

# The Eucharist in Scripture

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"Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, '**Take, eat; this is my body.**' And he took a cup, and when he had given thanks he gave it to them, saying, '**Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.**'" (Mt. 26:26-28)

## The Old Testament

### God Raises His Covenant Children

Jesus introduced the Sacrament of Holy Eucharist. It did not exist during the days of the Old Testament. However, our Father in heaven gradually prepared us to receive it. These Old Testament accounts describe pre-figurations of the Holy Eucharist.

#### Abel

The earliest shadow of the Sacrament of Christ's Body and Blood was Abel, the younger son of Adam and Eve. Cain murdered the good shepherd Abel. The Lord told Cain, [Gn 4:10](#) "The voice of your brother's blood is crying to Me from the ground." The Book of Hebrews reminds us of, [Heb 12:24](#) "... [Christ's] sprinkled Blood that speaks more graciously than the blood of Abel."

#### Melchizedek

Melchizedek pre-figured Christ. When Abram returned from his victory over Chedorlaomer, [Gn 14:18](#) "Melchizedek king of Salem brought out bread and wine; he was priest of God Most High ..." to bless Abram, pre-figuring the bread and wine consecrated by a priest at Mass. The Book of Hebrews tells us, [Heb 7:2](#) "[Melchizedek] is first, by translation of his name, king of righteousness, and then he is also king of Salem [*shalom*], that is, king of peace. He is without father or mother or genealogy, and has neither beginning nor end of life, but resembling the Son of God he continues a priest for ever."

#### Moses

Moses, the first Israelite priest, read the Torah to all of the six hundred thousand Israelite people assembled at the foot of Mt. Sinai, and threw the blood of sacrificed oxen on the people, saying **Ex 24:8** "Behold the blood of the covenant which the Lord has made with you." Jesus said at the Last Supper, **Mt 26:28** "This is my blood of the covenant."

**Ex 34:29** "When Moses came down from Mount Sinai, with the two tables of the testimony in his hand as he came down from the mountain ... the skin of his face shone because he had been talking with God ... he put a veil on his face." Jesus comes to us veiled, under the appearance of bread and wine. We could not stand the superbrilliant light of His full glory compared to our own souls darkened by sin.

## **The Harvest**

In ancient Israel, the Spring harvest consisted of grain or wheat. Bread has long been the symbol of the Spring harvest. The Autumn harvest was mostly grapes and olives. Grape wine and olive oil were symbols of the Autumn harvest. Bread and wine. God commanded, **Lv 23:12-13** "You shall offer a male lamb a year old without blemish as a burnt offering to the Lord. And the cereal offering with it shall be two tenths of an ephah of fine flour mixed with oil ... and the drink offering with it shall be of wine." Priests anoint with oil. Torah unites bread and wine, and the priest, with the sacrifice of the lamb.

## **Tabernacle Sacrifice**

### **Bread of the Presence**

The Bread of the Presence, in the ancient Tabernacle and later in the Temple, **1 Kgs 7:48** prefigured Jesus in the Holy Eucharist.

In the Tabernacle God commanded Moses, **Ex 25:8** "Let them make me a sanctuary, that I may dwell in their midst." In the sanctuary, in the ark of the covenant, God told Moses, **Ex 25:22** "There I will meet with you, and from above the mercy seat, from between the two cherubim that are upon the ark of the testimony, I will speak with you..." God added, **Ex 25:30** "You shall set the bread of the Presence on the table before me always." Jesus told us, **Mt 28:20** "I am with you always."

Abimelech the priest gave David this sacred bread. **1 Sam 21:6** "So the priest gave him the holy bread; for there was no bread there but the bread of the Presence." Jesus taught us that it was for all His disciples. **Mt 12:1** "At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck ears of grain and to eat. ... [Jesus] said to them, 'Have you not read what David did, when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence ... I tell you, something greater than the temple is here.'"

Jesus showed us what was greater than the Temple. **Lk 22:19** "He took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body which is given for you. Do this in remembrance of me.'"

## Blood of the Lamb

During Moses' time the priests sacrificed in the Tabernacle, a portable house of God in the wilderness. After Solomon built the First Temple, it became the place of sacrifice. The highest form of Hebrew worship was sacrifice, not prayer alone, just as the Holy Sacrifice of the Mass is the highest form of Catholic worship. A *priest* is one who offers sacrifice. The Catholic priest is the counterpart not of the rabbi, but of the ancient Jewish priest who offered bloody sacrifices. The deacon, who reads the Gospel, is the rabbi's counterpart.

The Old Testament sacrifice of a lamb, as opposed to any other animal, was important. The lamb did not resist, run away, or even cry out. Isaiah had foretold that the Lamb of God would do the same, **Is 53:7** "He was oppressed, and he was afflicted yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth."

The Jewish priests, before sacrificing the lamb, always asked, "Do you love this lamb?" If the family didn't love the lamb there would be no sacrifice. Jesus three times asked Peter, **Jn 21:15** "Do you love Me?" Jesus allowed Peter to replace his triple denial with a triple affirmation that he did indeed love the Sacrificed Lamb.

The family would place the lamb into the hands of the priest. When we give something to God we place it in His hands. Jesus' last words on the Cross were, **Lk 23:46** "Father, into Thy hands I commit My spirit!"

The priest and the head of the family then prayed together that God would accept the blood of the innocent lamb for the sins of that family for the entire year, just as the Lamb of God shed His Blood to redeem the sins of all His human family. The Catholic priest says, "Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father."

The head of household then cut the lamb's throat with a sharp bronze knife while the priest caught the lamb's blood in a large bronze bowl. The priest then made seven complete trips around the altar, sprinkling the blood from the lamb on each of the four "horns." Then he took the lamb's body and placed it on the altar and started the ritual fire. With a big fire and a small lamb, the sacrifice was over quickly. The smoke rose from the altar. If the wind blew the smoke away and dispersed it, the priest told the family that its offer was rejected, and that it should repent and come back the following year. But if the smoke drifted upward, higher and higher until it disappeared from view, the priest told the family that God had accepted the sacrifice.

Before the great tabernacle sacrifice, Jewish priests washed their hands in a bronze laver, or basin. **Ps 26:6** "I wash my hands in innocence, and go about Thy altar, O Lord." Today the Catholic priest washes his hands saying inaudibly, **Ps 51:2** "Lord, wash away my iniquity; cleanse me from my sin."

The first priest attended at a great golden lampstand with seven oil lamps, called a *menorah*. It was dark in the tabernacle, and the menorah gave light.

