘do show the Lord’s Death.’”<sup>88</sup>

### *St. Augustine (d. 430)*

St. Augustine, *Sermons on the Liturgical Seasons*, Sermon 272: “What your faith obliges you to accept is that the bread is the Body of Christ and the chalice the Blood of Christ.”

St. Augustine, *Sermons on the Liturgical Seasons*, Sermon 227: “That Bread which you see on the altar, consecrated by the word of God, is the Body of Christ. That chalice, or rather, what the chalice holds, consecrated by the word of God, is the Blood of Christ.”<sup>89</sup>

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<sup>87</sup> Contained in *Jaeger*: Vol. 9, p. 287; and in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 2, 1063.

<sup>88</sup> b. 4, c. 10.

<sup>89</sup> *Migne*, PL 38, col. 1099.

*St. Cyril of Alexandria (d. 444)*

St. Cyril of Alexandria, *Commentary on Matthew*, On Matthew 26:27: “He states demonstratively: ‘This is My Body,’ and ‘This is My Blood,’ lest you might suppose the things that are seen are a figure. Rather, by some secret of the all-powerful God the things seen are transformed into the Body and Blood of Christ...”<sup>90</sup>

*Pope St. Leo the Great (d. 461)*

Pope St. Leo the Great, *Sermon 91*, 5th century: “3. ... For when the Lord says, ‘Unless ye have eaten the flesh of the Son of Man, and drunk his blood, ye will not have life in you,’ you ought so to be partakers at the Holy Table, as to have no doubt whatever concerning the reality of Christ’s Body and Blood. For that is taken in the mouth which is believed in faith...”

*Apostate John Damascene (d. 749)*

Apostate John Damascene, *An Exact Exposition of the Orthodox Faith*, 8th century: “Then having broken bread he gave it to them saying, Take, eat, this is my body broken for you for the remission of sins. Likewise also he took the cup of wine and water and gave it to them saying, Drink ye all of it: for this is my blood, the blood of the New Testament which is shed for you for the remission of sins. This do ye in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the death of the Son of man and confess his resurrection until he come.”<sup>91</sup>

*Sixth Roman Council (1079)*

*Sixth Roman Council*, Pope St. Gregory VII, 1079: “(Oath taken by Berengarius) I, Berengarius, in my heart believe and with my lips confess that through the mystery of the sacred prayer and the words of our Redeemer the bread and wine which are placed on the altar are substantially changed into the true and proper and living flesh and blood of Jesus Christ, our Lord, and that after consecration it is the true body of Christ... and the true blood of Christ, which was poured out from his side.”<sup>92</sup>

*Invalid and heretical Fourth Lateran Council (1215)*

Invalid and heretical *Fourth Lateran Council*, 1215: “One indeed is the universal Church of the faithful, outside which no one at all is saved, in which the priest himself is the sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine; the bread (changed) into his body by the divine power of transubstantiation, and the wine into the blood.”<sup>93</sup>

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<sup>90</sup> Contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 3, 2101.

<sup>91</sup> b. 4, c. 13.

<sup>92</sup> D. 355.

<sup>93</sup> c. 1 (The Catholic Faith); D. 430.

## *Invalid Second Council of Lyons (1274)*

Invalid *Second Council of Lyons*, 1274: “The same Roman Church prepares the sacrament of the Eucharist from unleavened bread, holding and teaching that in the same sacrament the bread is changed into the body, and the wine into the blood of Jesus Christ.”<sup>94</sup>

### **The heresy that each species is Christ’s body and blood (two-in-one-species heresy), 12th century**

Therefore beware of the heresy that Jesus’ body and blood are under the appearance of bread and his body and blood are under the appearance of wine, which I call the two-in-one-species heresy. Not one pope or Church Father taught this heresy but instead condemned it, as you have read in the previous section. From the information I have, this heresy was first taught in the 12th century by the apostate Peter Lombard. The most influential apostate who taught it was Thomas Aquinas in the 13th century. And it was then taught in the 15th century onward by apostate antipopes.

The animal sacrifices during the Old Testament era were a figure of Jesus’ ultimate sacrifice. These animals were killed and their blood was separated from their flesh so that their flesh was to be eaten without blood in it. And the blood was sprinkled on things to sanctify them:

“And the Lord spoke to Moses, saying: Say to Aaron and his sons: This is the law of the victim for sin: in the place where the holocaust is offered, it shall be immolated before the Lord. It is holy of holies. The priest that offereth it shall eat it in a holy place, in the court of the tabernacle. Whatsoever shall touch the flesh thereof shall be sanctified. If a garment be sprinkled with the blood thereof, it shall be washed in a holy place. And the earthen vessel, wherein it was sodden, shall be broken; but if the vessel be of brass, it shall be scoured, and washed with water. Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies. For the victim that is slain for sin, the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.”  
(Lev. 6:24-30)

Similarly, Jesus’ dead flesh was to be eaten without his blood in it; and his poured-out blood, separated from his flesh, was to be drunk. This, then, is yet more proof that in the Holy Eucharist the species of bread is only the flesh of Christ and the species of wine is only the blood of Christ.

And if the two-in-one-species heresy were true, then the consecration of the wine would be superfluous because the whole Christ would be under the appearance of the bread once it is consecrated.

And if this heresy were true, the heretics should have changed the Mass prayers for dispensing the body of Christ. But they did not. When dispensing the body of Christ, the priest still says “The body of Christ”:

*Roman Missal*, Communion of the Body and Blood of our Lord: “Descending the steps of the altar to the communicants, he administers the Holy Communion, saying to each: ‘May the body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.’ ”

Hence he does not say “May the body and blood of Christ...” which is what he should say if both Jesus’ body and blood are under the appearance of bread. Again, these heretical bastards do not even have common sense.

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<sup>94</sup> Profession of Faith of Michael Palaeologus; D. 465.

### *The corruption and mistranslation of 1 Corinthians 11:27*

Beware of the heretics' corruption of 1 Corinthians 11:27 to defend their heresy that Jesus' body and blood in the Holy Eucharist are under the form of each species and hence their heresy that the faithful only need to receive one species. They changed the word "and" to "or." Here is the Clementine Vulgate's corrupted verse<sup>95</sup>:

Clementine Vulgate's corrupted text: "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." (1 Cor. 11:27)

The Latin for Clementine Vulgate's 1 Cor. 11:27: "Itaque quicumque manducaverit panem **vel [or]** biberit calicem Domini indigne reus erit corporis et sanguinis Domini."

The heretics, then, interpret the "or" to mean that if one eats the species of the bread unworthily, he is guilty of the body and blood of Jesus and thus Jesus' body and blood are both in the form of the bread. Or if he drinks the species of the wine unworthily, he is guilty of the body and blood of Jesus and thus Jesus' body and blood are both in the form of the wine.

However, even according to this corrupted text, there is an orthodox interpretation. It could mean that whoever eats the bread unworthily is guilty of the body of Jesus, or whoever drinks the wine unworthily is guilty of the blood of Jesus, or whoever eats the bread and drinks the wine unworthily is guilty of both the body and blood of Jesus.

If one only had access to the corrupted Clementine Vulgate, he could nevertheless see with a good probability that the "or" in 1 Cor. 11:27 should be "and" because in the previous and following verses (1 Cor. 11:26 and 1 Cor. 11:28) "and" is used and not "or":

*Clementine Vulgate:*

(1 Cor. 11:26) "For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord until he come."

(1 Cor. 11:27) "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."

(1 Cor. 11:28) "But let a man prove himself: and so let him eat of that bread and drink of the chalice."

Why this one change from "and" to "or" in 1 Cor. 11:27 if not to have a text that can defend the two-in-one-species heresy and the heresy that the faithful only need to receive one species and not both.<sup>96</sup> Indeed, this should lead one to investigate other Bible texts and, more importantly, the Church Fathers' and others' translation of 1 Cor. 11:27. This investigation shows that other Bible texts, such as the Peshito, Church Fathers, Anti-Church Fathers, and even scholastics in the days of apostate Peter Lombard have the correct text for 1 Cor. 11:27. They have "and" not "or":

*The New Testament*, translated from the Syriac Peshito Version, by James Murdock, D.D. Published by Stanford and Swords, New York, 1855: "[1 Cor. 11:27] Therefore whosoever shall eat this bread and drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord."

*Holy Bible from the Ancient Eastern Text*, from the Aramaic of the Peshito, by George M. Lamsa, 1933: "[1 Cor. 11:27] Therefore whosoever shall eat this bread and drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord."

<sup>95</sup> Far from being infallible, the Clementine Vulgate contains many corruptions, errors, heresies, contradictions, and inconsistencies. See RJMI book *On the Clementine Vulgate's Errors and On Heretical Commentaries*.

<sup>96</sup> See in this book "The Dogma That the Reception of the Holy Eucharist Is Necessary for Salvation by Necessity of Precept," p. 65; and "The Reception of Both Species Is Necessary for Salvation," p. 70.

*King James Bible*: “[1 Cor. 11:27] Therefore whosoever shall eat this bread and drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.”

Heretic John Chrysostom, Commentary on 1 Cor. 11:27: “ ‘Wherefore whosoever shall eat this bread and drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.’ ”

Apostate Clement of Alexandria, *Stromata*, 208: “ ‘So that whosoever shall eat the bread and drink the cup of the Lord unworthily, shall 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.’ ”<sup>97</sup>

St. Cyprian, *Epistle 9*, 3rd century: “ ‘Whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.’ ”

St. Cyprian, *Epistle 10*, 3rd century: “1. ...It is written, ‘Whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.’ ”

St. Augustine, *Tractates on the Gospel of John*, 416: “[Tractate 6] 15. ... ‘But he that eateth and drinketh unworthily, eateth and drinketh judgment to himself.’ ”

Apostate Peter Damian, *Sentences*, 1150: “2. Gregory, in book 4 of the *Dialogues*. Gregory says: ‘The true flesh of Christ and his true blood are indeed in sinners and in those who receive them unworthily, but in their essence, not in their saving effectiveness.’ 1—Augustine, on the words of the Gospel. Also Augustine: ‘Many receive the body of the Lord unworthily, of whom the Apostle says: “Whoever eats the bread and drinks the Lord’s cup unworthily, he eats and drinks his own judgement.” ’ (1 Cor. 11:27, 29) Footnote 3: Augustine, Seremo Mai, 129, n. 1.”<sup>98</sup>

Therefore the corruption of 1 Cor. 11:27, as contained in the Clementine Vulgate, did not occur until sometime after Peter Lombard’s day.

And even more importantly, not one Church Father, Anti-Church Father, or true pope taught that Jesus’ body and blood are under the form of each species; so even if a Catholic accepted the corrupted text of 1 Cor. 11:27, he would have to interpret it in the orthodox sense under pain of heresy if he did not.

### *On the miracles in which blood flowed from the Host*

For several reasons, miracles in which blood flows from the Host (that is, the body of Jesus under the appearance of bread) do not defend the heresy that Jesus’ body and blood are under each species.

Firstly, there has never been a miracle in which Christ’s blood under the appearance of wine changed into flesh. And when blood is poured out of a body, it is no longer united to its flesh. Hence it is at least heresy to say that Jesus’ blood in the Holy Eucharist also contains his flesh.

Secondly, the miracle of Jesus’ blood flowing from the Host is the re-living of Jesus’ crucifixion and death when his side was pierced with a lance and blood flowed from his Sacred Heart, since the Holy Sacrifice of the Mass not only goes back to when Christ was dead on the Cross but also before that when he was being crucified and his blood was still in his body. It relives the crucifixion and death of Christ:

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<sup>97</sup> b. 1, c. 1.

<sup>98</sup> b. 4, dist. 9, c. 2 (56)

“But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water.” (Jn. 19:33-34)

St. Gregory of Tours writes of a miracle in which blood flowed from the Host:

St. Gregory of Tours, *The History of the Franks*, 6th century: “The portents appeared again this year. The moon was in eclipse. In the neighbourhood of Tours real blood flowed from the broken bread. The walls of the city of Soissons collapsed. There was an earthquake in Angers. Wolves found their way inside the walls of the town of Bordeaux and ate the dogs, showing no fear whatsoever of human beings. A great light was seen to move across the sky. The city of Bazas was burned down by a great conflagration, the church and the church-houses being destroyed. I was told that all the sacred vessels were saved.”<sup>99</sup>

Another miracle of Jesus’ blood flowing from Hosts occurred when Jews stole and stabbed some Hosts:

*Eucharistic Miracles*, by Joan Carroll Cruz, 1987: “[Chapter 20: The Eucharist Miracle of Brussels, Belgium, 1370] The Eucharistic miracle of Brussels, Belgium, occurred at a time when certain Christians and Jews were embroiled in bitter opposition. It appears that in 1369 a Jew named Jonathan resided in the little town of Enghien, some 15 miles from Brussels. Jonathan had a friend, Jean of Louvain (then residing in Brussels), who for some time had simulated a conversion to Christianity.

“Jonathan repeatedly asked his friend to obtain for him some of the consecrated wafers used during Holy Mass. Jean was unwilling at first to comply, but Jonathan at last promised him 60 gold coins for his trouble. Greed eventually overcame Jean’s scruples, and he immediately set about studying the churches in Brussels for one to which he could secretly gain entrance. He at last decided upon the Church of St. Catherine, which was little attended by the sacristan since the church was used mainly to enshrine the Blessed Sacrament for distribution to the sick.

“During the night of October 4, 1369, Jean placed a ladder against the wall of the church, broke a window, and slipped inside. Then, opening the tabernacle, he found in a golden ciborium 15 small Hosts and one large Host that was used for Benediction. After leaving the church, he journeyed to Enghien and gave the Hosts to Jonathan, who rewarded him with a bag containing the promised coins.

“The fate of the thief is uncertain, but it is reported that Jonathan was murdered in his own garden less than two weeks after the theft—to the horror of his young son, who witnessed the attack. After a time, Jonathan’s widow moved to the metropolitan city of Brussels, taking the ciborium and the Hosts with her.

“On April 4, 1370, Good Friday, the Jews assembled in their synagogue in Brussels. After laying the sacred Hosts out on a table, they inflicted upon them both verbal and physical abuse. At some point during the sacrilege, knives were drawn and the Hosts were stabbed.

“Immediately, before the stunned eyes of the Jews, blood flowed from the stab wounds. Moreover, the attackers’ weapons fell from their hands, trembling seized them, and they fell to the ground in terror.

“In an effort to rid themselves of the bloody Hosts, the Jews pressed a Christian convert named Catherine into agreeing to take them to the Jews of Cologne. But feeling remorse and inexpressible agitation, she decided instead to tell the whole story to the curé of the church of Notre Dame de la Chapelle, Pierre Van den Eede. The curate of the Bishop of Cambrai à Brussels, Jean d’Yssche, was also told of the theft and together with a committee of churchmen reclaimed the Hosts from Catherine with great emotion.

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<sup>99</sup> Translated with an Introduction by Lewis Thorpe. Publisher: Penguin Books, 1974; b. 6, c. 21.

“After they were retrieved, they were taken to Notre Dame de la Chapelle. A few Hosts were left there, but the rest were taken in a magnificent procession of reparation in May of 1370 to the Cathedral of St. Michael. They were escorted by the clergy of the city, members of the mendicant orders, the duke and duchess of Brabant, and a great number of lords, nobles, and citizens of the city, to the accompaniment of lights, incense, and sacred hymns, while the procession route was decorated to honor the Hosts. Amidst joy and universal emotion, the Hosts were placed in one of the chapels of the choir until a more worthy chapel could be erected. Six of the Hosts had been completely destroyed on the day of the crime. Eventually three of the Hosts were placed behind a crystal in the center of a golden cross.

“Following the investigations there were two different reports concerning the final disposition of the men who had perpetrated the sacrilege. One was that King Wenceslas, reigning in Brussels at the time, had the men arrested and tried; they admitted their deed, and were subsequently burned to death. The other report was that the Jewish community banished the accused from the province.”

Indeed, it can be said of those who witnessed these miracles, especially the Christ-denying Jews who stabbed Jesus in the Holy Eucharist:

“They shall look on him whom they pierced.” (Jn. 19:37)

“Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him.” (Apoc. 1:7)

A miracle is an extraordinary event. Hence these miracles do not mean that under ordinary conditions the Host contains Jesus’ blood. In fact, during the Old Covenant era blood was to be drained from the animal sacrifices before their flesh was eaten:

“And [thou] shalt offer thy oblations the flesh and the blood upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.” (Deut. 12:27)

Even if one says that you can never drain all the blood out of a body because some will always be left in the flesh, that is not the blood that Christ commanded men to drink to have life in them. This is proved by at least three reasons:

1) The blood of the Holy Eucharist is separated from Jesus’ body and then drunk and thus is not in his body and eaten. Jesus did not say to eat his blood but to *drink* his blood. And that blood is totally separated from his flesh.