The second priest attended at the table of showbread. God had commanded **Lv 24:5** that the Jewish priests, from Aaron forward, place twelve loaves of bread on a golden table "before the Lord." On each sabbath, the priests ate the bread which had been set in place on the preceding sabbath. This bread was

to be eaten by the priests in a sacred place since it was **Lv 24:9** "most holy" among the offerings to the Lord. God had said, **Ex 23:18** "You shall not offer the blood of My sacrifice with leavened bread." During the Holy Sacrifice of the Mass the Catholic priest consecrates unleavened bread on the altar which becomes Christ's Body, Blood, Soul and Divinity, and is consumed by the royal priesthood as the most holy offering in the New and Everlasting Covenant.

The third priest served at the altar of incense. It looked like a small altar of sacrifice, with the same four horns. On it was a bronze laver. The priest would take a red-hot burning ember from the fire in which the lamb had been sacrificed, put it in the basin, and pour some incense on it, that his prayers might have a fragrant scent and go straight up to God. On solemn occasions Catholics spread incense about the altar as an act of reverence and purification. The smoke rising to heaven represents our own desire to have our prayers ascend heavenward in God's sight. **Ps 141:2** "Let my prayer be counted as incense before Thee, and the lifting up of my hands as an evening sacrifice."

God told Moses to place the Torah in the Ark of the Covenant, which in turn was placed within a tabernacle. God commanded, **Ex 27:20** "You shall command the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may be set up to burn continually." All was placed within the tabernacle. By night, there was always a fire over the tabernacle, **Ex 40:38** This began the idea of an eternal lamp beside the Jewish tabernacle. A thousand years later the Temple lamp miraculously continued to shine for eight days with only one day's supply of oil. Catholics continue this ancient Israelite tradition by placing a lighted candle beside the tabernacle in which the consecrated Hosts repose.

In the center of the tabernacle was a room called the Holy of Holies. Once a year the *cohen gadol*, the high priest, alone would enter that room. In it was the Ark of the Covenant. Inside the ark were the two stone tablets with the Ten Commandments, a golden bowl of manna, and the five Torah scrolls. The Torah was a witness against the Israelites, **Dt 31:26** but above it all was God's solid gold mercy seat, with a crown and two cherubim kneeling in prayer. Above the mercy seat, between the two cherubim, was a brilliant light, the shining glory of God. **Ex 25:22** "From above the mercy seat, from between the two cherubim that are upon the ark of the testimony, I will speak with you." When the priest saw that light he took a huge cup of blood and sprinkled it until it was empty. Jewish tradition holds that not one drop of the blood of sacrifice ever touched the mercy seat or the cherubim; it all went into the bright light of God's glory. Jesus said, **Jn 8:12** "I am the light of the world." Jesus' covenant family gave Him their imperfect sacrifices, and He gave them His perfect sacrifice.

## **The *Todah* Sacrifice**

The ancient Jews had a special ritual meal called the *Todah* (Hebrew: thanks) (pronounce: Taw-DAH). Although the *Todah* sacrificed an animal, it was greater than other animal sacrifices because it added the suffering of one's own life. David wrote, **Ps 40:6,8** "Burnt offering and sin offering Thou hast not required. ... I delight to do Thy will, O my God; Thy law is within my heart." Again, David wrote, **Ps 51:17** "The sacrifice acceptable to God is a broken spirit." And again, **Ps 69:30** "I will praise the name of God with a song; I will magnify Him with thanksgiving. This will please the Lord more than an ox or a bull with horns and hoofs." Isaiah spoke the words of God, **Is 1:11** "I have had enough of burnt offerings of rams." God called instead for a baptism: **Is 1:16** "Wash yourselves; make yourselves clean; remove the evil of your doings from My eyes; cease to do evil, learn to do good."

The seventy elders who went up with Moses to see God offered the *Todah*: [Ex 24:11](#) "They beheld God, and ate and drank." Twelve centuries later, twelve apostles beheld God, and ate and drank as Jesus prepared to offer His *Todah* sacrifice: [Lk 22:19](#) "He took bread, and when He had given thanks He broke it..." From the beginning, Christ's Body, Blood, Soul and Divinity has been called Holy Eucharist (Greek: *eucharistia*, thanksgiving).

The ancient rabbis believed that when the Messiah would come all sacrifices except the *Todah* would cease, but the *Todah* would continue for all eternity. In 70 AD the Temple fell to earth and all of the bloody animal sacrifices stopped. Only the *Todah* remains, the *eucharistia*, the Final Sacrifice at which the last words spoken are *Todah l'Adonai*, "Thanks be to God."

## Passover

Jesus was pre-figured in the original Passover, when God commanded that Moses tell the Israelites, [Ex 12:5-6](#) "Your lamb shall be without blemish, a male ... the congregation of Israel shall kill their lambs in the evening," as Jesus the Lamb of God was crucified in dim light. [Mt 27:45](#) God commanded, [Ex 12:8](#) "They shall eat the flesh that night," and told Moses, [Ex 12:12](#) "I will smite all the first-born in the land of Egypt." But He promised, [Ex 12:13](#) "The blood shall be a sign for you ... when I see the blood, I will pass over you." Most of us know that the original Passover pre-figured the Body and Blood of the crucified Lamb. But there is more to the Passover story.

Pharaoh commanded the death of every Hebrew male infant in Egypt, [Ex 1:22](#) but death passed over Moses. [Ex 2:5-10](#) Twelve centuries later, before Herod commanded the death of every Hebrew male infant in Bethlehem, [Mt 2:13](#) death passed also over Jesus.

The Jewish celebration of Passover has from the beginning been an experience of exile and return, as its participants re-live the experience of the desert and encounter with God. After Jesus was crucified the apostles also experienced a sense of exile in the desert followed by a transforming encounter with God. In this way Jesus is spiritually present in the entire Seder.

The Seder table is different in many ways from the Jewish table setting on all other nights, as the *ma nishtano* acknowledges. God chose a young Jewish girl, a virgin who lived in Nazareth, to begin the rest of the story. Mary began her own Seder each year as Jews have since time immemorial, by lighting candles to give festive light to the table. Mary also gave us Jesus, the [Jn 8:12](#) light of the world. Jesus has been at every Seder from the first one to this very day, spiritually present in the bread, wine, and lamb.

## Bread

Jesus is spiritually present in the bread. It is unleavened, pure as Jesus was pure. It has dark stripes, as His back was striped by Pilate's scourging. It is pierced, as He was pierced on the Cross. Once it was the bread of life for Israel on the desert, as Jesus is the [Jn 6:35](#) Bread of Life for all mankind. During the Seder, the head of the family takes three pieces of unleavened bread, reminding us of the Father, the

Son, and the Holy Spirit. He breaks in half the second piece, suggesting the Second Person of the Blessed Trinity crucified. He then wraps one of these two pieces, called the *afikomen* (Hebrew: festival procession), a reminder of Jesus' constant call, "Follow Me," in white linen, reminding us of Jesus' linen burial cloth, and "buries" or hides it, as Jesus was entombed. Later the youngest at table "resurrects" or finds the *afikomen* as Jesus rose from the dead. The head of the family then breaks the *afikomen* and passes it around for all to eat, as Jesus did when He told His apostles, [Lk 22:19](#) "This is My Body which is given for you. Do this in remembrance of Me." In that way, Jesus through the Seder calls us to follow Him into His death and resurrection, to become a new person in Christ.

The unleavened bread also reminds us of the haste with which the Israelites left Egypt. The dough that they were sunbaking on the hot rocks of the Egyptian fields was removed before it could leaven, and so remained flat. It represents our need to remain ever alert and prepared for the day when God calls us to our destiny as Jesus told us, [Mt 25:13](#) "Watch, therefore, for you know neither the day nor the hour."

## Wine

Jesus is spiritually present in the wine. When the *afikomen* is broken and passed around for all to eat, Jews drink the third of four cups of wine, called the cup of blessing because it represents the blood of the sacrificed paschal lamb. It is the cup that Jesus gave to His apostles, saying, [Lk 22:20](#) "This cup which is poured out for you is the New Covenant in My Blood." He did not drink the fourth, the *Kalah* cup, explaining, [Mt 26:29](#) "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." But later that evening at Gethsemane, Jesus prayed by moonlight, [Mt 26:39](#) "Father, if it be possible, let this cup pass from Me." After He was captured, Jesus asked Peter, [Jn 18:11](#) "Shall I not drink the cup the Father has given Me?" Many Catholics believe that Jesus drank the last cup on the Cross, [Jn 19:29](#) "They put a sponge full of the vinegar on hyssop and held it to His mouth. When Jesus had received the vinegar, He said, 'It is finished'; and He bowed His head and gave up His spirit."

## Lamb

*Pasch* or *pesach* in Hebrew means "he passed over." The paschal lamb recalls the lamb that was sacrificed that its blood might be daubed on the doorposts of every Jewish home, and its body eaten in every Jewish home, that the angel of death might know it as a household of the faithful and pass over. God had originally commanded [Ex 12:6](#) that the whole assembly of the congregation of Israel kill the paschal lambs. When Solomon built the first Temple, Jewish priests sacrificed the paschal lambs there. But after Jesus ascended to heaven and the second Temple fell never to rise again, the Temple sacrifices could no longer be done, so Jews began to represent the paschal lamb with a lamb's shank bone.

Jesus is spiritually present in the shank bone of the lamb. The Jews in Egypt ate the paschal lamb to be physically redeemed and led to the promised land of Canaan. Catholics for two thousand years have consumed the Body and Blood of the Lamb of God, [Jn 1:29](#) that we might be spiritually redeemed and find the promised kingdom of heaven.

In the ancient days, when the Jewish priest had killed the last lamb of the Passover, he uttered the Hebrew word *Kalah*, "it is finished." Moments before He died on the Cross, Jesus said, [Jn 19:30](#) *Kalah* (it is finished).

## The Exodus

After the Passover, with its pre-figuration of Calvary, the Israelite people began their long exodus from the land of Egypt to the promised land of Canaan. God told Moses, [Ex 16:4](#) "I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or not." Moses told the Israelites, [Ex 16:8](#) "When the Lord gives you in the evening flesh and in the morning bread to the full..." The "bread from heaven" reminds us of Christ's words, [Jn 6:49](#) "Your fathers ate the manna in the wilderness and they died. This is the bread which comes down from heaven, that a man may eat of it and not die." The "evening flesh" reminds us of Christ's sacrifice. [Mt 27:45, 50](#) "Now from the sixth hour there was darkness over all the land until the ninth hour. ... And Jesus cried again with a loud voice and yielded up his spirit." The "morning bread" reminds us of the Holy Sacrifice of the Mass.

The Israelites gathered up the manna, [Ex 16:17](#) "...some more, some less. But when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; each gathered according to what he could eat." This reminds us of the Miracle of the Loaves and Fishes, [Mt 15:37](#) "And they all ate and were satisfied." That miracle pre-figured the Holy Eucharist, from which the smallest piece is a full portion of Christ's Body, Blood, Soul and Divinity, and which can never run out because Jesus said He would be with us until the end of time. [Mt 28:20](#) As long as a priest lives we Christ's flock can have all we want.

## Elijah

At a time when the land parched from lack of rain, God sent Elijah the Tishbite to the brook Cherith, that is east of the river Jordan, promising, [1 Kgs 17:4](#) "You shall drink from the brook, and I have commanded the ravens to feed you there." So Elijah went. [1 Kgs 17:6](#) "And the ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook."

When the brook dried up God sent Elijah to Zarepath, saying, [1 Kgs 17:9](#) "Behold, I have commanded a widow there to feed you." Elijah found the widow and asked her, [1 Kgs 17:10](#) "Bring me a morsel of bread in your hand." The widow and her son had virtually no food left and were near starvation. [1 Kgs 17:12](#) "As the Lord lives," she said, "I have nothing baked, only a handful of meal in a jar, and a little oil in a cruse; and now, I am gathering a couple of sticks, that I may go in and prepare it for myself and my son, that we may eat it, and die."

But Elijah told her, [1 Kgs 17:13](#) "Fear not; go and do as you have said; but first make me a little cake of it and bring it to me, and afterward make for yourself and your son. For thus says the Lord the God of Israel, 'The jar of meal shall not be spent, and the cruse of oil shall not fail, until the day that the Lord sends rain upon the earth.'" The widow did as Elijah said, and she and her son and Elijah ate for many days. [1 Kgs 17:16](#) "The jar of meal was not spent, neither did the cruse of oil fail, according to the word of the Lord which he spoke by Elijah."

After that, the woman's son became ill and died. Elijah carried the woman's son into the upper room where he had been living and prayed, **1 Kgs 17:21** "Oh Lord my God, let this child's soul come into him again." **1 Kgs 17:22** "And the Lord hearkened to the voice of Elijah; and the soul of the child came into him again, and he revived."

The food brought by the ravens reminds us of the manna, which itself pre-figured the Miracle of the Loaves and Fishes. The ravens brought bread, which pre-figured Christ's Holy Eucharist, and meat, which pre-figured His redemptive sacrifice. The water from the brook which kept Elijah alive pre-figured the living water that flowed from Christ's side. At Zarepath, Elijah was again fed by a pre-figure of the Miracle of the Loaves and Fishes. The widow pre-figures our Blessed Mother, who was a widow on the day of Christ's sacrifice. Her son pre-figures Christ, who died and rose from the dead.