2) Also, under the Old Covenant, the Israelites were not allowed to eat or drink blood:

“And every thing that moveth and liveth shall be meat for you, even as the green herbs have I delivered them all to you; but flesh with blood of life you shall not eat.” (Gen. 9:3-4)

“Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.” (Lev. 7:26)

“Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.” (Deut. 12:16)

Hence if any blood was left in the flesh after the blood was drained from the flesh, this did not count as eating blood. Therefore even if there were some blood in the Host, that would not count as even eating Jesus’ blood. And this is beside the fact that Jesus commanded men to drink his blood and not to eat it, his blood under the appearance of wine and separated from his body.

3) Lastly, the blood that redeemed men was not the blood that Jesus shed before he died (such as when he was circumcised or scourged), nor the blood that remained in his body after he died. The blood that redeemed men was the blood that Jesus shed at and after his death. Hence it was the blood that flowed from his side. This was true during the Old Covenant era regarding the

blood of the animal sacrifices. It was not the blood that the animal may have shed when alive and thus within its lifetime, nor the blood that remained in its body after it died. It was the blood that was shed at and after its death which was drained from his body. It is this blood, separated from the animal's body, which consecrated and sanctified things and forgave sins:

“And he shall give them to the priest: who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off. And of its blood he shall sprinkle the side of the altar, and whatsoever is left, he shall let it drop at the bottom thereof, because it is for sin.” (Lev. 5:8-9)

“And when he hath killed the buck goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle and may expiate the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins.” (Lev. 16:15-16)

Regarding the sacrificial blood of animals and of Jesus Christ, St. Paul says, “Without shedding of blood, there is no remission” (Heb. 9:22):

*In Accordance with Jewish Burial Custom, the Body of Jesus Was Not Washed*, by Bonnie B. Lavoie, Gilbert R. Lavoie, Rev. Daniel Klutstein, John Regan: “As for the definition of life-blood mentioned in the Old Testament, a note in the Mishnah defines this term by referring directly to Leviticus 7:11. From this passage, ‘...it is inferred that the blood which issues at the moment of death (which is what the Mishnah means by “life-blood”) is the blood that makes atonement.’...So, in summary, the Bible, the Mishnah, the Talmud and later the *Code of Jewish Law* enlighten our thinking with regard to Jewish customs by expanding our understanding of their concern with life-blood.”

Therefore the blood that flowed from Jesus' side at and after his death is the blood that redeemed men. Hence this is the blood that men must drink to have life in them. And this blood was separated from Jesus' body. Therefore, even if there is some blood in the Host, it is not this blood that redeems men but the blood that flowed from his side and thus was separated from his flesh (from the Host) which is the blood that is in the chalice under the appearance of wine:

St. Hippolytus, *The Apostolic Traditions*, c. 215: “23. And then the deacons immediately bring the oblation to the bishop; and he Eucharists the bread into the antitype of the Body of Christ; and the cup of mixed wine, for an antitype of the Blood, which was shed for all who believe in him.”<sup>100</sup>

Heretic John Chrysostom, *Homilies on First Corinthians*, Homily 24, c. 397: “Ver. 16. ... ‘The cup of blessing which we bless, is it not a communion of the Blood of Christ?’ Very persuasively spake he, and awfully. For what he says is this: ‘This which is in the cup is that which flowed from his side, and of that do we partake.’ ”

*Sixth Roman Council*, Pope St. Gregory VII, 1079: “(Oath taken by Berengarius) I, Berengarius, in my heart believe and with my lips confess that through the mystery of the sacred prayer and the words of our Redeemer the bread and wine which are placed on the altar are substantially changed into the true and proper and living flesh and blood of Jesus Christ, our Lord, and that after consecration it is the true body of Christ... and the true blood of Christ, which was poured out from his side.”<sup>101</sup>

Another thing to consider is that Transubstantiation is a miracle in itself; so who is to say that Jesus cannot see to it that the Host, under ordinary circumstances, does not contain any of his blood. Hence the miracles that have Christ's blood flowing from the Host can be compared to

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<sup>100</sup> Contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 1, 394i.

<sup>101</sup> D. 355.

miracles in which blood flows from images of Jesus' Sacred Heart and Mary's Immaculate Heart. Outside of a miracle, under ordinary circumstances, images of their hearts do not contain blood.

*Apostate Peter Lombard (c. 1164)*

From the information I have, the two-in-one-species heresy was first taught in the 12th century by the apostate Peter Lombard:

Apostate Peter Lombard, *Sentences*, 1150: "1. Why Under a Double Species. But why is it taken under a double species, since the whole Christ is in either of them? ... 2. And yet what is effective for both is received under either species, because the whole Christ is received under either species... The whole Christ is received under either species; nor is more received under both, and less under only one."<sup>102</sup>

Yet he seems to contradict himself in the following statement:

Ibid.: 3. "And although the whole Christ is received under either species, yet the change of the bread is only into the flesh, and of the wine only into the blood."<sup>103</sup>

Lombard does not explain his contradiction but Aquinas does, as you will see in the next section.

*Apostate Thomas Aquinas (d. 1274)*

The apostate Thomas Aquinas taught that when the bread is turned into Jesus' body, his blood comes along with it because it is the living Christ you receive in which his body and blood are united and thus not separated, which is another heresy. Hence he said that when the wine is turned into Jesus' blood, his body comes along with it and thus by concomitance, which would be true if the Holy Eucharist were the living body and blood of Christ:

Apostate Thomas Aquinas, *Summa*, 13th century: "Whether the whole Christ is contained under each species of this sacrament?: **I answer that**, After what we have said above, it must be held most certainly that the whole Christ is under each sacramental species yet not alike in each. For the body of Christ is indeed present under the species of bread by the power of the sacrament, while the blood is there from real concomitance, as stated above in regard to the soul and Godhead of Christ; and under the species of wine the blood is present by the power of the sacrament and his body by real concomitance, as is also his soul and Godhead: because now Christ's blood is not separated from his body, as it was at the time of his Passion and death."

Hence Aquinas teaches two heresies: 1) the Holy Eucharist is the living human nature of Christ and thus contains his soul, and hence 2) Christ's body and blood are under each species (the two-in-one-species heresy).

Aquinas, in the continuation of his above statement, acknowledges that if the Holy Eucharist is the dead body and blood of Christ, then the whole Christ would not be in each species and thus the bread is turned only into the body of Christ without being united to his blood, and the wine is turned into the blood of Christ without being united to his body:

Ibid.: "Now Christ's blood is not separated from his body, as it was at the time of his Passion and death. Hence if this sacrament had been celebrated then, the body of Christ would have been under the species of the bread, but without the blood; and,

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<sup>102</sup> b. 4, dist. 11, c. 4 (63).

<sup>103</sup> b. 4, dist. 11, c. 4 (63).

under the species of the wine, the blood would have been present without the body, as it was then, in fact.”<sup>104</sup>

Hence, Aquinas also admits that if the Holy Eucharist is the dead body and blood of Christ, it does not contain his soul:

Apostate Thomas Aquinas, *Summa*, 13th century: “Whether the whole Christ is contained under this sacrament?: **Reply to Objection 1.** Because the change of the bread and wine is not terminated at the Godhead or the soul of Christ, it follows as a consequence that the Godhead or the soul of Christ is in this sacrament not by the power of the sacrament, but from real concomitance. For since the Godhead never set aside the assumed body, wherever the body of Christ is, there, of necessity, must the Godhead be; and therefore it is necessary for the Godhead to be in this sacrament concomitantly with his body. Hence we read in the profession of faith at Ephesus (P. I., chap. xxvi): ‘We are made partakers of the body and blood of Christ, not as taking common flesh, nor as of a holy man united to the Word in dignity, but the truly life-giving flesh of the Word himself.’

“On the other hand, his soul was truly separated from his body, as stated above (50, 5). And therefore had this sacrament been celebrated during those three days when he was dead, the soul of Christ would not have been there, neither by the power of the sacrament, nor from real concomitance. But since ‘Christ rising from the dead dieth now no more’ (Rom. 6:9), his soul is always really united with his body. And therefore in this sacrament the body indeed of Christ is present by the power of the sacrament, but his soul from real concomitance.”<sup>105</sup>

Hence the crux of the two-in-one-species heresy is the heresy that the Holy Eucharist is the living body and blood of Christ; that is, the risen Christ who now reigns in heaven and sits at the right hand of the Father in which his human body, blood, and soul are united to his divine nature.<sup>106</sup> And this also denies the dogma that the Holy Sacrifice of the Mass is just that—a sacrifice! It goes back in time and relives the Passion and death of Christ. Hence the Mass does not bring down the resurrected Christ from heaven.

#### *Apostate Bonaventure (d. 1274)*

Apostate Bonaventure, *The Breviloquium*, 13th century: “1. ...When these words are said by the priest with the intention of consecrating, the substance of the elements is transubstantiated into the body and the blood of Christ. While the species remain unchanged in their sensible form, both contain the whole Christ...

“3. ...And because Christ was to be present under these species by means of a change occurring not in himself but in them, therefore when the two aforementioned formulas are pronounced, indicating the presence of Christ under the species, there occurs a change of substance of both into his body and blood...

“5. Since in truth the blessed and glorious body of Christ cannot be divided into its physical parts nor separated from the soul or from the supreme Godhead, therefore under each of the species there is present one Christ, whole and undivided, body, soul, and God. Hence under the two species there is but one utterly simple sacrament containing the whole Christ.”<sup>107</sup>

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<sup>104</sup> pt. 3, q. 76, art. 2.

<sup>105</sup> pt. 3, q. 75, art. 1.

<sup>106</sup> See in this book “Jesus’ Dead Body, Dead Blood, and Living Divine Nature Are in the Holy Eucharist,” p. 30.

<sup>107</sup> b. 2, pt. 6, c. 9 (On the Integrity of the Holy Eucharist).

### *Invalid and heretical Council of Constance (15th century)*

From the information I have, the first time the two-in-one-species heresy was taught by a so-called pope, in this case the apostate Antipope Martin V, was in the 15th century at the invalid and heretical Council of Constance.

Even though Martin V was not yet the so-called pope during Session 8, 1415, because he was elected in 1417, he confirmed these decrees in Session 43, 1418:

Confirmed by apostate Antipope Martin V, invalid and heretical *Council of Constance*, Session 8, 1415: “It must be believed most firmly and not at all doubted that the whole body of Christ and the blood are truly contained under the species of bread as well as under the species of wine.”<sup>108</sup>

Invalid and heretical *Council of Constance*, apostate Antipope Martin V, *Inter Cunctas*, Questions to be Proposed to the Wycliffites and Hussites, Session 43, 1418: “17. Likewise, whether he believes and maintains that after the consecration by the priest, under the sole species of bread only, and aside from the species of wine, it is the true body of Christ and the blood and the soul and the divinity and the whole Christ, and the same body absolutely and under each one of these species separately.”<sup>109</sup>

### *Invalid and heretical Council of Florence (15th century)*

Apostate Antipope Eugene IV, invalid and heretical *Council of Florence*, “Exultate Deo” (Decree for the Armenians), 1439: “...For by the power of the very words the substance of the bread is changed into the body of Christ, and the substance of the wine into the blood; yet in such a way that Christ is contained entire under the species of bread, and entire under the species of wine...”<sup>110</sup>

### *Invalid and heretical Council of Trent (16th century)*

Several apostate antipopes, invalid and heretical *Council of Trent*, 1565: “I also profess that in the Mass there is offered to God a true, proper sacrifice... There takes place a conversion of the whole substance of bread into the body and of the whole substance of the wine into the blood; and this conversion the Catholic Church calls transubstantiation. I also acknowledge that under one species alone the whole and entire Christ and the true sacrament are taken.”<sup>111</sup>

Several apostate antipopes, invalid and heretical *Council of Trent*, 1562: “Canon 3. If anyone denies that Christ whole and entire, who is the fountain and author of all graces, is received under the one species of bread, because, as some falsely assert, he is not received according to the institution of Christ himself under both species: let him be anathema.”<sup>112</sup>

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<sup>108</sup> sess. 8 (Definition of Communion under One Species); D. 626.

<sup>109</sup> sess. 42, Against Hus and Wycliff; D. 667.

<sup>110</sup> D. 698.

<sup>111</sup> The Profession of Faith of the Council of Trent, from the Bull of Pius IV *Iniunctum nobis*; D. 997.

<sup>112</sup> sess. 21, Canons on Communion under Both Species; D. 936.

*Invalid and heretical First Vatican Council (1870)*

Apostate Antipope Pius IX, invalid and heretical *First Vatican Council*, 1870: “I confess that under either species alone the whole and complete Christ and the true sacrament are received.”<sup>113</sup>

*13th century councils compared to 15th century councils onward*

In the 13th century, the apostate antipopes did not teach the two-in-one-species heresy and the heresy that the Holy Eucharist is the living Christ. Not only did they not teach these heresies, they condemned them in two councils. They did not teach that each species contains the “whole Christ” or the “soul” of Christ, as opposed to the apostate antipopes in councils that taught these heresies from the 15th century onward:

Condemns the Heresy	Teaches the Heresy
<p>1215 - Invalid and heretical <i>Fourth Lateran Council</i>, 1215: “Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine; <u>the bread (changed) into his body by the divine power of transubstantiation, and the wine into the blood...</u>”<sup>114</sup></p> <p>1274 - Invalid <i>Second Council of Lyons</i>: “The same Roman Church prepares the sacrament of the Eucharist from unleavened bread, holding and teaching that in the same sacrament <u>the bread is changed into the body, and the wine into the blood of Jesus Christ.</u>”<sup>115</sup></p>	<p>1415 - Invalid and heretical <i>Council of Constance</i>: “It must be believed most firmly and not at all doubted that the whole body of Christ and the blood are truly contained under the species of bread as well as under the species of wine.”<sup>116</sup></p> <p>1439 - Invalid and heretical <i>Council of Florence</i>: “...For by the power of the very words the substance of the bread is changed into the body of Christ, and the substance of the wine into the blood; yet in such a way <u>that Christ is contained entire under the species of bread, and entire under the species of wine...</u>”<sup>117</sup></p> <p>1565 - Invalid and heretical <i>Council of Trent</i>: “I also profess that in the Mass there is offered to God a true, proper sacrifice... There takes place a conversion of the whole substance of bread into the body and of the whole substance of the wine into the blood... <u>I also acknowledge that under one species alone the whole and entire Christ and the true sacrament are taken.</u>”<sup>118</sup></p> <p>1870 - Invalid and heretical <i>First Vatican Council</i>: “I confess that under either species alone the whole and complete Christ and the true sacrament are received.”<sup>119</sup></p>

Therefore, not until the apostate theologians paved the road for these heresies for at least 268 years (from Lombard’s *Sentences* in 1150 to the Council of Constance in 1418) did the apostate

<sup>113</sup> sess. 2, Profession of Faith.

<sup>114</sup> c. 1 (The Catholic Faith); D. 430.

<sup>115</sup> Profession of Faith of Michael Palaeologus; D. 465.

<sup>116</sup> sess. 8 (Definition of Communion under One Species); D. 626.

<sup>117</sup> D. 698.

<sup>118</sup> The Profession of Faith of the Council of Trent, from the Bull of Pius IV *Iniunctum nobis*; D. 997.

<sup>119</sup> sess. 2, Profession of Faith.

antipopes begin to teach it—the first being Martin V in his decree *Inter Cunctas*, which was added to the Council of Constance in 1418.