In the wilderness Elijah was awakened by an angel's touch. **1 Kgs 19:6** "There was at his head a cake baked on hot stones and a jar of water." The cake reminds us of the Holy Eucharist. The water, of the water that Jesus turned to wine at Cana **Jn 2:9** and then to the Blood of the Covenant in Jerusalem. **Mt 26:27** The angel told Elijah, **1 Kgs 19:7** "Arise and eat, else the journey will be too great for you." Elijah took this food for his forty days' journey to Horeb, the mountain of God. Jesus fasted forty days in the wilderness while He was tempted by the devil. **Mt 4:1** Lest temptation be too great for us, we receive the Holy Eucharist, food for our pilgrim journey to Calvary, the new and true mountain of God.

Finally, Elijah **2 Kgs 2:11** "was carried up in a whirlwind into the sky," as Jesus **Lk 24:51** "was carried up into heaven."

## **Elisha**

God performed a miracle through the prophet Elisha. **2 Kgs 4:42** "A man came from Baal-shalishah, bringing the man of God bread of the first fruits, twenty loaves of barley, and fresh ears of grain in his sack. And Elisha said, 'Give to the men, that they may eat.' But his servant said, 'How am I to set this before a hundred men?' So he repeated, 'Give them to the men, that they may eat, for thus says the Lord, 'They shall eat and have some left.' So he set it before them. And they ate, and had some left, according to the word of the Lord."

Elisha's miraculous feeding of a hundred men pre-figured Jesus' Miracle of the Loaves and Fishes.

## **The Psalms**

Jews two thousand years ago knew the 150 psalms by heart, as we know songs today. They were not numbered; they were identified by their first words. If the first words, or any words, from a psalm were quoted, a Jew would be able to quote the rest of it.

Jesus cry on the Cross, [Mt 22:46](#) "My God, my God, why hast thou forsaken me," reminded those present that His sacrifice fulfilled prophecy. Psalm 22 begins, "My God, my God, why has thou forsaken me?" The Jews present on Calvary would have recited from memory the prophetic words, [Ps 22:17](#) "I can count all my bones – they stare and gloat over me; they divide my garments among them, and for my raiment they cast lots."

The Jews present would have recognized Jesus' final words on the Cross as a Psalm quotation, [Ps 31:5](#), "Into Thy hand I commit my spirit," and recited from memory King David's next words, "Thou hast redeemed me, O Lord, faithful God." They would have continued reciting the psalm until its final words, "Be strong, and let your heart take courage, all you who wait for the Lord!"

Psalm 23 contains the Eucharistic prophecy, [Ps 23:5](#) "Thou preparest a table before me in the presence of my enemies." As we eat what God gives us, we will fear no evil but dwell in the house of the Lord forever.

Psalm 78 refers to the manna. [Ps 78:24](#) "[God] rained down upon them manna to eat, and gave them the grain of heaven."

## Ezekiel

God pre-figured the Holy Eucharist through the prophet Ezekiel. [Ez 3:3](#) "'Son of man, eat this scroll that I give you and fill your stomach with it.' Then I ate it; and it was in my mouth as sweet as honey." Jesus often used the title, Son of Man, in Matthew [8:20](#), [12:32](#), [13:41](#), [16:27](#) and [17:9](#). God had called Ezekiel to eat a figure of the Word of God made flesh.

# The New Testament

## The Gospels

The New Testament accounts describe the Holy Eucharist as Jesus gave it to us. The term "bread from heaven" becomes fully clear only when we reach the Revelation to John. The Gospels Christ said at Capernaum. [Jn 6:51](#) "I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is My Flesh."

Jewish life is rich in symbolism. The Seder table is filled with symbolic foods. Jesus said, [Mt 26:23](#) "He who has dipped his hand in the dish with Me, will betray Me." He referred to the *urhatz*, the first washing; slaves eat quickly without stopping to wash their hands, but now Jews wash their hands in a bowl of warm water as a symbol of their freedom. The *moror*, bitter herbs which remind Jews that the Egyptians made their ancestors' lives bitter with hard labor, are dipped in *charoset*, a sweet mixture of chopped apples, nuts, and wine, to recall that even hard lives have their sweet moments. The *matzo* is the bread of haste that the Hebrews ate as they fled from Egypt. The *karpas*, green vegetables, represent the coming of Spring with its renewal of life, symbolizing the journey from slavery to the

promised land; Jews dip them in salt water before eating to recall the tears shed along the way. If Jesus had said the Holy Eucharist was a symbol the Jews at Capernaum would instantly have accepted it.

The Jews knew that He was speaking literally. **Jn 6:52** "How can this man give us his Flesh to eat?" On other occasions when our Lord spoke of Himself as a **Jn 10:9** "door" or a **Jn 15:1** "vine," nobody said, "How can this man be made of wood?" or "How can this man be a plant?" They recognized these as metaphors. But when Jesus insisted, **Jn 6:53** "Unless you eat the Flesh of the Son of man and drink His Blood, you have no life in you; he who eats My Flesh and drinks My Blood has eternal life." The Jews who heard this said, **Jn 6:60** "This is a hard saying; who can listen to it?" They remembered God's command to Noah and all mankind, **Gn 9:4** "Only you shall not eat flesh with its life, that is, its blood." God spoke more forcefully to His chosen people. **Lv 17:10** "I will set my face against that person who eats blood, and will cut him off from among his people." It was only after Christ's redemptive sacrifice and the Holy Spirit's enlightenment that the Apostles saw the full meaning of our Father's next words. **Lv 17:11** "For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life." In the Old Covenant our Father in heaven had commanded His children not to eat the blood of animals because we are not to participate in the life of animals. Animals, having no immortal souls, are lower than man in the order of created nature. However, in the New and Everlasting Covenant we consume the Blood of Christ to participate in Christ's eternal life.

Jesus knew we would need a lot of help to become accustomed to the Holy Eucharist. He performed the Miracle of the Loaves and Fishes in the dim light of the original Passover sacrifice **Ex 12:6** and of His Crucifixion. **Mt 27:45** He performed the four great Eucharistic actions: He took the bread, blessed it, broke it, and gave it to His apostles to feed the people: **Mt 14:15** "When it was evening, the disciples came to him and said, 'This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.' Jesus said, 'They need not go away; you give them something to eat.' They said to him, 'We have only five loaves here and two fish.' And he said, 'Bring them here to me.' Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over."

The three Gospel narratives of the Last Supper are absolutely consistent. Matthew: **26:26** "This *is* My Body." **26:27** "This *is* My Blood..." Mark: **14:22** "This *is* My Body." **14:24** "This *is* My Blood..." Luke: **22:19** "This *is* My Body." **22:20** "This ... *is* the New Covenant in My Blood." Jesus' next words instituted the Catholic priesthood: **Lk 22:19** "Do this in remembrance of Me."

Jesus assured the Apostles that the Holy Eucharist is a reflection of the heavenly banquet. **Mt 26:29** "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

After His resurrection, Jesus walked with two disciples to Emmaus. When they arrived, He celebrated the Holy Sacrifice of the Mass for them; **Lk 24:30** "While He was at table with them, He took the bread and blessed, and broke it, and gave it to them."

## Acts of the Apostles

The apostles celebrated the Sacrament of Holy Eucharist. **Acts 2:46** "Day by day, attending the Temple together and breaking bread in their homes..."

The Apostles were visibly religious Jews. They wore the *kippah* (prayer hat), the *tallit* (prayer shawl with fringes) and the *tephillin* (phylacteries). Long after Jesus ascended to the Father, Peter protested that he had never in his life eaten anything unkosher. **Acts 10:14** When these Jewish Apostles remembered Christ's command, **Lk 22:19** "Do this in remembrance of Me," they added it to their synagogue worship. They began with synagogue prayer and Scripture readings, and then went to their homes to celebrate the Sacrament of Christ's Body and Blood. To this very day, the Introductory Rite and Liturgy of the Word come directly from Jewish synagogue worship. The Liturgy of the Eucharist comes directly from the Apostles' breaking bread in their homes.

At Troas, Paul spoke all night, but he made sure to receive the Holy Eucharist. **Acts 20:7** "On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the morrow; and he prolonged his speech until midnight." **Acts 20:11** "And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed."

On the Adriatic Sea, at dawn, Paul celebrated Mass for 276 people. **Acts 27:35** "...he took bread, and giving thanks to God in the presence of all he broke it and began to eat. Then they all were encouraged and ate some food themselves."

## The Epistles

**Acts 20:11** "When Paul had gone up and had broken bread and eaten..." St. Paul explained clearly what "breaking bread" meant. **1 Cor 10:16** "The cup of blessing which we bless, is it not a participation in the Blood of Christ? The bread which we break, is it not a participation in the Body of Christ?" St. Paul continued, **1 Cor 11:27** "Whoever, therefore, eats the bread *or* drinks the cup of the Lord in an unworthy manner will be guilty of profaning the Body *and* Blood of the Lord." St. Paul in these words confirmed Catholic teaching that the "bread ... of the Lord" is truly Christ's Body, Blood, Soul and Divinity, and that the "cup of the Lord" is the same substance: "Whoever ... eats the bread *or* drinks the cup ... will be guilty of profaning the Body *and* Blood of the Lord."

St. Paul added, **1 Cor 11:29** "For any one who eats and drinks without discerning the Body eats and drinks judgment upon himself." If we receive the Holy Eucharist without acknowledging, at least in our hearts, that it is His true Body, Blood, Soul and Divinity, we send ourselves to hell.

## The Revelation to John

In the beginning God had said of marriage, **Gen 2:24** "Therefore a man ... cleaves to his wife, and they become one flesh." Jesus assured us, **Jn 6:56** "He who eats my flesh and drinks my blood abides in me, and I in him." God prepared us first through natural marriage and then through the Holy Eucharist for the supernatural marriage to come at the end of time, **Rev 20:7** "For the marriage of the Lamb has come,

and his Bride [the Church] has made herself ready; it was granted her to be clothed in ... the righteous deeds of the saints." The Holy Eucharist, through which Christ abides in us and we in Him, will be our wedding feast. **Rev 19:9** "Blessed are those who are invited to the marriage supper of the Lamb."

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## THE BIBLE

"The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread."

-1 Cor. 10:16-17

"For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord."

-1 Cor. 11:23-27

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## THE DIDACHE

The Didache or "The Teaching of the Twelve Apostles" is a manuscript which was used by 2nd century bishops and priests for the instruction of catechumens. Many early Christian writers have referenced it making this document relatively easy to date.

"Let no one eat and drink of your Eucharist but those baptized in the name of the Lord; to this, too the saying of the Lord is applicable: 'Do not give to dogs what is sacred'".

-Ch. 9:5

"On the Lord's own day, assemble in common to break bread and offer thanks; but first confess your sins, so that your sacrifice may be pure. However, no one quarreling with his brother may join your meeting until they are reconciled; your sacrifice must not be defiled. For here we have the saying of the Lord: 'In every place and time offer me a pure sacrifice; for I am a mighty King, says the Lord; and my name spreads terror among the nations.'"

-Ch 14

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## **ST. CLEMENT OF ROME**

St. Clement was the third successor of Peter as Bishop of Rome; otherwise known as the third Pope.

"Since then these things are manifest to us, and we have looked into the depths of the divine knowledge, we ought to do in order all things which the Master commanded us to perform at appointed times. He commanded us to celebrate sacrifices and services, and that it should not be thoughtlessly or disorderly, but at fixed times and hours. He has Himself fixed by His supreme will the places and persons whom He desires for these celebrations, in order that all things may be done piously according to His good pleasure, and be acceptable to His will. So then those who offer their oblations at the appointed seasons are acceptable and blessed, but they follow the laws of the Master and do not sin. For to the high priest his proper ministrations are allotted, and to the priests the proper place has been appointed, and on Levites their proper services have been imposed. The layman is bound by the ordinances for the laity."

Source: St. Clement, bishop of Rome, 80 A.D., to the Corinthians

"Our sin will not be small if we eject from the episcopate those who blamelessly and holily have offered its Sacrifices."

Source: Letter to the Corinthians, [44,4]

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## **ST. IGNATIUS OF ANTIOCH**

St. Ignatius became the third bishop of Antioch, succeeding St. Evodius, who was the immediate successor of St. Peter. He heard St. John preach when he was a boy and knew St. Polycarp, Bishop of Smyrna. Seven of his letters written to various Christian communities have been preserved. Eventually, he received the martyr's crown as he was thrown to wild beasts in the arena.

"Consider how contrary to the mind of God are the heterodox in regard to the grace of God which has come to us. They have no regard for charity, none for the widow, the orphan, the oppressed, none for the man in prison, the hungry or the thirsty. They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead."

"Letter to the Smyrnaeans", paragraph 6. circa 80-110 A.D.

"Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ, who is of the race of David according to the flesh, the son of man, and the Son of God, so that with undivided mind you may obey the bishop and the priests, and break one Bread which is the medicine of immortality and the antidote against death, enabling us to live forever in Jesus Christ."

-"Letter to the Ephesians", paragraph 20, c. 80-110 A.D.

"I have no taste for the food that perishes nor for the pleasures of this life. I want the Bread of God which is the Flesh of Christ, who was the seed of David; and for drink I desire His Blood which is love that cannot be destroyed."

-"Letter to the Romans", paragraph 7, circa 80-110 A.D.