## The Dogma That the Reception of the Holy Eucharist Is Necessary for Salvation by Necessity of Precept

Jesus said that the reception of both species of the Holy Eucharist is necessary for salvation:

“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.” (Jn. 6:54)

Hence it is a dogma that the reception of the Holy Eucharist is necessary, at least by precept, for the faithful to have life in them and thus for salvation. Necessity of precept means that the faithful must receive the Holy Eucharist within their lifetime if possible. Hence if within their lifetime they never received the Holy Eucharist because of their own fault, they cannot have life in them and thus cannot be saved. However, if it was not their fault, they can have life in them and be saved; that is, if the reception of the Holy Eucharist is only necessary by precept and not by necessity of means. But woe to the heretics who were responsible for depriving worthy candidates of the reception of the Holy Eucharist, such as Catholic infants, or from receiving both species within their lifetime, for the sin belongs to these heretics and they are guilty of the mortal sins of heresy and sacrilege.<sup>120</sup>

Therefore, in the very least, it is a dogma that the reception of the Holy Eucharist by all the faithful, which thus includes infants, is necessary for salvation by necessity of precept. Hence when the Church Fathers and infallible decrees teach that the Holy Eucharist is necessary for salvation, they mean at least by necessity of precept:

St. Ignatius of Antioch, *Epistle to the Romans*, 2nd century: “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely his blood, which is incorruptible love and everlasting life.”<sup>121</sup>

St. Cyprian, *Treatise 4* (On the Lord’s Prayer), 3rd century: “18. ... ‘Unless ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you.’ And therefore we ask that our bread—that is, Christ—may be given to us daily, that we who abide and live in Christ may not depart from his sanctification and body.”

St. Augustine, *On the Merits and Forgiveness of Sins, and On the Baptism of Infants*, 412: “So many and such divine witnesses agree, neither salvation nor everlasting life can be hoped for by any man without baptism and the Lord’s body and blood, it is vain to promise these blessings to infants without them.”<sup>122</sup>

Pope St. Innocent I, *Letter to the Fathers of the Council of Milevis*, 417: “For unless they [baptized Catholic infants] shall have eaten the Flesh of the Son of Man and shall have drunk his Blood, they shall not have life in them.”<sup>123</sup>

### Rooted in the allowable opinion of baptism of blood and desire

Many of the Church Fathers held the allowable opinion of baptism of blood and desire and thus believed that the necessity of the reception of the sacrament of baptism was necessary by necessity of precept but not also by necessity of means. This led them by default to hold the

<sup>120</sup> See in this book “God will see to it that the elect receive both species before they die, but woe to the hinderers,” p. 87.

<sup>121</sup> c. 7.

<sup>122</sup> b. 1, c. 2.

<sup>123</sup> *Letter 30*, par. 5; contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 3, 2016.

allowable opinion that the sacraments of confirmation and the Holy Eucharist were also necessary for salvation by necessity of precept but not also by necessity of means. Hence the lynch pin of these allowable opinions is the allowable opinion of baptism of blood and desire for catechumens who die without receiving the sacrament of baptism. However, those who hold these opinions would have to believe that the essential gifts of these sacraments have to be given to those who died without receiving the sacraments because these gifts are necessary for salvation. Therefore when they teach that the sacrament of baptism, confirmation, or the Holy Eucharist is necessary for salvation, they mean by necessity of precept but not also by necessity of means.

I hold the allowable opinion, which I firmly believe the next pope will infallibly define, that the sacraments of baptism, confirmation, and the Holy Eucharist are necessary for salvation not only by necessity of precept but also by necessity of means. This will put an end to all the unsolvable theological dilemmas and confusion caused by the opinion of baptism of blood and desire and all of its consequences.<sup>124</sup>

## **The Allowable Opinion That the Holy Eucharist Is Necessary for Salvation by Necessity of Means**

It is an allowable opinion that the reception of the Holy Eucharist by all the faithful is necessary for salvation by necessity of means, which means that all the faithful *must* receive the Holy Eucharist in order to be saved.

### **Proved by the gift of preparing the corrupted bodies of the elect to be glorified**

There are several gifts that the Holy Eucharist gives to worthy recipients, such as the following:

1. The Holy Eucharist plants the seed of incorruption in corrupted bodies;
2. It remits venial sins;
3. It remits some of the punishment due to sins;
4. It protects them from falling into sin;
5. It protects them against temptations and the Devil;
6. It helps them to maintain and increase virtues;
7. It can give health to their bodies and mind.

The one unique gift, which thus cannot be obtained in any other way, is the Holy Eucharist's gift that gives corrupted bodies what they need to become glorified if they are saved.<sup>125</sup> Hence the Holy Eucharist plants the seed of incorruption in the corrupted bodies and blood of the faithful:

“But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.” (Phili. 3:20-21)

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<sup>124</sup> See RJMI book *The Baptism Controversy Revision*.

<sup>125</sup> We know that the other gifts of the Holy Eucharist can be obtained by other means because the Old Testament elect were holy and perfect and thus were protected from falling into sin, protected against temptations and the Devil, and maintained and increased in virtue. And even though their sins and the punishment due to their sins were not remitted, they were forgiven and covered. And at times Catholics were deprived of the Holy Eucharist by no fault of their own and had these other gifts. And Catholics can also obtain these other gifts by other means, such as by the sacrament of confirmation, the sacrament of confession, prayer, penance, alms, and other good deeds.

St. Cyril of Alexandria, *Commentary on John*, On John 15:1, ante 429: “The Savior himself declares, ‘Whoever eats my flesh and drinks my blood abides in me and I in him.’ By this statement it is to be seen that Christ does not say he will be in us only after the fashion of some relation that is solely intellectual, but also through a participation truly according to nature. Just as if someone were to entwine two pieces of wax together and melt them with a fire, so that both are made one, so too through participation in the body of Christ and in his precious blood, he is united in us and we too in him. In no other way can that corruptible nature be vivified except by being united bodily to the body of him who is, by his very nature, life: that is, the Only-begotten.”<sup>126</sup>

St. Irenaeus, *Against Heresies*, c. 180-199: “2. ...And as we are his members, we are also nourished by means of the creation... He has acknowledged the cup (which is a part of the creation) as his own blood, from which he bedews our blood; and the bread (also a part of the creation) he has established as his own body, from which he gives increase to our bodies.

“3. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of the Lord, and is a member of him? –even as the blessed Paul declares in his Epistle to the Ephesians, that ‘we are members of his body, of his flesh, and of his bones.’ He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh; but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones—that [flesh] which is nourished by the cup which is his blood and receives increase from the bread which is his body. And just as a cutting from the vine planted in the ground fructifies in its season or as a corn of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things, and then, through the wisdom of God, serves for the use of men, and having received 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, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption.”<sup>127</sup>

Hence when Jesus speaks of having life in you by the reception of the Holy Eucharist, he means the life of your body, the seed of everlasting life in your body (which includes your blood) that will make it possible for the bodies of the elect to be glorified when their bodies are resurrected before the General Judgment. Speaking of this unique gift of the Holy Eucharist, Jesus says,

“He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day.” (Jn. 6:55)

We know that the words “raise him up in the last day” do not refer to souls because the souls of the elect are in heaven and thus already have everlasting life. Hence the words “raise him up in the last day” refer to the bodies of the elect that will be resurrected at the end of the world before the General Judgment and will be glorified bodies. (See Apoc. 20:11-13; Mt. 25:31-34).

In the same book of John, Chapter 6, Jesus says that the Israelites who ate manna in the desert are dead:

“I am the bread of life. Your fathers did eat manna in the desert and are dead.” (Jn. 6:48-49)

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<sup>126</sup> Letter 10, par. 2; contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 3, 2116.

<sup>127</sup> b. 5, c. 2.

Yet Jesus seems to contradict himself when in another verse we read that Moses and Elias appeared with Jesus on Mount Tabor and thus were not dead:

“And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart; and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him.” (Mt. 17:1-3)

So what death is Jesus speaking of when he says “I am the bread of life. Your fathers did eat manna in the desert and are dead.” He is speaking of the death of their bodies. Hence while the souls of the Old Testament elect were alive and saved in the Limbo of the Fathers, their bodies were dead. Because some Jews did not understand this distinction, they were confounded when Jesus said that Abraham is alive, even though he was dead:

“Amen, amen I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself?” (Jn. 8:51-53)

And answering them, Jesus said,

“Abraham your father rejoiced that he might see my day; he saw it and was glad.” (Jn. 8:56)

Indeed, Jesus tells us that Abraham’s soul was alive in the Limbo of the Fathers in his story about the evil rich man and the poor, sick Lazarus:

“And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom.” (Lk. 16:23)

Indeed, Abraham’s soul was alive in the Limbo of the Fathers while his body was dead. Hence Abraham’s soul never tasted death because it was saved, and was alive in the Limbo of the Fathers, and is now in heaven waiting for its glorified body. St. Paul tells the faithful that while their souls have already benefitted from the redemption, their corrupted bodies have not:

“Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit [by baptism and thus purified souls], even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our [corrupted] body.” (Rom. 8:21-23)

And Jesus tells us that it is the Holy Eucharist that makes it possible for the corrupted bodies of the elect to be glorified when they are resurrected:

“I am the bread of life. Your fathers did eat manna in the desert and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? 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.” (Jn. 6:48-54)

In context, then, Jesus means that unless you eat his flesh and drink his blood in the Holy Eucharist you shall not have the seed of everlasting life in your body because Jesus also said elsewhere that baptism gives everlasting life to souls:

“Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (Jn. 3:5)

Therefore, baptism gives everlasting life to souls and the Holy Eucharist gives everlasting life to bodies by planting the seed of incorruption in corrupted bodies:

Apostate Gregory Nyssa, *The Great Catechism*, 4th century: “Chapter XXXVII. The Eucharist unites the body, as baptism the soul, to God. Our bodies, having received poison, need an antidote; and only by eating and drinking can it enter. One Body, the receptacle of Deity, is this antidote, thus received. But how can it enter whole into each one of the faithful? This needs an illustration. Water gives its own body to a skin-bottle. So nourishment (bread and wine) by becoming flesh and blood gives bulk to the human frame: the nourishment is the body. Just as in the case of other men, our Saviour’s nourishment (bread and wine) was his Body; but these, nourishment and Body, were in him changed into the Body of God by the Word indwelling. So now repeatedly the bread and wine, sanctified by the Word (the sacred Benediction), is at the same time changed into the Body of that Word; and this Flesh is disseminated amongst all the faithful.”

Hence the faithful who are in a state of grace and thus worthily receive the Holy Eucharist receive the seed of incorruption in their corrupted bodies, if they did not already have it from a previous Holy Communion. However, if they become guilty of mortal sin, they lose the state of grace and also the seed of incorruption in their body. The only way to get these back is by sincere confession and the reception of the Holy Eucharist while in a state of grace.

And if God allows one of the faithful to die and go to his particular judgment without having received the Holy Eucharist, then that is a sure sign that his soul was in a state of damnation, for no one can get a glorified body unless he first has a glorified soul, a soul in the state of grace. God promises that all those who die in a state of grace, and thus the Holy Spirit dwells in their souls, will have their mortal bodies quickened (glorified) during the General Judgment:

“And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus Christ from the dead shall quicken also your mortal bodies because of his Spirit that dwelleth in you.” (Rom. 8:11)

Conversely, those who die without the Spirit of God dwelling in them will not receive glorified bodies.

I believe the evidence in this section irrefutably proves that my opinion that the Holy Eucharist is necessary for salvation by necessity of means is the true opinion.

I end with one more proof. One may ask, If baptism and the Holy Eucharist are necessary for salvation by necessity of means, then how could the Old Testament elect have been saved? Well, the Bible indicates that they indeed were baptized and received the Holy Eucharist. And I believe that they also received the sacrament of confirmation. We read in Mt. 27:52:

“And Jesus again crying with a loud voice, yielded up the spirit. And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection came into the holy city and appeared to many.” (Mt. 27:50-53)<sup>128</sup>

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<sup>128</sup> Pontius Pilate, *The Report of Pilate the Procurator concerning our Lord Jesus Christ*, sent to Tiberius Caesar in Rome: “And on the first of the week, about the third hour of the night, the sun was seen such as it had never at any time shone, and all the heaven was lighted up. And as lightnings come on in winter, so majestic men of indescribable splendor of dress and of glory appeared in the air, and an innumerable multitude of angels crying out, and saying: Glory in the highest to God, and on earth peace among men of goodwill: come up out of Hades, ye who have been kept in slavery in the underground regions of Hades. And at their voice all the mountains and hills were shaken, and the rocks were burst asunder; and great chasms were made in the earth, so that also what was in the abyss appeared. And there were seen in that terror dead men raised up, as the Jews that saw them said: We have seen Abraham, and Isaac, and Jacob, and the twelve patriarchs, that died two thousand five hundred years ago; and we have seen Noah manifestly in

Notice that it says that their bodies, not their souls, came out of their tombs because their souls were alive in the Limbo of the Fathers, where Jesus preached to them for three days, after which he took their souls out of Limbo to the face of the earth and united their souls with their corrupted bodies. Why, then, did the Old Testament elect need to be united to their bodies if not to be baptised, confirmed, and receive the Holy Eucharist, which took place upon the face of the earth within the 40 days after Jesus' resurrection and before his ascension. And when Jesus ascended into heaven, he took their souls with him, but not their corrupted bodies, as their bodies returned to their graves where they await to be resurrected again, but this time as glorified bodies, as the Holy Eucharist planted the seed of incorruption in their corrupted bodies which will enable them to be glorified. This is also reasonable and just according to the true faith. For how could it be possible that there are some men who are saved and in heaven that have not received these sacraments while others have. How is it that God would deprive the Old Testament elect of these sacraments which they foretold, prefigured in their rituals, prepared the way for, were persecuted and died for, yearned for, and waited so long and patiently for!

Hence God will see to it that the elect who were baptized into the Catholic Church and received the sacrament of confirmation but did not receive the Holy Eucharist and are about to die, or died, will miraculously receive the Holy Eucharist either by feeding them the Holy Eucharist before their souls leave their bodies or by resurrecting them by placing their souls back into their bodies before they go to their particular judgment and feeding them the Holy Eucharist. All it takes is a bit of Jesus' body under the appearance of bread dipped in his blood under the appearance of wine to be placed in the mouth. Remember, "*With God all things are possible.*" (Mt. 19:26)

## The Reception of Both Species Is Necessary for Salvation

### Evidence of the dogma

Beware, then, of the heresy that men only need to eat the body of Christ under the appearance of the bread but not drink his blood under the appearance of wine, which I call the one-species heresy. No pope or Church Father ever taught this. From the information I have, this heresy was first taught in the 13th century by apostate Thomas Aquinas and was first taught by apostate antipopes in the 15th century onward.

### Bible

"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." (Jn. 6:54)

"And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins." (Mt. 26:26-28)

"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?" (1 Cor. 10:16)

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the body. And all the multitude walked about, and sang praises to God with a loud voice, saying: The Lord our God that has risen from the dead has brought to life the dead... All that night therefore, my lord, O king, the light ceased not." (For more on this letter and my commentaries, see RJMI article *Pilate's Report to Tiberius Exalts Christ*.)

See in this book “The corruption and mistranslation of 1 Corinthians 11:27,” p. [56](#).

### *Didascalia (1st to 3rd century)*

*Didascalia*, 1st to 3rd century: “The bishop...strengthened you by the Eucharist, and made you meet to receive the holy Body and the precious Blood of our Lord and Savior Jesus Christ.”<sup>129</sup>

### *Apostolic Constitutions (1st to 4th century)*

The Apostolic Constitutions contains the earliest extant liturgy of the Mass:

*Apostolic Constitutions*, 1st to 4th century:

“[Book 2:33] ...How much more should the word exhort you to honor your spiritual parents [Catholic priests]... who have imparted to you the saving body and precious blood of Christ, who have loosed you from your sins, who have made you partakers of the holy and sacred Eucharist...”

“[Book 8:12] ...For in the same night that he was betrayed, ‘He took bread in his holy and undefiled hands, and, looking up to thee his God and Father, he brake it, and gave it to his disciples, saying, This is the mystery of the new covenant: take of it, and eat. This is my body, which is broken for many, for the remission of sins.’ In like manner also he took the cup, and mixed it of wine and water, and sanctified it, and delivered it to them, saying: ‘Drink ye all of this; for this is my blood which is shed for many, for the remission of sins; do this in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show forth my death until I come.’...”

“[13] ...And after that, let the bishop partake, then the presbyters, and deacons, and sub-deacons, and the readers, and the singers, and the ascetics; and then of the women, the deaconesses, and the virgins, and the widows; then the children; and then all the people in order, with reverence and godly fear, without tumult. And let the bishop give the oblation, saying, The body of Christ; and let him that receiveth say, Amen. And let the deacon take the cup; and when he gives it, say, The blood of Christ, the cup of life; and let him that drinketh say, Amen.

“[14] Now we have received the precious body and the precious blood of Christ, let us give thanks to him who has thought us worthy to partake of these his holy mysteries; and let us beseech him that it may not be to us for condemnation, but for salvation, to the advantage of soul and body, to the preservation of piety, to the remission of sins, and to the life of the world to come.”

### *St. Ignatius of Antioch (d. c. 115)*

St. Ignatius of Antioch, *Epistle to the Romans*, 2nd century: “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely his blood, which is incorruptible love and everlasting life.”<sup>130</sup>

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<sup>129</sup> c. 9 (ii, 33).

<sup>130</sup> c. 7.

### *Apostate Justin Martyr (d. 165)*

Apostate Justin Martyr, *First Apology*, 2nd century: “And when the presider has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion. And this food is called among us Eukaristia [the Eucharist]... For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of his word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the Apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said, ‘This do ye in remembrance of me, this is my body’; and that, after the same manner, having taken the cup and given thanks, he said, ‘This is my blood’; and gave it to them alone...”<sup>131</sup>

### *St. Irenaeus of Lyons (d. 202)*

St. Irenaeus, *Against Heresies*, c. 180-199: “2. ...And as we are his members, we are also nourished by means of the creation... He has acknowledged the cup (which is a part of the creation) as his own blood, from which he bedews our blood; and the bread (also a part of the creation) he has established as his own body, from which he gives increase to our bodies.

“3. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life everlasting, which flesh is nourished from the body and blood of the Lord, and is a member of him?”<sup>132</sup>

### *Pope St. Fabian I (d. 250)*

Decree of Pope St. Fabian, 3rd century: “We decree that on each Lord’s day the oblation of the altar should be made by men and women in bread and wine...”<sup>133</sup>

### *St. Cyprian (d. c. 258)*

*A Dictionary of Christian Antiquities*, by Smith and Cheetham, 1880: “*Communion, Holy*: ...From Cyprian we learn (besides much as to the worthiness of communicants) that the deacon presented the cup after consecration to those who were present, probably in a certain order (*De Lapsis*, c. 25); the bread was received into the right hand (*Ep.* 58, c. 9, Hartel), and was not infrequently carried home in a casket (*De Lapsis*, c. 26)...”

In the following passage when St. Cyprian says that the faithful must receive Christ’s body, he means his body *and* blood, as is clear in the last part of the passage:

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<sup>131</sup> chs. 65, 66.

<sup>132</sup> b. 5, c. 2.

<sup>133</sup> Taken from the *Decretals of Gratian*, b. 5, c. 7, 9.

St. Cyprian, *Treatise 4* (On the Lord's Prayer), 3rd century: "18. ...And we ask that this bread should be given to us daily, that we who are in Christ, and daily receive the Eucharist for the food of salvation, may not, by the interposition of some heinous sin, by being prevented, as withheld and not communicating, from partaking of the heavenly bread, be separated from Christ's body, as he himself predicts, and warns, 'I am the bread of life which came down from heaven. If any man eat of my bread, he shall live for ever: and the bread which I will give is my flesh, for the life of the world.' When, therefore, he says, that whoever shall eat of his bread shall live forever; as it is manifest that those who partake of his body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest any one who, being withheld from communion, is separate from Christ's body should remain at a distance from salvation; as he himself threatens, and says, 'Unless ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you.' And therefore we ask that our bread—that is, Christ—may be given to us daily, that we who abide and live in Christ may not depart from his sanctification and body."

For more of St. Cyprian's testimony that infants received both species of the Holy Eucharist, see in this book "Catholic Infants Must Receive the Holy Eucharist: St. Cyprian, 3rd century," p. [88](#).

#### *St. Hilary of Poitiers (d. c. 368)*

St. Hilary of Poitiers, *On the Trinity*, 4th century: "14. ...For he says himself, 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 to the verity of the flesh and blood there is no room left for doubt. For now both from the declaration of the Lord himself and our own faith, it is verily flesh and verily blood. And these when eaten and drunk, bring it to pass that both we are in Christ and Christ in us. Is not this true?"<sup>134</sup>

#### *St. Ephraim the Syrian (d. 373)*

St. Ephraim the Syrian, *Homily 4*, 4th century: "6. ...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. Then he blessed it, and signed, and made it holy, declaring that it was his own Blood, which was about to be poured out..."<sup>135</sup>

#### *St. Athanasius (d. 373)*

St. Athanasius, *Letter 5*, 4th century: "1. ...Again the time has arrived which brings to us a new beginning, even the announcement of the blessed Passover, in which the Lord was sacrificed. We eat, as it were, the food of life, and constantly thirsting we delight our souls at all times, as from a fountain, in his precious blood... 5. ...'Whosoever shall eat and drink unworthily is guilty of the death of our Lord.' "

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<sup>134</sup> b. 8.

<sup>135</sup> Contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 1, 708.

*Apostate Basil of Caesarea (d. 379)*

Apostate Basil, *Letter 93*, to Caesarea, 372: “It is good and beneficial to communicate every day, and to partake of the holy Body and Blood of Christ. For He distinctly says, ‘He that eateth my flesh and drinketh my blood hath everlasting life.’ And who doubts that to share frequently in life, is the same thing as to have manifold life.”

*St. Cyril of Jerusalem (d. 386)*

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 22, 4th century: “3. Wherefore with full assurance let us partake as of the Body and Blood of Christ: for in the figure of Bread is given to thee his Body, and in the figure of wine his Blood; that thou by partaking of the Body and Blood of Christ, mayest be made of the same body and the same blood with him. For thus we come to bear Christ in us, because his Body and Blood are distributed through our members; thus it is that, according to the blessed Peter, we became partakers of the divine nature...”

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 23, 4th century: “20. After this ye hear the chanter inviting you with a sacred melody to the communion of the Holy Mysteries, and saying, O taste and see that the Lord is good. Trust not the judgment to thy bodily palate no, but to faith unfaltering; for they who taste are bidden to taste, not bread and wine, but the Body and Blood of Christ.

“21. In approaching, therefore, come not with thy wrists extended, or thy fingers spread; but make thy left hand a throne for the King, as for that which is to receive a King. And having hollowed thy palm, receive the Body of Christ, saying over it, Amen...”

“22. Then after thou hast partaken of the Body of Christ, draw near also to the cup of his Blood; not stretching forth thine hands, but bending, and saying with an air of worship and reverence, Amen, hallow thyself by partaking also of the Blood of Christ.”

*Apostate Gregory Nazianzen (d. c. 389)*

Apostate Gregory Nazianzen, *Oration 45*, 4th century: “19. ...without shame and without doubt...eat the Flesh and drink the Blood, if you are desirous of true life.”

*St. Ambrose (d. 397)*

St. Ambrose, *On the Christian Faith*, 378-380: “124. ...‘Verily, verily, I say unto you, unless ye eat the flesh of the Son of Man, and drink his blood, ye shall have no life in you.’... 125. Then he added: ‘For my flesh is meat indeed, and my blood is drink [indeed].’ Thou hearest him speak of his flesh and of his blood, thou perceivest the sacred pledges, conveying to us the merits and power of the Lord’s death, and thou dishonourest his Godhead. Hear his own words: ‘A spirit hath not flesh and bones.’ Now we, as often as we receive the Sacramental Elements, which by the mysterious efficacy of holy prayer are transformed into the flesh and the blood, ‘do show the Lord’s Death.’”<sup>136</sup>

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<sup>136</sup> b. 4, c. 10.

### *St. Cyril of Alexandria (d. 444)*

St. Cyril of Alexandria, *Commentary on John*, On John 15:1, ante 429: “The Savior himself declares, ‘Whoever eats my Flesh and drinks my Blood abides in me and I in him.’ By this statement it is to be seen that Christ does not say he will be in us only after the fashion of some relation that is solely intellectual, but also through a participation truly according to nature. Just as if someone were to entwine two pieces of wax together and melt them with a fire, so that both are made one, so too through participation in the Body of Christ and in his Precious Blood, he is united in us and we too in him. In no other way can that corruptible nature be vivified except by being united bodily to the Body of him who is, by his very nature, life: that is, the Only-begotten.”<sup>137</sup>

### *Council of Chalcedon (451)*

*Council of Chalcedon*, Tenth Session, 449: “[The Articles] ... (10) At a commemoration of the holy martyrs no wine was provided to be offered in the holy sanctuary, to be consecrated, and distributed to the people, except for a very small amount which was of poor quality, full of dregs, and only just harvested, with the result that those appointed to minister were obliged to buy wine of poor quality from a tavern, six pints of it, and even this was not enough. (11) In consequence, they told those who were distributing the holy body to come in [That is, to the sacristy from the church] because there was no holy blood, while they themselves were drinking and had kept for themselves, as they always do, different wine of amazing quality. This was done while the one in charge of the ministers looked on and was informed so that he in his turn could inform the bishop frankly; but since on this occasion he did nothing, we had to inform the most devout bishop himself, who, so far from being stirred into action by our report, paid no attention to it, with the result that many in our city were scandalized.”

### *Pope St. Leo the Great (d. 461)*

Pope St. Leo the Great, *Sermon 42*, 5th century: “For they reject the mystery of man’s salvation and refuse to believe that Christ our Lord in the true flesh of our nature was truly born, truly suffered, was truly buried, and was truly raised, and in consequence condemn the day of our rejoicing by the gloom of their fasting. And since to conceal their infidelity they dare to be present at our meetings, at the Communion of the Mysteries they bring themselves sometimes, in order to ensure their concealment, to receive Christ’s body with unworthy lips, though they altogether refuse to drink the blood of our Redemption. And this we make known to you, holy brethren, that men of this sort may be detected by you by these signs, and that they whose impious pretences have been discovered may be driven from the society of the saints by priestly authority. For of such the blessed Apostle Paul in his foresight warns God’s Church, saying: ‘But we beseech you, brethren, that ye observe those who make discussions and offences contrary to the doctrine which ye learnt and turn away from them. For such persons serve not Christ the Lord.’ ”

### *Pope St. Gelasius I (d. 496)*

Pope St. Gelasius I, *On the Consecration*, 5th century: “ii. ... We have learned that some persons after taking only a portion of the sacred body, abstain from the chalice

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<sup>137</sup> Letter 10, par. 2; contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 3, 2116.

of the sacred blood. I know not for what superstitious motive they do this: therefore let them either receive the entire sacrament, or let them be withheld from the sacrament altogether...because the dividing of one and the same mystery cannot happen without a great sacrilege.”

PL 59, col. 141:

**GELASIUS MAJORICO ET JOANNI EPISCOPIS.**

***Non esse sumendum corpus Domini sine calice.***

**Comperimus autem quod quidam in eadem regione, sumpta tantum corporis sacri portione, a calicis sacri cruore abstineant. Qui procul dubio nescio qua superstitione docentur obstringi; aut integra sacramenta percipiant, aut ab integris arceantur, quia divisio unius ejusdem mysterii sine grandi sacrilegio non potest provenire.**

*Pope St. Gregory the Great (d. 604)*

Pope St. Gregory the Great, *Dialogues*, 593: “We should, therefore, despise this world with all our hearts as though its glory were already spent, and offer our sacrifice of tears to God each day as we immolate his sacred flesh and blood.”<sup>138</sup>

*Apostate Peter Lombard (d. 1164)*

While apostate Peter Lombard taught the two-in-one-species heresy, he did not teach the one-species heresy. While he taught the heresy that Jesus’ body and blood are in each species,<sup>139</sup> he held the dogma that both species were nevertheless to be received by all the faithful. Hence in his day, in the 12th century, the Holy Eucharist was administered to the faithful under both species:

Apostate Peter Lombard, *Sentences*, 1150: “1. Why under a Double Species: But why is it taken under a double species, since the whole Christ is in either of them? In order to show that he took the whole human nature so that he might redeem it whole. For the bread is referred to the flesh, the wine to the soul; because wine becomes blood, in which the seat of the soul is said to be by the natural philosophers. And so it is celebrated in two species so as to signify the taking of soul and flesh in Christ, and the liberation of both of them in us.—*On the Letter to the Corinthians*. For as Ambrose says, ‘that which we receive, for the protection of body and soul’ is effective ‘because Christ’s flesh is offered for the health of our body, and the blood for our soul, as Moses prefigured, saying: *The flesh is offered for our body, but the blood for our soul.*”

“2. And yet what is effective for both is received under either species, because the whole Christ is received under either species. But if it were received only in one, its effectiveness as protection for both body and soul equally would not be signified, but only for one.”

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<sup>138</sup> b. 4, sec. 60.

<sup>139</sup> See in this book “Apostate Peter Lombard (c. 1164),” p. 61.

## Intinction

A common method, especially in the East, of receiving both species of the Holy Eucharist is known as “intinction,” in which the species of bread is dipped in the species of the wine and given into the mouth of the faithful. Either the Host is dipped in the species of the wine and placed in the mouth of the recipient, or a spoon holding the Host is dipped in a chalice that contains the blood of Jesus under the appearance of wine. Jesus’ body, then, soaked with his blood, is received into the mouth from the spoon:

*A Dictionary of Christian Antiquities*, by Smith and Cheetham, 1880: “SPOON, EUCHARISTIC. ...In all the churches of the East, the laity receive the elements together, i.e., the body steeped in the blood, and in all except the Armenian (Le Brun, *Dissert.* x. 21) the spoon is employed. In the Syrian rite the minister assisting, whether priest or deacon, may receive them either separately or from the spoon (Renaud. ii. 119); in other Oriental churches and in the Greek he always receives in the former manner (Goar, *Euchol. Gr.* 82, 83, 149; Renaud. ii. 118). *Intinction*, as the practice of steeping the body in the blood was called in the West, is thought by some (Ligaridius in Goar, 152; Arcudius, *Concord. Occ. et Or.* iii. 53) to have been first adopted (with the use of the spoon) in consequence of a heretic at Constantinople, whom Chrysostom was communicating, having carried off the Eucharist which he had placed in her hand (see Sozom. *Hist. Eccl.* viii. 5). It is more probable, however, that a custom so general was suggested by the convenience found in ministering thus to the sick. In a story told by Eusebius, the person sent to a dying man with the Eucharist, the priest himself being sick, was directed to moisten it and drop it into the mouth (*Hist. Eccl.* vi. 44). The Council of Carthage, A.D. 398, orders ‘the Eucharist to be poured into the mouth’ of those who have become insensible (can. 76). In the same city, not much later, a woman who had an obstruction in the throat received a ‘steeped particle of the Lord’s body’ (*De Prom. et Praed. Dei*, Dim. Temp. 6, inter *Opp. Prosp.*).

“When intinction for ordinary communions began to prevail in Europe, it seems, like so many other minor rites, to have been introduced from the East through Spain and Portugal; for we find the first mention of it in a prohibition by the Council of Braga, A.D. 675. The ground alleged was that our Lord gave the bread and wine to the apostles separately (can. 2). The practice thus received a great check among the Latins, but in the 11th century we find it general. In the 12th it was suppressed, very much because it suggested the sop [dipped bread] of Judas, but still under the authority of the canon of Braga, which was then known as a decree of Pope Julius (*Notitia Eucharistica*, 705, ed. 2). There is no evidence that a spoon was ever employed in the West during the prevalence of intinction.

“So far as I have discovered, the only proof that the practice of intinction existed in Europe between the 7th and the 11th centuries is to be found in the words of delivery used in many churches at the communion of the sick, and in directions that have reference to them. The form given by Theodulf of Orleans, A.D. 794, runs thus: ‘The body and the blood of the Lord be unto thee remission of all sins,’ &c. (Capit. ii. in Baluze, *Miscell.* ii. 104, ed. 2). A Scottish order of the beginning of the 9th century: ‘The body with the blood,’ &c. (*Book of Deer*, 90). Similarly two Irish orders in the *Books of Dimna* and *Moling* (*Liber de Arbuthnott*, xix. xxi.). Prudentius of Troyes, A.D. 846: ‘The body and blood of our Lord,’ &c. (in Martene, *de Ant. Eccl. Rit.* I. vii. 6, n. 3). Regino, A.D. 906, gives a canon of Tours of uncertain date, in which it is expressly ordered that the ‘sacred oblation be steeped in the blood of Christ, that the presbyter may be able to say with truth, The body and blood,’ &c. (*De Discipl. Eccl.* i. 70. See again *Not. Euch.* 1023). In the 11th century some formulae of delivery verbally recognised the intinction: ‘The body of our Lord Jesus Christ, steeped in His blood, preserve thy soul,’ &c. (*Pontif. Suession.* in Mart. *u. s.* 16; *Miss. Ambros.* cited by Sala in Bona, *Rer. Lit.* ii. 18, § 2).”