"Take care, then who belong to God and to Jesus Christ - they are with the bishop. And those who repent and come to the unity of the Church - they too shall be of God, and will be living according to Jesus Christ. Do not err, my brethren: if anyone follow a schismatic, he will not inherit the Kingdom of God. If any man walk about with strange doctrine, he cannot lie down with the passion. Take care, then, to use one Eucharist, so that whatever you do, you do according to God: for there is one Flesh of our Lord Jesus Christ, and one cup in the union of His Blood; one altar, as there is one bishop with the presbytery and my fellow servants, the deacons."

-Epistle to the Philadelphians, 3:2-4:1, 110 A.D.

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## **ST. JUSTIN MARTYR**

St. Justin Martyr was born a pagan but converted to Christianity after studying philosophy. He was a prolific writer and many Church scholars consider him the greatest apologist or defender of the faith from the 2nd century. He was beheaded with six of his companions some time between 163 and 167 A.D.

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus."

"First Apology", Ch. 66, inter A.D. 148-155.

"God has therefore announced in advance that all the sacrifices offered in His name, which Jesus Christ offered, that is, in the Eucharist of the Bread and of the Chalice, which are offered by us Christians in every part of the world, are pleasing to Him."

"Dialogue with Trypho", Ch. 117, circa 130-160 A.D.

Moreover, as I said before, concerning the sacrifices which you at that time offered, God speaks through Malachias, one of the twelve, as follows: 'I have no pleasure in you, says the Lord; and I will not accept your sacrifices from your hands; for from the rising of the sun until its setting, my name has been glorified among the gentiles; and in every place incense is offered to my name, and a clean offering: for great is my name among the gentiles, says the Lord; but you profane it.' It is of the sacrifices offered to Him in every place by us, the gentiles, that is, of the Bread of the Eucharist and likewise of the cup of the Eucharist, that He speaks at that time; and He says that we glorify His name, while you profane it."

"Dialogue with Trypho", [41: 8-10]

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## **ST. IRENAEUS OF LYONS**

St. Irenaeus succeeded St. Pothinus to become the second bishop of Lyons in 177 A.D. Earlier in his life he studied under St. Polycarp. Considered, one of the greatest theologians of the 2nd century, St. Irenaeus is best known for refuting the Gnostic heresies.

[Christ] has declared the cup, a part of creation, to be his own Blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own Body, from which he gives increase to our bodies."

Source: St. Irenaeus of Lyons, Against Heresies, 180 A.D.:

"So then, if the mixed cup and the manufactured bread receive the Word of God and become the Eucharist, that is to say, the Blood and Body of Christ, which fortify and build up the substance of our flesh, how can these people claim that the flesh is incapable of receiving God's gift of eternal life, when it is nourished by Christ's Blood and Body and is His member? As the blessed apostle says in his letter to the Ephesians, 'For we are members of His Body, of His flesh and of His bones' (Eph. 5:30). He is not talking about some kind of 'spiritual' and 'invisible' man, 'for a spirit does not have flesh an bones' (Lk. 24:39). No, he is talking of the organism possessed by a real human being, composed of flesh and nerves and bones. It is this which is nourished by the cup which is His Blood, and is fortified by the bread which is His Body. The stem of the vine takes root in the earth and eventually bears fruit, and 'the grain of wheat falls into the earth' (Jn. 12:24), dissolves, rises again, multiplied by the all-containing Spirit of God, and finally after skilled processing, is put to human use. These two then receive the Word of God and become the Eucharist, which is the Body and Blood of Christ."

- "Five Books on the Unmasking and Refutation of the Falsely

Named Gnosis". Book 5:2, 2-3, circa 180 A.D. "For just as the bread which comes from the earth, having received the invocation of God, is no longer ordinary bread, but the Eucharist, consisting of two realities, earthly and heavenly, so our bodies, having received the Eucharist, are no longer corruptible, because they have the hope of the resurrection."

- "Five Books on the Unmasking and Refutation of the Falsely named Gnosis". Book 4:18 4-5, circa 180 A.D.

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## **ST. CLEMENT OF ALEXANDRIA**

St. Clement of Alexandria studied under Pantaenus. He later succeeded him as the director of the school of catechumens in Alexandria, Egypt around the year 200 A.D.,

"The Blood of the Lord, indeed, is twofold. There is His corporeal Blood, by which we are redeemed from corruption; and His spiritual Blood, that with which we are anointed. That is to say, to drink the Blood of Jesus is to share in His immortality. The strength of the Word is the Spirit just as the blood is the strength of the body. Similarly, as wine is blended with water, so is the Spirit with man. The one, the Watered Wine, nourishes in faith, while the other, the Spirit, leads us on to immortality. The union of both, however, - of the drink and of the Word, - is called the Eucharist, a praiseworthy and excellent gift. Those who partake of it in faith are sanctified in body and in soul. By the will of the Father, the divine mixture, man, is mystically united to the Spirit and to the Word.",

- "The Instructor of the Children". [2,2,19,4] ante 202 A.D.,

"The Word is everything to a child: both Father and Mother, both Instructor and Nurse. 'Eat My Flesh,' He says, 'and drink My Blood.' The Lord supplies us with these intimate nutrients. He delivers over His Flesh, and pours out His Blood; and nothing is lacking for the growth of His children. O incredible mystery!",

- "The Instructor of the Children" [1,6,41,3] ante 202 A.D.,

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## ST. CYPRIAN OF CARTHAGE

St. Cyprian of Carthage converted from paganism to Christianity around the year 246 A.D. Soon afterwards, he aspired to the priesthood and eventually was ordained Bishop of Carthage. He was beheaded for his Faith in the year 258 A.D., thus he was the first African bishop to have been martyred.,

"So too the the sacred meaning of the Pasch lies essentially in the fact, laid down in Exodus, that the lamb - slain as a type of Christ - should be eaten in one single home. God says the words: 'In one house shall it be eaten, ye shall not cast its flesh outside.' The flesh of Christ and the Lord's sacred body cannot be cast outside, nor have believers any other home but the one Church.",

- "The Unity of the Catholic Church". Ch.8, circa 249-258 A.D.,

Description of an event in which an infant was taken to a pagan sacrifice and then the mother recovered it and brought it to Mass.