## The heresy that the reception of only one species is necessary for salvation (one-species heresy), 13th century

### Summary

Once the heresy that Jesus' body and blood are in each species was established, the logical conclusion to this heresy eventually followed, which was yet another and even worse heresy, that the faithful only need to receive one species, and thus not both, to be saved. It is worse because Jesus said that the faithful need to receive both species, not only his flesh but also his blood, to have life in them: "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." (Jn. 6:54)<sup>140</sup>

Beware, then, of the heresy that men only need to eat the body of Christ under the appearance of bread but not drink his blood under the appearance of wine, or only need to drink his blood under the appearance of wine but not eat his body under the appearance of bread, which I call the one-species heresy. No pope or Church Father ever taught this, as shown in the last section. From the information I have, this heresy was first taught in the 13th century by apostate Thomas Aquinas and was first taught by apostate antipopes from the 15th century onward:

*A Dictionary of Christian Antiquities*, by Smith and Cheetham, 1880:

**"Communion, Holy:** ...*Communion under both kinds.*—That in the solemn public administration of the Lord's Supper the laity received under both kinds from the foundation of the Church of Christ to the 12th century is admitted on all hands. (See Mabillon, *Acta SS. Bened. Saec.* III. praef. c. 75.) The danger of spilling the consecrated wine led to the adoption of a tube, or Fibtula, through which it might be drawn. When this practice too was found to have its peculiar disadvantages, the custom sprang up in some churches, and continues in the East to this day, of administering to the people the Eucharistic Bread dipped in the consecrated wine, in which case the particle was administered by means of a spoon made for that purpose..."

Nominal *Catholic Encyclopedia*, "Communion under Both Kinds": "From the first to the twelfth century: It may be stated as a general fact, that down to the twelfth century, in the West as well as in the East, public Communion in the churches was ordinarily administered and received under both kinds..."

"Since the twelfth century: The final suppression of *intinctio* was followed in the thirteenth century by the gradual abolition for the laity of Communion under the species of wine. The desuetude of the chalice was not yet universal in Thomas' time (d. 1274): 'provide in quibusdam ecclesiis observatur,' he says 'ut populo sanguis sumendus non detur, sed solum a sacerdote sumatur.' (Summa, III, Q. lxxx, a. 12) The Council of Lambeth (1281) directs that wine is to be received by the priest alone, and non-consecrated wine is to be received by the faithful (Mansi, XXIV, 405). It is impossible to say exactly when the new custom became universal or when, by the Church's approval, it acquired the force of law. But such was already the case long before the outbreak of the Hussite disturbances, as is clear from the decree of the Council of Constance (see I above). The Council of Basle granted (1433) the use of the chalice to the Calixtines of Bohemia under certain conditions, the chief of which was acknowledgment of Christ's integral presence under either kind. This concession, which had never been approved by any pope, was positively revoked in 1462 by the Nuncio Fantini on the order of Pius II. The Council of Trent while defining the points already mentioned, referred to the pope the decision of the question whether the urgent petition of the German emperor to have the use of the chalice allowed in his dominions be granted; and in 1564 Pius IV authorized some

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<sup>140</sup> See in this book "God will see to it that the elect receive both species before they die, but woe to the hinderers," p. 87.

German bishops to permit it in their dioceses, provided certain conditions were fulfilled. But, owing to the inconveniences that were found to result, this concession was withdrawn in the following year. Benedict XIV states (De Missae Sacrif. II, xxii. n. 32) that in his time the kings of France had the privilege of communicating *sub utraque* at their coronation and on their death-bed. In the eighteenth century the deacon and subdeacon officiating at High Mass in the Church of Saint-Denis, Paris, on Sundays and solemn feasts, and at Cluny on all feasts of obligation, were allowed to receive *sub utraque* (Benedict XIV, loc. cit.) The only surviving example of this privilege is in the case of the deacon and subdeacon officiating in the solemn Mass of the pope...

Notice that the heretical “Council of Lambeth (1281) directs that wine is to be received by the priest alone, and non-consecrated wine is to be received by the faithful.” Hence for the laity, the Holy Eucharist was part sacrament and part ordinary meal, and thus they mixed the sacred with the profane, the meal of the Mass with the meal of the Agape. And one must ask, If you are giving wine to the laity during Mass, why not give them the blood of Christ instead, as Christ and dogma command! And it would be even more evil if the priest did not tell the laity that they were receiving non-consecrated wine!

Some reasons that the one-species heresy was invented were to make it easier, quicker, and less expensive than administering Holy Communion under both species. Some added other excuses, such as safeguarding the reverence of the Holy Eucharist and hygiene. The following quote from the heretical nominal *Catholic Encyclopedia* lists these excuses and teaches the heresy that Christ’s command to drink his blood under the appearance of wine was a disciplinary law and thus not a dogmatic law:

Nominal *Catholic Encyclopedia*, “Communion under Both Kinds”: “I. ... (2) Regarding the merits of the Utraquist controversy, if we assume the doctrinal points involved—viz., the absence of a Divine precept imposing Communion under both kinds, the integral presence and reception of Christ under either species, and the discretionary power of the Church over everything connected with the sacraments that is not divinely determined, the question of giving or refusing the chalice to the laity becomes purely practical and disciplinary, and is to be decided by a reference to the two-fold purpose to be attained, of safeguarding the reverence due to this most august sacrament and of facilitating and encouraging its frequent and fervent reception. Nor can it be doubted that the modern Catholic discipline best secures these ends. The danger of spilling the Precious Blood and of other forms of irreverence; the inconvenience and delay in administering the chalice to large numbers—the difficulty of reservation for Communion outside of Mass; the not unreasonable objection on hygienic and other grounds, to promiscuous drinking from the same chalice, which of itself alone would act as a strong deterrent to frequent Communion in the case of a great many otherwise well-disposed people; these and similar ‘weighty and just reasons’ against the Utraquist practice are more than sufficient to justify the Church in forbidding it.”

One wonders why the Catholic Church and Catholics did not let any of these excuses deter them from receiving both species and thus receiving Christ’s blood under the appearance of wine for at least the first 1100 years of the Church. The main reason why they were not deterred by these excuses is because it is a dogmatic law, not a disciplinary law, that Catholics must receive the Holy Eucharist under both species to be saved, as Christ commanded.<sup>141</sup>

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<sup>141</sup> See in this book “The heresy that the reception of both species is a disciplinary law and not a dogma,” p. 84.

*On the reception of one species by the sick – in context*

While only one species (Jesus' body under the appearance of bread, or his blood under the appearance of wine) was sometimes given to the sick in their homes, both species were received during Mass and both species were given to the sick most of the time. Hence at one time or another in their lifetime, all of the faithful received both species:

Nominal *Catholic Encyclopedia*, "Communion under Both Kinds": "II. From the First to the Twelfth Century. ...But side by side with the regular liturgical usage of Communion *sub utraque*, there existed from the earliest times the custom of communicating in certain cases under one kind alone. This custom is exemplified in the not infrequent practice of private domestic Communion, a portion of the Eucharistic bread being brought by the faithful to their homes and there reserved for this purpose; in the Communion of the sick, which was usually administered under the species of bread alone..."

Heretic Caesarius of Arles, *Sermon 13*, 5th century: "3. ...As soon as some infirmity overtakes him, a sick man should receive the Body and Blood of Christ, humbly and devoutly ask the presbyters for blessed oil, and anoint his body with it."

*A Dictionary of Christian Antiquities*, by Smith and Cheetham, 1880:

"RESERVATION OF THE EUCHARIST. Our earliest extra-scriptural account of the celebration of the Lord's Supper says: 'The deacons communicate each of those present and carry away to the absent of the blest bread and wine and water.' (Justin Martyr, A.D. 140, Apol. i, 65) This liberty was necessary during the persecutions of that age. From other writers we infer that those to whom the Eucharist was taken at home were not bound to consume it immediately, or all at once, but might reserve a part, or all, for future occasions. In the course of time this liberty was extended, and we find persons present at the celebration themselves taking away and reserving of the sacred elements. Tertullian, at Carthage, 192, advises some who feared to break their fast by communicating, to 'take the Lord's body and reserve it,' until the fast was over (De Oral. 19). The same writer speaks of a Christian woman as partaking of the sacrament at home, 'secretly before all food' (ad Ux. ii. 5). This seems to imply a frequent, perhaps daily, reception of the reserved Eucharist... Jerome, A.D. 398, speaks of a poor bishop as 'carrying the Lord's body in a wicker basket. His blood in a vessel of glass' (Epist. 125 ad Rust. § 20)... Basil tells us that 'at Alexandria and in Egypt the laity for the most part had every one the communion in their own houses' (Ep. 93 ad Caes. Patric). It was thus that provision was made for the communions of monks, nuns, and hermits. All those who dwell alone in the desert, where there is no priest, keep the communion at home, and receive it at their own hands' (ibid.). We might gather as much from an instance in Palladius, 401 (Hist. Laus. 61). In 527, a law of Justinian orders the appointment of an approved presbyter or deacon to carry the holy communion to monks and nuns (Novell, csxiii. 36)..."

"*Reservation in Both Kinds.*—We read that in a tumult at Constantinople, A.D. 403, soldiers entered the place 'where the holy things were stored up, and the most holy blood of Christ was spilt on the garments of the said soldiers' (Chrysost. *Epist. ad Innoc.* 3). Travellers by sea had 'the body and blood of the Redeemer with them' (Greg. M. a.d. 590, *Dial.* iii. 36). St. Mary of Egypt, when dying, A.D. 629, received 'in a small cup a portion of the undefiled body and precious blood' (*Vita*, iv. 34, in Bolland, Apr. 2). The same thing is related of SS. Odilia (Mabill. praef. i. in *Saec. Bened.* iii.), Chad (*Vita*, ii. 9, Boll. Mar. 2), and Cuthbert (Bede, *Vita S. Cuth.* X. 6) in the same century. Bede, 701, orders the sick to be 'refreshed with the body and blood' (Regino *de Disc. Eccl.* i. 119). The words of delivery in every order for the communion of the sick during the 8th and two following centuries recognize the reception, and therefore the reservation, of both kinds: 'The body and blood of the Lord be unto thee,' &c., and the like (*Capit.* 2, Theodulfi, Baluze, *Miscell.* ii. 104,

ed. 2; *Book of Deer*, 90; *Liber de Arbuthnott*, pr. xix, xxii; Martene, *u. s. i.* vii. 6, n. 3; *Not Euch.* 1022). Even in the 11th century we find in a Salzburg pontifical the express order: ‘Let the priests communicate him with the body and blood,’ &c. (Mart. *u. s. ord.* 15). Yet it would seem that in the 9th century some already neglected to reserve the wine, for the canon of Tours already cited orders the oblation reserved for the sick to be ‘steeped in the blood of Christ [Spoon, Eucharistic], that the presbyter may be able truthfully to say to the sick, “The body and blood,”’ &c.

“The reserved Eucharist is sometimes spoken of simply as ‘bread’ (Tert. *ad Ux.* ii. 5), or ‘the body,’ &c. (Jerome, Ep. 48, *ad Pammach.* § 15), but we cannot infer from this that the body only was ever reserved at the time, for we find this language used of public as well as private communions, and all acknowledge that the former were invariably in both kinds. With Tertullian (*de Orat.* 14) and Jerome (*u. s.*) ‘reception of the body’ is the public reception in church, the equivalent of which, in the Armenian canon before cited, is ‘drawing near to the bread.’ In the Greek church the practice of intinction has kept up the reservation of the blood to this day. The consecrated bread being ‘broken into little particles [called *Margaritae*, or pearls], and sufficiently tinged and moistened in the consecrated wine, they take them out of the chalice, and dry them in a small dish set under a pan of coals, and then put them into a pyx or box to be reserved’ (Smith, *Greek Church*, 162; Leo Allat. *de Recent. Gr. Temp.* 145). This is done on Maundy Thursday, and the particles so treated serve for the aliturgic days of Lent, and for the sick.”<sup>142</sup>

*A Dictionary of Christian Antiquities*, by Smith and Cheetham, 1880: “VIATICUM. This word...often used in early Christian writings denotes the Eucharist, generally, but not always, as the communion given to a sick person before impending death... It has been a subject of discussion whether the viaticum was administered in one or in both kinds. Bede describes a dying boy as refreshed ‘viatico Dominici corporis et sanguinis accepto,’ although the words which describe his act of communion have been sometimes interpreted to refer to one kind only, ‘simul et infirmanti puero de eodem sacrificio Dominicae oblationis particulam deferri mandavit’ (*H. E.* iv. 14). The same inference has been drawn from the language in which the communion of Serapion is described by Eusebius (*H. E.* vi. 44). But if the decision of the question is to turn upon the use of the singular or plural number, counter evidence is supplied by the description of the reserved Eucharist found on St. Cuthbert’s body, ‘oblatis super sanctum corpus positis’ (Lingard, *Anglo-Saxon Church*, ii. p. 44, edit. 1858). This tallies with other and direct evidence that a sick person was usually communicated in both species (Concil. Tolet. c. si. Reginon. lib. 1, *de Eccles. Discip.* cap. 119). The decolorization of the reserved sacrament alluded to as a test of its corruption in the *Regula S. Cobimbani*, c. xv, possibly points to the twofold but conjoint reservation of both elements. The Eastern custom of the simultaneous administration of both reserved elements is implied in the wording of the formulae in several ancient Western service-books, e.g., in the offices for the Communion of the Sick in the Celtic books of Deer, Dimma, and Moling: ‘Corpus et sanguis Domini nostri Jesu Christi filii Dei vivi conservet animam tuam in vitam perpetuam’ (*Book of Dimma*, fol. 53 b). ‘Corpus cum sanguine Domini nostri Jesu Christi sanctus sit tibi in vitam aeternam’ [perpetuam et salutem. *Book of Deer*] (*Book of Moling*, ad fin. Ev. S. Mat.). The formula in an ancient Ambrosian ordo, quoted by Gerbertus (*Liturg. Aleman.* ii. 487), is still more explicit: ‘Corpus Domini nostri Jesu Christi, sanguine suo inlitum intinctum, mundet te ab omni peccato.’

“Here there is a literal compliance with an order of the council of Tours (a.d. 813), which enacted in reference to the viaticum that ‘sacra oblatio intincta debet esse in sanguine Christi, ut veraciter presbyter possit dicere infirmo, corpus et sanguis Domini proficiat tibi,’ &c. (Gerbert, do *Liturg. Aleman.* disquis. v. c. iii. §

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<sup>142</sup> v. 2.

4). There was a curious provision sometimes made (iv. Conc. Carthag. can. 76; xi. Toled. can. xi.), that in case of extreme infirmity the sick person might be communicated in one kind only, from the chalice, its liquid contents being poured into his mouth when he was unable to swallow solid food."

Even though some Catholics received only one species of the Holy Eucharist under certain circumstances, they nevertheless had to receive at least once in their lifetime both species to be saved. And if they attended Mass, they had to receive both species. Hence the fact that some Catholics only received one species on some occasions does not support the heresy that Christ's body and blood are in each species and hence does not support the heresy that Catholics can be saved by only receiving one species and thus having never received both species in their lifetime, such as the species of wine.

Beware, then, of the heretics who make false conclusions to defend their one-species heresy. Based upon the fact that some Catholics at times received only one species, they make the false conclusion that these Catholics never in their life received the other species. For example,

Nominal *Catholic Encyclopedia*, "Communion under Both Kinds," by the apostate P. J. Toner: "It is abundantly clear from this brief survey of disciplinary variations during the first twelve centuries that the Church never regarded Communion under both kinds as a matter of Divine precept."

Note that the apostate Toner also teaches the heresy that it is a disciplinary law instead of a dogma that the faithful must receive both species.<sup>143</sup>

#### *Apostate Aquinas (d. 1274)*

From the information I have, the one-species heresy was first taught in the 13th century by the apostate Thomas Aquinas; and he teaches that some put this heresy into practice:

Apostate Thomas Aquinas, *Summa*, 13th century: "Whether it is lawful to receive the body of Christ without the blood?"

"I answer that, Two points should be observed regarding the use of this sacrament, one on the part of the sacrament, the other on the part of the recipients; on the part of the sacrament it is proper for both the body and the blood to be received, since the perfection of the sacrament lies in both, and consequently, since it is the priest's duty both to consecrate and finish the sacrament, he ought on no account to receive Christ's body without the blood. But on the part of the recipient, the greatest reverence and caution are called for, lest anything happen which is unworthy of so great a mystery. Now this could especially happen in receiving the blood, for, if incautiously handled, it might easily be spilt. And because the multitude of the Christian people increased, in which there are old, young, and children, some of whom have not enough discretion to observe due caution in using this sacrament, on that account it is a prudent custom in some churches for the blood not to be offered to the reception of the people, but to be received by the priest alone.

"Reply to Objection 2. The perfection of this sacrament does not lie in the use of the faithful, but in the consecration of the matter. And hence there is nothing derogatory to the perfection of this sacrament if the people receive the body without the blood, provided that the priest who consecrates receives both.

"Reply to Objection 3. Our Lord's Passion is represented in the very consecration of this sacrament, in which the body ought not to be consecrated without the blood. But the body can be received by the people without the blood; nor is this detrimental to the sacrament. Because the priest both offers and consumes the blood

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<sup>143</sup> See in this book "The heresy that the reception of both species is a disciplinary law and not a dogma," p. 84.

on behalf of all; and Christ is fully contained under either species, as was shown above (76, 2).”<sup>144</sup>

If the priest receives the blood under the appearance of wine for all the faithful and thus without them having to drink the blood of Christ, then, logically, the same should apply to Christ’s body under the appearance of bread and thus the faithful do not even have to eat Christ’s body because the priest also does that for them. Again, these scholastic bastards do not even have common sense.

### *Invalid and heretical Council of Lambeth, 1281*

Nominal *Catholic Encyclopedia*, “Communion under Both Kinds”: “Since the twelfth century: ... The Council of Lambeth (1281) directs that wine is to be received by the priest alone and non-consecrated wine is to be received by the faithful (Mansi, XXIV, 405).”

### *Invalid and heretical Council of Constance, 1415*

Not until the 15th century, when apostate Antipope Martin V at the invalid and heretical Council of Constance enshrined this one-species heresy, did the heretical practice of laymen receiving only one species begin to make progress. The following decree mentions that this practice was just introduced and thus was a new custom and in so doing acknowledges that it broke with the infallible tradition of the Catholic Church and thus from the dogma that Jesus Christ commanded all the faithful to receive both species—to eat his flesh and drink his blood:

Invalid and heretical *Council of Constance*, Session 13, Definition of Communion under One Species, 1415: “Since in some parts of the world certain ones have rashly presumed to assert that Christian people should receive the sacrament of the Eucharist under both species of bread and wine, and since they give communion to the laity indiscriminately, not only under the species of bread, but also under the species of wine... Although this sacrament was received by the faithful in the early Church under both species, nevertheless this custom has been reasonably introduced to avoid certain dangers and scandals, namely, that it be received by those who consecrate it under both species, and by the laity only under the species of bread, since it must be believed most firmly and not at all doubted that the whole body of Christ and the blood are truly contained under the species of bread as well as under the species of wine. Therefore, to say that to observe this custom or law is a sacrilege or illicit must be considered erroneous, and those pertinaciously asserting the opposite of the above mentioned must be avoided as heretics and should be severely punished, either by the local diocesan officials or by the inquisitors of heretical depravity.”<sup>145</sup>

Even though apostate Antipope Martin V did not approve this above decree from the Council of Constance (as he only approved Sessions 39, 42-45) because he was not the so-called pope until 1417, he did approve the heresy in Session 13 in 1418 in his decree *Inter Cunctas*, which was included in the works of the council:

Invalid and heretical *Council of Constance*, apostate Antipope Martin V, *Inter Cunctas*, Questions to be Proposed to the Wycliffites and Hussites, 1418: “18. Likewise, whether he believes that the custom of giving communion to lay persons under the species of bread only, which is observed by the universal Church, and

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<sup>144</sup> pt. 3, q. 80, art. 12.

<sup>145</sup> D. 626.

approved by the sacred Council of Constance, must be preserved, so that it be not allowed to condemn this or to change it at pleasure without the authority of the Church, and that those who obstinately pronounce the opposite of the aforesaid should be arrested and punished as heretics or as suspected of heresy.”<sup>146</sup>

*Invalid and heretical Council of Trent*

Invalid and heretical *Council of Trent*, 1562:

“Canon 1. If anyone says that each and every one of the faithful of Christ ought by a precept of God, or by necessity for salvation to receive both species of the most holy Sacrament: let him be anathema.

“Canon 2. If anyone says that the holy Catholic Church has not been influenced by just causes and reasons to give communion under the form of bread only to laymen and even to clerics when not consecrating, or that she has erred in this: let him be anathema.”<sup>147</sup>

Let us pit true popes against the apostate antipopes who confirmed the invalid and heretical Council of Trent, as only one can be right (orthodox) and the other wrong (heretical):

Popes St. Fabian and St. Gelasius	Trent’s Apostate Antipopes
<p>Pope St. Fabian, 3rd century: “We decree that on each Lord’s day the oblation of the altar should be made by men and women <u>in bread and wine...</u>”</p> <p>Pope St. Gelasius, <i>On the Consecration</i>, 5th century: “ii. ... We have learned that some persons after taking only a portion of the sacred body, abstain from the chalice of the sacred blood. I know not for what superstitious motive they do this: therefore let them either receive the entire sacrament, or let them be withheld from the sacrament altogether...because the dividing of one and the same mystery cannot happen without a great sacrilege.”</p>	<p><i>Council of Trent</i>, 16th century: “Canon 1. If anyone says that each and every one of the faithful of Christ ought by a precept of God, or by necessity for salvation to receive both species of the most holy Sacrament: let him be anathema.”</p>

Hence either the apostate antipopes during Trent anathematized Popes St. Fabian and St. Gelasius, or Popes St. Fabian and St. Gelasius anathematized them!

Regarding the heresies and other lies in Trent’s Session 21, Chapters 1 and 2, see the next section in this book.

*The heresy that the reception of both species is a disciplinary law and not a dogma*

One method the heretics use to deny dogmas is to present dogmas as disciplinary laws. Hence beware of the heretics who present the reception of both species as a disciplinary law instead of a dogmatic law. For example,

<sup>146</sup> D. 668.

<sup>147</sup> sess. 21, Canons on Communion under Both Species; D. 934-935.

Nominal *Catholic Encyclopedia*, “Communion under Both Kinds”: “I. ... (2) Regarding the merits of the Utraquist controversy, if we assume the doctrinal points involved—viz., the absence of a Divine precept imposing Communion under both kinds, the integral presence and reception of Christ under either species, and the discretionary power of the Church over everything connected with the sacraments that is not divinely determined, the question of giving or refusing the chalice to the laity becomes purely practical and disciplinary... It is abundantly clear from this brief survey of disciplinary variations during the first twelve centuries that the Church never regarded Communion under both kinds as a matter of Divine precept.”

If Jesus’ decree to drink his blood under the appearance of wine to be saved were a disciplinary law and thus could be abolished, then his decree to eat his body under the appearance of bread to be saved would also be a disciplinary decree and thus could be abolished. And if the reception of at least one species cannot be abolished, then neither could the other be abolished, as if one species is greater than the other or one is not as important as the other:

Jesus said, “Except you eat the flesh of the Son of man *and* drink his blood, you shall not have life in you.” (Jn. 6:54)

He did *not* say, “Except you eat the flesh of the Son of man *or* drink his blood, you shall not have life in you.”

And whilst they were at supper, Jesus took bread and blessed and broke, and gave to his disciples,

And Jesus said: “Take ye and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this.” (Mt. 26:26-27)

He did *not* say, “Take ye and eat *or* drink ye all of this.”

And he did *not* add, “But you only need to eat my body or drink my blood and thus you do not need to receive both.”

The following decrees from the invalid and heretical Council of Trent’s Session 21 in Chapters 1 and 2 not only contain the one-species heresy but also lie by pretending that this heresy is a long-standing tradition and custom in the Church when it was not even taught until the 13th century nor did it become a custom until the 15th century, and thus at the time of Trent it was only a 100-year-old custom and thus in no way can be linked with the tradition of the Church. And by presenting the reception of both species as a custom instead of a dogma, it presents this belief and practice as a disciplinary law instead of a dogmatic law. And Trent tells another bold-face lie when it says that the one-species heresy was held by the tradition of the Church:

Invalid and heretical *Council of Trent*, Session 21, 1562: “Chapter 1: Thus, the holy Synod itself, ... following the judgment and custom of the Church itself, declares and teaches that laymen and clerics not officiating are bound by no divine law to receive the sacrament of the Eucharist under both species, and that without injury to the faith there can be no doubt at all that communion under either species suffices for them for salvation. For although Christ the Lord at the Last Supper instituted and delivered to the apostles this venerable sacrament under the species of bread and wine, yet that institution and tradition do not contend that all the faithful of Christ by an enactment of the Lord are bound to receive under both species.” (D. 930)

And Trent’s Chapter 2 lies and teaches the heresy that everything pertaining to the *administration* of the sacraments is a disciplinary law and thus nothing at all pertaining to the administration of the sacraments is dogmatic:

Invalid and heretical *Council of Trent*, Session 21, 1562: “Chapter 2: It [the Council] declares furthermore that this power has always been in the Church, that in the administration of the sacraments, preserving their substance, she may determine or change whatever she may judge to be more expedient for the benefit of those who receive them or for the veneration of the sacraments, according to the variety of circumstances, times, and places.”

It is heresy to teach that everything that pertains to the administration of the sacraments is a disciplinary law and thus can be modified or abolished. It denies the dogma that certain things that pertain to the administration of the sacraments are dogmatic laws.

For example, the administration of the sacraments to worthy candidates is a dogma. Hence it is heresy to teach that worthy candidates must not or should not receive the sacraments. In this case, the Catholic Church has infallibly defined that Catholic infants are worthy candidates for the reception of the Holy Eucharist and thus must receive the sacrament as soon as possible. Hence it is heresy to teach that Catholic infants must not or should not receive the Holy Eucharist unless in danger of death. And this pertains to the administration of the sacrament.

For example, it is a dogmatic law that the sacrament of baptism can be administered not only to those with the use of reason but also to infants. Hence it is heresy to teach that the sacrament of baptism must not or should not be administered to infants. In the same way, it is a dogma that the species of the body and the species of the blood must be administered to all the faithful. Hence it is heresy to teach that the faithful only have to receive one species. And this pertains to the administration of the sacrament.

For example, if you say that Christ’s decree that the administration of water in the sacrament of baptism is necessary and thus dogmatic, then you must likewise say that Christ’s decree to eat his body under the appearance of bread and drink his blood under the appearance of wine in the Holy Eucharist is also necessary and thus dogmatic. If you apply it to one and not to the other and hence say that the former is dogmatic but the latter a disciplinary law, then you are not only a heretic but also a hypocrite:

“Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (Jn. 3:5)

“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.” (Jn. 6:54)

On this point alone, the reception of both species is not only a matter of the administration of the sacrament but of the very essence of the efficacy of the sacrament. The sacrament of the Holy Eucharist consists of two parts: 1) the body of Christ under the appearance of bread, and 2) the blood of Christ under the appearance of wine. Hence if the faithful only receive one species in their lifetime, then they never received the whole sacrament and thus will not have life everlasting unless God miraculously provides the species they lacked or at least the essential gifts that come from receiving the species<sup>148</sup>:

Decree of Pope St. Fabian, 3rd century: “We decree that on each Lord’s day the oblation of the altar should be made by men and women in bread and wine...”<sup>149</sup>

St. Ephraim the Syrian, *Homily 4*, 4th century: “6. ...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

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<sup>148</sup> According to the allowable opinion that the reception of the Holy Eucharist and thus of both species is necessary for salvation by a necessity of means, God will see to it that they receive the species they lacked. However, according to the allowable opinion that the reception of the Holy Eucharist is necessary for salvation by a necessity of precept only, God will see to it that they get the essential gifts of the sacrament without having to receive the sacrament.

<sup>149</sup> Taken from the *Decretals of Gratian*, b. 5, c. 7, 9.

took and mixed a cup of wine. Then he blessed it, and signed, and made it holy, declaring that it was his own Blood, which was about to be poured out...”<sup>150</sup>

St. Ambrose, *On the Christian Faith*, 378-380: “124. ...Now we, as often as we receive the Sacramental Elements, which by the mysterious efficacy of holy prayer are transformed into the Flesh and the Blood, ‘do show the Lord’s Death.’”<sup>151</sup>

Pope St. Gelasius I, *On the Consecration*, 5th century: “ii. ...We have learned that some persons after taking only a portion of the sacred body, abstain from the chalice of the sacred blood. I know not for what superstitious motive they do this: therefore let them either receive the entire sacrament, or let them be withheld from the sacrament altogether... because the dividing of one and the same mystery cannot happen without a great sacrilege.”<sup>152</sup>

Hence it is not only heresy but also the mortal sin of sacrilege to deprive the faithful of one species, such as the blood of Christ under the appearance of wine, during the administration of Holy Communion during the Mass. Now either these popes and Church Fathers are right and Trent is heretical, or these popes and Church Fathers are heretical and Trent is dogmatic.

Trent’s Chapter 2 goes on and lies and teaches again the heresy that the reception of both species is a custom and thus a disciplinary law and not a dogmatic law:

Invalid and heretical *Council of Trent*, Session 21, 1562: “Chapter 2: ...Therefore holy mother Church, cognizant of her authority in the administration of the sacraments, although from the beginning of the Christian religion the use of both species was not infrequent, nevertheless, since that custom in the progress of time has been already widely changed, induced by weighty and just reasons, has approved this custom of communicating under either species, and has decreed that it be considered as a law, which may not be repudiated or be changed at will without the authority of the Church [can. 2]. (D. 931)”

You may have noticed another lie when it said “from the beginning of the Christian religion the use of both species was not infrequent.” The truth is that from the beginning of the Christian religion until the 12th century, the reception of both species by all the faithful was unanimous in all places and at all times. It is as if these genius theologians did not have access to the teachings and practices of the Church from its first 1100 years, teachings that did not take me too long to discover. The truth is that they either ignored them or lied about them. Again, I say, they lie worse than self-professed gangsters.

*God will see to it that the elect receive both species before they die, but woe to the hinderers*

If one of the faithful in a state of grace is about to die without ever having received both species in his lifetime because of this heresy, God will see to it that he physically receives both species, miraculously if necessary, before he dies. But woe to the antipopes, anti-cardinals, and heretical bishops and theologians who taught this heresy and thus took away the ordinary means of salvation from the faithful and compelled God to act in an extraordinary manner on a regular basis to save the elect. To them, the following words of Jesus apply,

“Woe to you lawyers, for you have taken away the key of knowledge; you yourselves have not entered in, and those that were entering in, you have hindered.”  
(Lk. 11:52)

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<sup>150</sup> Contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 1, 708.

<sup>151</sup> b. 4, c. 10.

<sup>152</sup> PL 59, col. 141.

Note carefully that Jesus says that these heretics have not entered in and thus are not inside the Catholic Church and therefore are out of the way of salvation, while the good Catholics whom they refused the ordinary means of salvation are only hindered and thus God will see to it that they get by extraordinary means what they need to be saved.

Indeed, these wicked pastors have not fed the flock in due time and hence effectively attempt to destroy the flock. But God himself will save the good-willed sheep and eventually raise up holy pastors to feed his flock in due season:

“Woe to the pastors that destroy and tear the sheep of my pasture, saith the Lord... Behold I will visit upon you for the evil of your doings, saith the Lord. And I will gather together the remnant of my flock... And I will set up pastors over them, and they shall feed them; they shall fear no more and they shall not be dismayed, and none shall be wanting of their number, saith the Lord.” (Jer. 23:1-4)

## Catholic Infants Must Receive the Holy Eucharist

### Evidence of the dogma

Because it is a dogma that the Holy Eucharist is necessary for salvation (at least by precept) for all the faithful and hence even infants, it is a dogma that the Holy Eucharist must be given to infants after or shortly after they are baptized into the Catholic Church. The proper order is baptism, confirmation, and the Holy Eucharist. If a bishop was present when the infants were baptized, the infants were confirmed right after baptism and then given the Holy Eucharist right after they were confirmed. If a bishop was not present, the infants received the Holy Eucharist right after they were baptized and then they were confirmed as soon as a bishop was available. Catholic infants were given the Holy Eucharist with a bit of the Host soaked in the consecrated wine because they could not eat solid food.<sup>153</sup>

Nominal *Catholic Encyclopedia*, “Communion of Children”: “I. ANCIENT PRACTICE. It is now well established that in the early days of Christianity it was not uncommon for infants to receive Communion immediately after they were baptized. Among others St. Cyprian (*Lib. de Lapsis*, c. xxv) makes reference to the practice. In the East the custom was pretty universal, and even to this day exists in some places...”