"Listen to what happened in my presence, before my very eyes. There was a baby girl, whose parents had fled and had, in their fear, rather improvidently lift it in the charge of its nurse. The nurse took the helpless child to the magistrates. There, before the idol where the crowds were flocking, as it was too young to eat the flesh, they gave it some bread dipped in what was left of the wine offered by those who had already doomed themselves. Later, the mother recovered her child. But the girl could not reveal or tell the wicked thing that had been done, any more than she had been able to understand or ward it off before. Thus, when the mother brought her in with her while we were offering the Sacrifice, it was through ignorance that this mischance occurred. But the infant, in the midst of the faithful, resenting the prayer and the offering we were making, began to cry convulsively, struggling and tossing in a veritable brain-storm, and for all its tender age and simplicity of soul, was confessing, as if under torture, in every way it could, its consciousness of the misdeed. Moreover, when the sacred rites were completed and the deacon began ministering to those present, when its turn came to receive, it turned its little head away as if sensing the divine presence, it closed its mouth, held its lips tight, and refused to drink from the chalice. The deacon persisted and, in spite of its opposition, poured in some of the consecrated chalice. There followed choking and vomiting. The Eucharist could not remain in a body or mouth that was defiled; the drink which had been sanctified by Our Lord's blood returned from the polluted stomach. So great is the power of the Lord, and so great His majesty!",

- "The Lapsed" Ch. 25, circa 249-258 A.D.,

"The priest who imitates that which Christ did, truly takes the place of Christ, and offers there in the Church a true and perfect sacrifice to God the Father.",

Source: St. Cyprian wrote to the Ephesians circa 258 A.D.,

"There was a woman too who with impure hands tried to open the locket in which she was keeping Our Lord's holy body, but fire flared up from it and she was too terrified to touch it. And a man who, in spite of his sin, also presumed secretly to join the rest in receiving sacrifice offered by the bishop, was unable to eat or even handle Our Lord's sacred body; when he opened his hands, he found he was holding nothing but ashes. By this one example it was made manifest that Our Lord removes Himself from one who denies Him, and that what is received brings no blessing to the unworthy, since the Holy One has fled and the saving grace is turned to ashes.",

- "The Lapsed" Ch. 26, circa 249-258 A.D.,

As the prayer proceeds, we ask and say: 'Give us this day our daily bread.' This can be understood both spiritually and simply, because either understanding is of profit in divine usefulness for salvation. For Christ is the bread of life and the bread here is of all, but is ours. And as we say 'Our Father,' because He is the Father of those who understand and believe, so too we say 'our Bread,' because Christ is the bread of those of us who attain to His body. Moreover, we ask that this bread be given daily, lest we, who are in Christ and receive the Eucharist daily as food of salvation, with the intervention of some more grievous sin, while we are shut off and as non-communicants are kept from the heavenly bread, be separated from the body of Christ as He Himself declares, saying: 'I am the bread of life which came down from heaven. If any man eat of my bread he shall live forever. Moreover, the bread that I shall give is my flesh for the life of the world.' Since then He says that, if anyone eats of His bread, he lives forever, as it is manifest that they live who attain to His body and receive the Eucharist by right of communion, so on the other hand we must fear and pray lest anyone, while he is cut off and separated from the body of Christ, remain apart from salvation, as He Himself threatens, saying: 'Unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you.' And so we petition that our bread, that is Christ, be given us daily, so that we, who abide and live in Christ, may not withdraw from His sanctification and body."

Source: St. Cyprian of Carthage, the Lord's Prayer, 252 A.D., chapter 18;

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## **APHRAATES THE PERSIAN SAGE**

Not much biographical information has been left about Aphraates. It is known that he was one of the Fathers of the Syrian Church. It is speculated that he was made bishop late in his life.,

He is thought to have been born ca. 280 A.D. and to have died ca. 345 A.D.,

"But the Lord was not yet arrested. After having spoken thus, the Lord rose up from the place where He had made the Passover and had given His Body as food and His Blood as drink, and He went with His disciples to the place where He was to be arrested. But he ate of His own Body and drank of His own Blood, while He was pondering on the dead. With His own hands the Lord presented His own Body to be eaten, and before he was crucified He gave His blood as drink; and He was taken at night on the fourteenth, and was judged until the sixth hour; and at the sixth hour they condemned Him and raised Him on the cross."

- "Treatises" [12,6] inter 336-345 A.D.,

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## **SERAPION**

"'Holy, holy, holy Lord Sabaoth, heaven and earth is full of Your glory.' Heaven is full, and full is the earth with your magnificent glory, Lord of Virtues. Full also is this Sacrifice, with your strength and your communion; for to You we offer this living Sacrifice, this unbloody oblation.,

To you we offer this bread, the likeness of the Body of the Only-begotten. This bread is the likeness of His holy Body because the Lord Jesus Christ, on the night on which He was betrayed, took bread and broke and gave to His disciples, saying, 'Take and eat, this is My Body, which is being broken for you, unto the remission of sins.' On this account too do we offer the Bread, to bring ourselves into the likeness of His death; and we pray: Reconcile us all, O God of truth, and be gracious to us. And just as this Bread was scattered over the mountains and when collected was made one, so too gather Your holy Church from every nation and every country and every city and village and house and make it one living Catholic Church.,

We offer also the cup, the likeness of His Blood, because the Lord Jesus Christ took the cup after He had eaten, and He said to His disciples, 'Take, drink, this is the new covenant, which is My Blood which is being poured out for you unto the remission of sins.' For this reason too we offer the chalice, to benefit ourselves by the likeness of His Blood. O God of truth, may Your Holy Logos come upon this Bread, that the Bread may become the Body of the Logos, and on this Cup, that the Cup may become the Blood of the Truth. And make all who communicate receive the remedy of life, to cure every illness and to strengthen every progress and virtue; not unto condemnation, O God of truth, nor unto disgrace and reproach!,

For we invoke You, the Increate, through Your Only-begotten in the Holy Spirit. Be merciful to this people, sent for the destruction of evil and for the security of Your Church. We beseech You also on behalf of all the departed, of whom also this is the commemoration: - after the mentioning of their names: - Sanctify these souls, for You know them all; sanctify all who have fallen asleep in the Lord and count them among the ranks of Your saints and give them a place and abode in your kingdom. Accept also the thanksgiving of Your people and bless those who offer the oblations and the Thanksgivings, and bestow health and integrity and festivity and every progress of soul and body on the whole of this Your people through your Only-begotten Jesus Christ in the Holy Spirit, as it was and is and will be in generations of generations and unto the whole expanse of the ages of ages. Amen.",

- "The Sacramentary of Serapion, Prayer of the Eucharistic Sacrifice" [13],

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## **ST. EPHRAIM**

St. Ephraim was one of the great authors of the Syrian Church. Because of his beautiful writings, he is sometimes referred to as the 'lyre of the Holy Spirit'. He studied under James, Bishop of Nisbis. In 338 A.D. he aspired to the diaconate and remained a deacon for the remainder of his life.,

"Our Lord Jesus took in His hands what in the beginning was only bread; and He blessed it, and signed it, and made it holy in the name of the Father and in the name of the Spirit; and He broke it and in His gracious kindness He distributed it to all His disciples one by one. He called the bread His living Body, and did Himself fill it with Himself and the Spirit.,