### *St. Cyprian, 3rd century*

In the following quote, St. Cyprian speaks of a possessed infant who when receiving Christ’s blood under the appearance of wine expelled the blood from her mouth, which is another proof that infants received the Holy Eucharist:

St. Cyprian, *The Lapsed*, 3rd century: “Hear what took place in my very presence and with me as a witness. Some parents in hasty flight, with little consideration because of their fear, left their little daughter in the care of a nurse. The nurse handed the abandoned girl over to the magistrates. There before the idol where the people were gathering, because she was unable as yet to eat meat because of her age, they gave her bread mixed with wine, which itself had been left over from the immolation of those who were being destroyed. Afterwards the mother recovered her daughter. But the girl was unable to mention and point out the crime that had been committed as she was unable previously to understand and prevent it. Through

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<sup>153</sup> See in this book “Intinction,” p. 77.

ignorance, therefore, it came about that the mother brought the child with her to us as we were offering the Sacrifice. Moreover, the girl having mingled with the holy people, being impatient of our supplication and prayer, was now shaken with weeping and was now tossed about by the vacillating motion of her mind; as if under the compulsion of a torturer the soul of the girl still of tender years was trying to confess with such signs as she was able a consciousness of the deed. But when the solemnities were completed and the deacon began to offer the cup to those present, and when, as the rest were receiving, her turn came, the little girl with an instinct of divine majesty turned her face away, compressed her mouth with tightening lips, and refused the cup. The deacon, however, persisted and poured into the mouth of the child, although resisting, of the sacrament of the cup. Then there followed sobbing and vomiting. In the body and mouth which had been violated the Eucharist could not remain; the draught consecrated in the blood of the Lord burst forth from the polluted vitals. So great is the power of the Lord, so great his majesty. The secrets of the shades are detected under his light, nor did hidden crimes deceive the priest of God. So much about the infant who as yet did not have the years of speaking of a crime committed by others against herself.”<sup>154</sup>

### *St. Augustine, 5th century*

St. Augustine, *On the Merits and Forgiveness of Sins, and On the Baptism of Infants*, 412: “[Chapter 2] And what else do they say who call the sacrament of the Lord’s Supper life, than that which is written: ‘I am the living bread which came down from heaven’; and ‘The bread that I shall give is my flesh, for the life of the world’; and ‘Except ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you’? If, therefore, as so many and such divine witnesses agree, neither salvation nor everlasting life can be hoped for by any man without baptism and the Lord’s body and blood, it is vain to promise these blessings to infants without them. Moreover, if it be only sins that separate man from salvation and everlasting life, there is nothing else in infants which these sacraments can be the means of removing, but the guilt of sin, respecting which guilty nature it is written, that ‘no one is clean, not even if his life be only that of a day.’ . . .

“[Chapter 26] Well, then, let us remove the doubt; let us now listen to the Lord and not to men’s notions and conjectures; let us, I say, hear what the Lord says—not indeed concerning the sacrament of the laver but concerning the sacrament of his own holy table, to which none but a baptized person has a right to approach: ‘Except ye eat my flesh and drink my blood, ye shall have no life in you.’ What do we want more? What answer to this can be adduced, unless it be by that obstinacy.

“[Chapter 27] Will, however, any man be so bold as to say that this statement has no relation to infants, and that they can have life in them without partaking of his body and blood—on the ground that he does not say, ‘Except one eat,’ but ‘Except ye eat;’ as if he were addressing those who were able to hear and to understand, which of course infants cannot do? But he who says this is inattentive because unless all are embraced in the statement, that without the body and the blood of the Son of man men cannot have life, it is to no purpose that even the elder age is solicitous of it. For if you attend to the mere words and not to the meaning of the Lord as He speaks, this passage may very well seem to have been spoken merely to the people whom he happened at the moment to be addressing because he does not say, ‘Except one eat’ but ‘Except ye eat.’ What also becomes of the statement which he makes in the same context on this very point: ‘The bread that I will give is my flesh, for the life of the world?’ For it is according to this statement that we find that sacrament pertains also to us, who were not in existence at the time the Lord spoke these words; for we cannot possibly say that we do not belong to ‘the world,’ for the

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<sup>154</sup> chs. 25-26.

life of which Christ gave His flesh. Who indeed can doubt that in the term world all persons are indicated who enter the world by being born? For, as He says in another passage, ‘The children of this world beget and are begotten.’ From all this it follows, that even for the life of infants was his flesh given, which he gave for the life of the world; and that even they will not have life if they eat not the flesh of the Son of man.”<sup>155</sup>

St. Augustine, *Sermon 174*, 412: “7. Those who say that infancy has nothing in it for Jesus to save, are denying that Christ is Jesus for all believing infants. Those, I repeat, who say that infancy has nothing in it for Jesus to save, are saying nothing else than that for believing infants, infants that is who have been baptized in Christ, Christ the Lord is not Jesus. After all, what is Jesus? Jesus means Savior. Jesus is the Savior. Those whom he doesn’t save, having nothing to save in them, well for them he isn’t Jesus. Well now, if you can tolerate the idea that Christ is not Jesus for some persons who have been baptized, then I’m not sure your faith can be recognized as according with the sound rule. Yes, they’re infants, but they are his members. They’re infants, but they receive his sacraments. They are infants, but they share in his table, in order to have life in themselves. [Footnote 16].”

Footnote 16: “This indicates that when infants were baptized, they received all the sacraments of initiation, confirmation and eucharist also, immediately after baptism, as is still the custom today in the Oriental Churches.”<sup>156</sup>

#### *Pope St. Innocent I, 5th century*

Pope St. Innocent I, *Letter to the Fathers of the Council of Milevis*, 417: “But that which your Fraternity asserts the Pelagians preach, that even without the grace of baptism infants are able to be endowed with the rewards of everlasting life, is quite idiotic. For unless they shall have eaten the flesh of the Son of Man and shall have drunk his blood, they shall not have life in them. But those who defend this for them without rebirth seem to me to want to quash baptism itself when they preach that infants already have what is believed to be conferred on them only through baptism.”<sup>157</sup>

#### *Pope St. Leo the Great, 5th century*

Pope St. Leo the Great, *Sermon 59*, 5th century: “II. ...Even the tongues of infants do not keep silence upon the truth of Christ’s Body and Blood at the rite of Holy Communion...”

For more proof of the dogma that Catholic infants must receive the Holy Eucharist, see in this book “The heresy that infants were no longer confirmed unless in danger of death, 13th century,” p. [19](#).

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<sup>155</sup> b. 1.

<sup>156</sup> Contained in *The Works of Saint Augustine*, A Translation for the 21st century, Sermons. Translated by apostate Edmund Hill, O.P. Edited by apostate John E. Rotelle, O.S.A. *Nihil Obstat*: John E. Rotelle, O.S.A., S.T.L., delegated censor. Imprimatur: + Thomas V. Daly, D.D., Bishop of Brooklyn, New York, October 6, 1992. Published by New City Press, N.Y., 1992. Pt. 3, v. 5, p. 261.

<sup>157</sup> *Letter 30*, par. 5; contained in *The Faith of the Early Fathers*, by apostate William Jurgens, vol. 3, 2016.

## **The heresy that Catholic infants must not receive the Holy Eucharist unless in danger of death, 12th century**

The dogma that Catholic infants must receive the Holy Eucharist was believed and practiced for at least the first 1100 years of the Church. The heresy that infants must not receive the Holy Eucharist unless in danger of death was first taught and practiced in the 12th century, but was not confirmed by apostate antipopes until the 16th century at the invalid and heretical Council of Trent:

*Close Communion*, by John T. Christian, A.M., D.D., 1892: “Lundy, Episcopalian, says: ‘All, therefore, whether young or old, whether infants at the breast or those who had attained their full growth and maturity of body and mind, were alike baptized and alike partook of this heavenly manna. Otherwise, they must have perished. Baptism and the Eucharist, therefore, are for infants, just as much as for adults; and the Eucharist was given to infants in the universal church until the Council of Trent abolished the practice. Rather, it was the common use in the two Churches, of the East and the West down to the twelfth century, when the Latin Church began to discontinue the practice, until its official abolishment by the Council of Trent in the sixteenth century. It was the twenty-first session of that Council, the fifth under Pius IV, that decreed an anathema against all who held or taught that both species of bread and wine were necessary to the validity of the Eucharist, coupling with this the anathema against the communion of infants...

“The earliest witness in the Latin church is Cyprian, who writing in 251, relates how the agitation of an infant to whom the cup was offered, led to the discovery of its having been taken to a heathen sacrifice. He also represents the children of apostates as able to plead at the day of judgment: ‘We have done nothing; nor have we hastened of our own accord to those profane defilements, forsaking the meat and cup of the Lord.’ (*De Lapsis*.) Augustine says: ‘They are infants; but they are made partakers of his Table, that they may have life in themselves.’ (*Sermon 174*, sec. 7.)

“The same practice was common in England. Hart says: ‘Infant communion was a very ancient practice, and is said to have prevailed generally in the church for six hundred years. In the address of our countryman Aelfric to the priesthood at the delivery of the chrism, he says: ‘Ye should give the Eucharist to children when they are baptized, and let them be brought to Mass that they may receive it...’ (*Eccl. Rec.*, p. 188.) So late as A. D. 1073, infant communion was still practiced in England. (Wilkin’s *Concilia Magnae Brit.*, vol. 1, p. 361).”<sup>158</sup>

Nominal *Catholic Encyclopedia*, “Communion of Children”: “I. ANCIENT PRACTICE. It is now well established that in the early days of Christianity it was not uncommon for infants to receive Communion immediately after they were baptized. Among others St. Cyprian (*Lib. de Lapsis*, c. xxv) makes reference to the practice. In the East the custom was pretty universal, and even to this day exists in some places...”

### *Beware of the lie that this heresy was first taught at the Third Council of Tours in 813*

What follows is the lie that the Third Council of Tours in 813 taught the heresy that infants are not to receive Holy Communion unless in danger of death:

Nominal *Catholic Encyclopedia*, “Communion of Children”: “I. ANCIENT PRACTICE. ...In the reign of Charlemagne an edict was published by a Council of Tours (813) prohibiting the reception by young children of Communion unless they were in danger of death (Zaccaria, *Bibl. Rit.*, II, p. 161) and Odo, Bishop of Paris, renewed this prohibition in 1175. Still the custom died hard, for we find traces of it

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<sup>158</sup> c. 6 (Infant Communion), pp. 214-218.

in Hugh of St. Victor (*De Sacr.*, I, c. 20); and Martène (*De Ant. Ecc. Rit.*, I bk., I, c. 15) alleges that it had not altogether disappeared in his own day...”

Well, let us see what lying bastards these heretics are. And these are theologians with many years of education behind them. Either they never read the council decree and thus are guilty of affected ignorance, or they read it and outright lied.

The council decree states that Holy Communion that is leftover after Mass must no longer be given to young boys (usually altar boys) nor any other layman standing by:

*Third Council of Tours*, 813: “Canon 19. Priests are warned that when they shall have celebrated Mass, and communicated, they do not indiscreetly deliver the Body of the Lord to boys, or such like persons who are standing by.”<sup>159</sup>

Latin Text: “Presbyteri omnino admonendi sunt, ut cum sacra missarum selessia peregerint, atque communicaverint, pueris aut aliis quibuslibet personis adstantibus corpus domini indiscrete non tribuant. Qui si forte majoribus peccatis fuerint irretiti, magis ubi damnationem quam remedium comparant, juxta sententiam apostoli dicentis: Quicumque manducaverit panem, vel biberit calicem domini indigne, reus erit corporis & sanguinis domini. Probet autem Seipsum homo, & sic de pane illo edat, & de calice bibat.”

One reason that the leftover Holy Communion was given after Mass to altar boys or others standing by was so that no Hosts would be left, which followed the Old Covenant law that no part of the animal sacrificed and eaten was to be left over and thus all of it was eaten or burned with fire:

*The Works of John Cosin*, 1855: “We read in Clemens [Footnote n], that after the Communion was done, the deacons took up that which was left, and carried it in Pastophorium, the room where the priests were lodged. In Origen [Footnote o], that it was not kept till the next day. In Jerome [Footnote p], that after the Communion, they that had eaten it in the church spent all that remained of the oblations. In Hesychius [Footnote q], that after the example of the old law, all that was left was cast into the fire. In Evagrius [Footnote r], that it was an ancient custom at Constantinople, that if any of the Sacrament remained, young children were called from the school to eat it up; which was retained in France [Footnote s], as in Concil. Matiscon. et Turon., held under Charlemagne [Footnote t].”<sup>160</sup>

Below is a photocopy of the footnotes:

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<sup>159</sup> Contained in *The Presence of the Whole Congregation at the Holy Eucharist*, by Rev. J. Edward Vaux, M.A. Published by G. J. Palmer, Lincoln's Inn Fields, 1861, p. 22.

<sup>160</sup> Lord Bishop of Durham. Published by John Henry and James Parker, Oxford, 1855. Vol. 5, First Series, p. 132.

<sup>m</sup> A line is worn out here, on the edge at the bottom of the page.

<sup>n</sup> [καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντα εἰσφέρέτωσαν εἰς τὰ παστοφόρια.—Const. Apost., lib. viii. c. 13. Concilia, tom. i. col. 485. A.]

<sup>o</sup> [Nam et Dominus panem, quem discipulis dabat, et dicebat eis: Accipite et manducate, non distulit, nec servari jussit in crastinum.—Origen. in Levit. (cap. v. 7. 15.) Hom. v. § 8. Op. tom. ii. col. 211. B.]

<sup>p</sup> [In ecclesia convenientes oblationes suas separatim offerebant, et post communionem quæcunque eis de sacrificiis super fuissent, illic in ecclesia communem cœnam comedentes pariter consumeabant.—Pseudo-Hieron. in I Cor. xi. 20. S. Hieron. Op. tom. xi. col. 931. D, E.]

<sup>q</sup> [Quod reliquum est de carnibus et panibus, in igne incendi præcepit. Quod nunc videmus etiam sensibilibiter in ecclesia fieri, ignique tradi quæcunque remanere contigerit inconsumpta.—Hesychius in Levit., lib. ii. (in c. viii. 32.) ap. Bibl. Patr. Max., tom. xii. p. 86. C. Lugd. 1677.]

<sup>r</sup> [ἔθος παλαιὸν βούλεται ἀνὰ τὴν βασιλεύουσαν, ὅτ' ἂν πολὺ τι χρημάτων ἁγίων μερίδων τοῦ ἀχράντου σώματος Χριστοῦ τοῦ Θεοῦ ἡμῶν ἐναπομείνοι, παῖδας ἀφθόρους μεταπέμπτους γίγνεσθαι παρὰ τῶν εἰς χαμαὶ διδασκάλου φοιτῶντων, καὶ τὰτα κατεσθλῆιν.—Eugrius, Hist. Eccl., lib. iv. c. 36. p. 416.]

<sup>s</sup> [Quæcunque reliquiæ sacrificiorum post peractam missam in sacrario supersederint, quarta vel sexta feria innocentes ab illo cujus interest, ad ecclesiam adducantur, et indicto eis jejunio, easdem reliquias conspersas vino percipiant.—Conc. Matisconense II. A.D. 585. can. 5. Concilia, tom. vi. col. 675. C, D.]

<sup>t</sup> [Presbyteri omnino admonendi sunt, ut cum sacra missarum solennia peregerint, atque communicaverint, pueris aut aliis quibuslibet personis adstantibus Corpus Domini indiscrete non tribuant.—Conc. Turonense III. sub Carolo Magno. A.D. 813. can. 19. ibid. tom. ix. col. 351. D.]

<sup>u</sup> [This note is on the rubric,—“And note, that every parishioner shall communicate at the least three times in the year, whereof Easter to be one.”]

*Beware of the lie that this heresy was taught in the invalid and heretical Fourth Lateran Council, 1215*

The nominal *Catholic Encyclopedia* lies when it says that the Fourth Lateran Council teaches that only those with the use of reason can receive the Holy Eucharist:

Nominal *Catholic Encyclopedia*, “Communion of Children”: “The existing legislation with regard to the Communion of children has been definitely settled by the Fourth Lateran Council, which was afterwards confirmed by the authority of the Council of Trent. According to its provisions, children may not be admitted to the Blessed Eucharist until they have attained to years of discretion, but when this period is reached then they are bound to receive this sacrament. When may they be said to have attained the age of discretion? In the best-supported view of theologians, this phrase means not the attainment of a definite number of years, but rather the arrival at a certain stage in mental development, when children become able to discern the Eucharistic from ordinary bread, to realize in some measure the dignity and excellence of the Sacrament of the Altar, to believe in the Real Presence, and adore Christ under the sacramental veils. De Lugo (*De Euch.*, disp. xiii, n. 36, Ben. XIV, De Syn., vii) says that if children are observed to assist at Mass with devotion and attention, it is a sign that they are come to this discretion.”

Even though the Fourth Lateran Council was invalid and heretical, it did not teach this heresy as the above statement would have you believe. In Canon 21, it teaches that all those with the use of reason must confess their sins and receive Holy Communion at least once a year. Therefore, it

does not say anything one way or another about Catholic infants and others without the use of reason:

Invalid and heretical Fourth Lateran Council, 1215: “21. On yearly confession to one’s own priest, yearly communion, the confessional seal: All the faithful of either sex, after they have reached the age of discernment, should individually confess all their sins in a faithful manner to their own priest at least once a year, and let them take care to do what they can to perform the penance imposed on them. Let them reverently receive the sacrament of the Eucharist at least at Easter unless they think, for a good reason and on the advice of their own priest, that they should abstain from receiving it for a time. Otherwise they shall be barred from entering a church during their lifetime and they shall be denied a Christian burial at death.”

### *The invalid and heretical Council of Trent*

From the information I have, the first apostate antipope and council to teach the heresy that Catholic infants are not bound, even by precept, to receive Holy Communion were the apostate antipopes who approved the invalid and heretical Council of Trent:

Invalid and heretical *Council of Trent*, 16th century: “That little children are not bound to sacramental Communion. Finally, this same holy Synod teaches, that little children who have not attained to the use of reason are not by any necessity obliged to the sacramental communion of the Eucharist: forasmuch as, having been regenerated by the laver of baptism, and being incorporated with Christ, they cannot, at that age, lose the grace which they have already acquired of being the sons of God. Not therefore, however, is antiquity to be condemned, if, in some places, it, at one time, observed that custom; for as those most holy Fathers had a probable cause for what they did in respect of their times, so, assuredly, is it to be believed without controversy that they did this without any necessity thereof unto salvation.”<sup>161</sup>

That Catholic infants who have not yet received the Holy Eucharist are in a state of grace is not the point. The point is that one needs more to enter heaven and thus attain to life everlasting because Jesus said so. He said, “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.” (Jn. 6:54)

And the Catholic Church infallibly interpreted this to mean that all of the faithful, and thus even infants, must receive the Holy Eucharist as a necessity for salvation by at least necessity of precept. That is the dogma that the Council of Trent and others deny!<sup>162</sup>

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<sup>161</sup> sess. 21, c. 4.

<sup>162</sup> See in this book “The Dogma That the Reception of the Holy Eucharist Is Necessary for Salvation by Necessity of Precept,” p. 65; and “The Allowable Opinion That the Holy Eucharist Is Necessary for Salvation by Necessity of Means,” p. 66.

Catholic Church's dogma	The heresy
<p>St. Augustine <i>On the Merits and Forgiveness of Sins, and On the Baptism of Infants</i>, 412: “If, therefore, as so many and such divine witnesses agree, <u>neither salvation nor everlasting life can be hoped for by any man without baptism and the Lord’s body and blood, it is vain to promise these blessings to infants without them.</u>” (b. 1, c. 2.)</p> <p>St. Augustine, <i>Sermon 174</i>, 412: “7. ...Yes, they’re infants, but they are his members. They’re infants, but they receive his sacraments. <u>They are infants, but they share in his table, in order to have life in themselves...</u>”</p> <p>Pope St. Innocent I, <i>Letter to the Fathers of the Council of Milevis</i>, 417: “But that which your Fraternity asserts the Pelagians preach, that even without the grace of baptism infants are able to be endowed with the rewards of everlasting life, is quite idiotic. <u>For unless they [infants] shall have eaten the Flesh of the Son of Man and shall have drunk his Blood, they shall not have life in them.</u>”</p> <p>Pope St. Leo the Great, <i>Sermon 59</i>, 5th century: “II. ...Even the tongues of infants do not keep silence upon the truth of Christ’s Body and Blood at the rite of Holy Communion...”</p>	<p><i>The Council of Trent</i>: “That little children are not bound to sacramental Communion. Finally, this same holy Synod teaches, that <u>little children who have not attained to the use of reason are not by any necessity obliged to the sacramental communion of the Eucharist...</u> Not therefore, however, is antiquity to be condemned, if, in some places, it, at one time, observed that custom; for as those most holy Fathers had a probable cause for what they did in respect of their times, so, assuredly, is it to be believed without controversy that they did <u>this without any necessity thereof unto salvation.</u>”</p> <p>Nominal <i>Catholic Encyclopedia</i>, “The Blessed Eucharist as a Sacrament”: “As regards Communion, a further distinction must be made between infants and adults. It is easy to prove that <u>in the case of infants Holy Communion is not necessary to salvation, either as a means or as of precept.</u>”</p>

And the Catholic Church upheld this dogma for at least the first 1100 years by giving Catholic infants the Holy Eucharist as soon as possible after they were baptized.<sup>163</sup>

Notice, also, that the Council of Trent lied to defend its heresy when it said the following:

Invalid and heretical *Council of Trent*, 16th century: “That little children are not bound to sacramental Communion. ...Not therefore, however, is antiquity to be condemned, if, in some places, it, at one time, observed that custom...”<sup>164</sup>

What Trent calls antiquity is not just antiquity but *infallible* antiquity. And it lies because this antiquity did not believe that infants are bound to receive Holy Communion by necessity of precept in some places but in *all* places and not at one time but at *all* times. It was not until the 12th century that this antiquity, this infallible teaching and practice, was denied and replaced. Hence Trent’s outright lie wants the reader to believe that the practice of giving Holy Communion to infants during the first 1200 years of the Church was sporadic and not wide spread. As I have said many times, these bastards lie worse than self-professed gangsters.

Now let us examine the following words from Trent regarding the Church’s belief and practice, for at least the first 1100 years of the Church, of giving the Holy Eucharist to infants:

<sup>163</sup> See in this book “The heresy that Catholic infants must not receive the Holy Eucharist unless in danger of death, 12th century,” p. 91.

<sup>164</sup> sess. 21, c. 4.

Trent: "...for as those most holy Fathers had a probable cause for what they did in respect of their times."

Trent fails to say or even consider what the "probable cause" was! Was it because it was a neat thing to do, a nice thing to do, but not necessary? If so, then why did all the Catholics believe and do this for at least the first 1100 years of the Church? And if Trent admits that the probable cause was that they believed that the Holy Eucharist was necessary for salvation by necessity of precept for infants as well as for adults, then it would have to also admit that this cause was not probable but necessary and dogmatic.

Trent then teaches another heresy when it says that the belief and practice of giving infants the Holy Eucharist was due to the "respect of their times." How were infants for the first 1100 years of the Church different from infants from the 12th century onward? How was the Holy Eucharist from the first 1100 years of the Church different from the Holy Eucharist from the 12th century onward? Because Trent teaches that the beliefs and practices of those times were different from the beliefs and practices of its time, it holds by implication the heresy that dogmas evolve over time and thus can change their meaning and can even be abolished. Yea, it teaches that not only dogmas change over time but the very nature of infants change over time. Hence, according to this heresy, infants of the past were more evil and thus needed the Holy Eucharist while infants since the 12th century onward are not as evil and thus do not need the Holy Eucharist. This is the heresy of evolution in which past men are looked upon as inferior to modern men because of the mere passage of time, because past men did not evolve as much as modern men. Hence, according to this heresy, the early popes and Church Fathers are not to be blamed for being barbarians and inferior because they were not as evolved as modern so-called popes and theologians.

### *The apostate Ludwig Ott*

The following quote from the apostate Ludwig Ott teaches the heresy that the reception of the Holy Eucharist for infants is not necessary at all and thus not even by necessity of precept. And by his mistranslation of Bible verses, he, by implication, undermines the necessity of the sacrament of baptism for infants:

*Fundamentals of Catholic Dogma*, by apostate Ludwig Ott, 1957: "§ 16. The Necessity of the Eucharist: 1. For Young Children: a) For children before the age of reason the reception of the Eucharist is not necessary for salvation... No necessity, either of precept (*necessitas praecepti*) or of means (*necessitas medii*), exists.

"According to the unanimous teaching of Holy Scripture and of Tradition baptism alone is sufficient for the attaining of eternal bliss. Cf. Mk. 16, 16: 'He that believeth and is baptised shall be saved.' Rom. 8, 1: 'There is therefore no condemnation to them that are in Christ Jesus.' But already we are in Christ by reason of our baptism. The justifying grace achieved by baptism cannot be lost before the attaining of the use of reason, since young children are incapable of a personal sin. D. 933."<sup>165</sup>

Firstly, one reason why Ott says that infants do not need to receive the Holy Eucharist is that they do not have the use of reason and thus cannot make a personal act of faith, of belief, in the Holy Eucharist. Yet he applies Mk. 16:16 to infants, which says, "He that believeth and is baptized shall be saved." But infants cannot make a personal act of faith, of belief, in baptism. So Ott is faced with a dilemma because he does teach that infants must receive the sacrament of baptism by necessity of means and precept:

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<sup>165</sup> b. 4, pt. 3, III, sec. 2, no. 16, p. 396.

*Fundamentals of Catholic Dogma*, by apostate Ludwig Ott, 1957: “Baptism by water is, since the promulgation of the Gospel, necessary for all men, without exception, for salvation. (De fide) ... The necessity of baptism for salvation is, according to John 3, 5 and Mk. 16, 16, a necessity of means (necessitas medii), and according to Mt. 28, 9, also a necessity of precept (necessitas praecepti).”<sup>166</sup>

If infants must be baptized as a necessity even though they cannot make a personal act of faith, of belief, in the sacrament, then the same must also apply, to be consistent, to the Holy Eucharist.

Secondly, Ott takes Mk. 16:16 out of context:

Ibid.: “According to the unanimous teaching of Holy Scripture and of Tradition, baptism alone is sufficient for the attaining of eternal bliss. Cf. Mk. 16, 16: ‘He that believeth and is baptised shall be saved.’ ”

But what does Ott say about the following verses:

“Amen, amen I say unto you: He that believeth in me, hath everlasting life.” (Jn. 6:47)

“For whosoever shall call upon the name of the Lord shall be saved.” (Rom. 10:13)

According to Ott’s heretical way of interpreting the Bible and to be consistent with his teaching on Mk. 16:16, he would have to say that men only need to believe in Jesus to be saved and thus do not even need to be baptized, which refutes his teaching about baptism as a necessity to be saved and contradicts Mk. 16:16. For example, it is true to say that a car is necessary for driving. Yet more is needed—gasoline and the knowledge of driving it. Hence to be saved men need more than to just believe in Jesus or to just be baptized. Indeed, Jesus says that men also must receive the Holy Eucharist to have life everlasting:

“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.” (Jn. 6:54)

Thirdly, Ott only considers the salvation of souls and not bodies. He acts as if the salvation of the soul also gives salvation to the body. Yet St. Paul said that although the souls of good Christians are in the way of salvation and thus have benefitted from the redemption, their bodies have not yet benefitted from the redemption and thus are not in the way of salvation:

“...Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit [by baptism and thus purified souls], even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our [corrupted] body.” (Rom. 8:21-23)

It is the Holy Eucharist that gives everlasting life to bodies while baptism gives everlasting life to souls. Hence Ott would have in the paradise to come bodiless infants who died in a state of grace but did not receive the Holy Eucharist. They would be in a bodiless state forever! (See in this book “Proved by the gift of preparing the corrupted bodies of the elect to be glorified,” p. [66](#).)

Lastly, I do not agree with Ott’s allowable opinion that infants in a state of grace can never fall out of the state of grace as infants. It is an allowable opinion, one that I hold, that baptized Catholic infants fall outside the Catholic Church when their Catholic guardians become non-Catholic and externally intend that their infants no longer adhere to the true Catholic Church. This can also happen if a baptized Catholic infant’s Catholic guardian dies and its new guardian is not

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<sup>166</sup> b. 4, pt. 3, sec. 2, no. 4, p. 356.

Catholic. (See RJMI book *Baptized Non-Catholic Infants and Children: The Allowable Opinion That Baptized Infants Get Their Faith from the Exterior Intention of Their Guardians.*)

*Based on the Protestant heresy that one must have the use of reason to be baptized*

From the 11th century onward, some believed in the heresy that to be validly baptized, men must have the use of reason in order to make a personal act of faith in the sacrament and personally desire to receive it. Hence these heretics denied the Catholic dogma that infants must be baptized and that they get their faith and desire to be baptized from the manifest intention of their parents, guardians, or sponsors for their infants to have faith in the sacrament of baptism and the desire to receive it.<sup>167</sup>

You can see, then, that the heresy that the Holy Eucharist must not be received until the candidates have the use of reason in order to be able to make a personal act of faith in the sacrament and personally desire to receive it is rooted in the heresy that baptism must not be received until the candidates have the use of reason in order to be able to make a personal act of faith in the sacrament and personally desire to receive it:

Nominal *Catholic Encyclopedia*, “The Blessed Eucharist as a Sacrament”: “As regards Communion a further distinction must be made between infants and adults. It is easy to prove that in the case of infants Holy Communion is not necessary to salvation, either as a means or as of precept. Since they have not as yet attained to the use of reason...”

Nominal *Catholic Encyclopedia*, “Communion of Children”: “Children may not be admitted to the Blessed Eucharist until they have attained to years of discretion, but when this period is reached then they are bound to receive this sacrament. When may they be said to have attained the age of discretion? In the best-supported view of theologians this phrase means, not the attainment of a definite number of years but rather the arrival at a certain stage in mental development, when children become able to discern the Eucharistic from ordinary bread, to realize in some measure the dignity and excellence of the Sacrament of the Altar, to believe in the Real Presence, and adore Christ under the sacramental veils. De Lugo (*De Euch.*, disp. xiii, n. 36, Ben. XIV, De Syn., vii) says that if children are observed to assist at Mass with devotion and attention, it is a sign that they are come to this discretion.”

*Fundamentals of Catholic Dogma*, by apostate Ludwig Ott, 1957: “...Thomas teaches that, according to the intention of the Church, baptised persons should desire the Eucharist, since baptism is directed towards the Eucharist, which perfects the work of baptism, i.e., incorporation into the Body of Christ. S. th. III, 73, 3.”<sup>168</sup>

Let us see how the Council of Trent contradicts itself by allowing infants to be baptized but not allowing them to receive the Holy Eucharist, and the reason for the former that justifies it is the same reason for the latter that condemns it:

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<sup>167</sup> For more information, see RJMI book *Baptized Non-Catholic Infants and Children: ... The intention of the guardian is what matters.*

<sup>168</sup> b. 4, pt. 3, III, sec. 2, no. 16, p. 396.

<b>Council of Trent on Baptism</b>	<b>Council of Trent on the Holy Eucharist</b>
<p>“If any one saith, that little children, for that they have not actual faith, are not, after having received baptism, to be reckoned amongst the faithful; and that, for this cause, they are to be rebaptized when they have attained to years of discretion; or, that it is better that the baptism of such be omitted, than that, while not believing by their own act, they should be baptized in the faith alone of the Church; let him be anathema.” (Session 6, Canons on Baptism, Canon 13.)</p>	<p>“That little children are not bound to sacramental Communion. Finally, this same holy Synod teaches, that little children, who have not attained to the use of reason, are not by any necessity obliged to the sacramental communion of the Eucharist.” (Session 21, Chapter 4.)</p>

And these nominal Catholic heretics and hypocrites taught the same heresy regarding the sacrament of confirmation, in which they taught that Catholic infants must not be confirmed until they have the use of reason and thus can make a personal act of faith in the sacrament and personally desire to receive it. (See in this book “Based on the Protestant heresy that one must have the use of reason to be baptized,” p. [25](#).)

To conclude this book, it should come as no wonder or surprise that these wolves in sheep’s clothing, these two-faced, lying, hypocritical, apostate bastards do not have true wisdom or even common sense because their worst of all sins are their glorification of philosophy and mythology, which led to a mountain of heresies and immoralities, as overwhelming evidence proves from the beginning of the Great Apostasy in the 11th century. And this book is just one more big piece of that evidence:

“For the beginning of fornication is the devising of idols, and the invention of them is the corruption of life... For the worship of abominable idols is the cause, and the beginning and end of all evil.” (Wis. 14:12, 27)

“For he is found by them that tempt him not, and he sheweth himself to them that have faith in him. For perverse thoughts separate from God; and his power, when it is tried, reproveth the unwise. For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.” (Wis. 1:2-4)