And extending His hand, He gave them the Bread which His right hand had made holy: 'Take, all of you eat of this; which My word has made holy. Do not now regard as bread that which I have given you; but take, eat this Bread, and do not scatter the crumbs; for what I have called My Body, that it is indeed. One particle from its crumbs is able to sanctify thousands and thousands, and is sufficient to afford life to those who eat of it. Take, eat, entertaining no doubt of faith, because this is My Body, and whoever eats it in belief eats in it Fire and Spirit. But if any doubter eat of it, for him it will be only bread. And whoever eats in belief the Bread made holy in My name, if he be pure, he will be preserved in his purity; and if he be a sinner, he will be forgiven.' But if anyone despise it or reject it or treat it with ignominy, it may be taken as certainty that he treats with ignominy the Son, who called it and actually made it to be His Body.", - "Homilies" 4,4 ca.. 350 A.D.,

"After the disciples had eaten the new and holy Bread, and when they understood by faith that they had eaten of Christ's body, Christ went on to explain and to give them the whole Sacrament. He took and mixed a cup of wine. He blessed it, and signed it, and made it holy, declaring that it was His own Blood, which was about to be poured out. ...Christ commanded them to drink, and He explained to them that the cup which they were drinking was His own Blood: 'This is truly My Blood, which is shed for all of you. Take, all of you, drink of this, because it is a new covenant in My Blood, As you have seen Me do, do you also in My memory. Whenever you are gathered together in My name in Churches everywhere, do what I have done, in memory of Me. Eat My Body, and drink My Blood, a covenant new and old.'",

- "Homilies" 4,6 ca. 350 A.D.,

"And your floors shall be filled with wheat, and the presses shall overflow equally with wine and oil.' . . . This has been fulfilled mystically by Christ, who gave to the people whom He had redeemed, that is, to His Church, wheat and wine and oil in a mystic manner. For the wheat is the mystery of His sacred Body; and the wine His saving Blood; and again, the oil is the sweet unguent with which those who are baptized are signed, being clothed in the armaments of the Holy Spirit.",

- "On Joel 2:24", Commentaries on Sacred Scripture, Vol. 2 p. 252 of the Assemani edition.

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## **ST. ATHANASIUS**

St. Athanasius was born in Alexandria ca. 295 A.D. He was ordained a deacon in 319 A.D. He accompanied his bishop, Alexander, to the Council of Nicaea, where he served as his secretary. Eventually he succeeded Alexander as Bishop of Alexandria. He is most known for defending Nicene doctrine against Arian disputes.,

"The great Athanasius in his sermon to the newly baptized says this: ' You shall see the Levites bringing loaves and a cup of wine, and placing them on the table. So long as the prayers of supplication and entreaties have not been made, there is only bread and wine. But after the great and wonderful prayers have been completed, then the bread is become the Body, and the wine the Blood, of our Lord Jesus Christ. 'And again:' Let us approach the celebration of the mysteries. This bread and this wine, so long as the prayers and supplications have not taken place, remain simply what they are. But after the great prayers and holy supplications have been sent forth, the Word comes down into the bread and wine - and thus His Body is conected.",

- "Sermon to the Newly Baptized" ante 373 A.D.,

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## **ST. CYRIL OF JERUSALEM**

St. Cyril served as Bishop of Jerusalem in the years 348-378 A.D.,

"I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, etc. [1 Cor. 11:23]'. This teaching of the Blessed Paul is alone sufficient to give you a full assurance concerning those Divine Mysteries, which when ye are vouchsafed, ye are of (the same body) [Eph 3:6] and blood with Christ. For he has just distinctly said, (That our Lord Jesus Christ the same night in which He was betrayed, took bread, and when He had given thanks He brake it, and said, Take, eat, this is My Body: and having taken the cup and given thanks, He said, Take, drink, this is My Blood.) [1 Cor. 2:23-25] Since then He Himself has declared and said of the Bread, (This is My Body), who shall dare to doubt any longer? And since He has affirmed and said, (This is My Blood), who shall ever hesitate, saying, that it is not His blood?

- "Catechetical Lectures [22 (Mystagogic 4), 1]

"Therefore with fullest 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, mightest 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 diffused through our members; thus it is that, according to the blessed Peter, (we become partaker of the divine nature.) [2 Peter 1:4]

- "Catechetical Lectures [22 (Mystagogic 4), 3]

"Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith stablish thee. Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ.

- "Catechetical Lectures [22 (Mystagogic 4), 6]"

"9. These things having learnt, and being fully persuaded that what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sung of old, saying, (And bread which strengtheneth man's heart, and oil to make his face to shine) [Ps. 104:15], 'strengthen thine heart', partaking thereof as spiritual, and 'make the face of thy soul to shine'. And so having it unveiled by a pure conscience, mayest thou behold as in a glass the glory of the Lord, and proceed from glory to glory [2 Cor. 3:18], in Christ Jesus our Lord:--To whom be honor, and might, and glory, for ever and ever. Amen."

Source: St. Cyril of Jerusalem, Mystagogic Catechesis 4,1, c. 350 A.D.:

"Then upon the completion of the spiritual Sacrifice, the bloodless worship, over the propitiatory victim we call upon God for the common peace of the Churches, for the welfare of the world, for kings, for soldiers and allies, for the sick, for the afflicted; and in summary, we all pray and offer this Sacrifice for all who are in need."

"Mystagogic Catechesis [23: 5-7]"

"Then we make mention also of those who have already fallen asleep: first, the patriarchs, prophets, Apostles, and martyrs, that through their prayers and supplications God would receive our petition; next, we make mention also of the holy fathers and bishops who have already fallen asleep, and, to put it simply, of all among us who have already fallen asleep; for we believe that it will be of very great benefit of the souls of those for whom the petition is carried up, while this holy and most solemn Sacrifice is laid out."

-Mystagogic Catechesis [23 (Mystagogic 5), 10]

"After this you hear the singing which invites you with a divine melody to the Communion of the Holy Mysteries, and which says, 'Taste and see that the Lord is good.' Do not trust to the judgement of the bodily palate - no, but to unwavering faith. For they who are urged to taste do not taste of bread and wine, but to the antitype, of the Body and Blood of Christ."

- "Mystagogic Catecheses 5 23, 20 ca. 350 A.D

"Keep these traditions inviolate, and preserve yourselves from offenses. Do not cut yourselves off from Communion, do not deprive yourselves, through the pollution of sins, of these Holy and Spiritual Mysteries."

- "Mystagogic Catechesis [23 (Mystagogic 5), 23]"

## **ST. HILARY OF POITERS**

St. Hilary firmly defended the Nicene Creed against Arian false doctrines. He was ordained Bishop of Poitiers in 350 A.D. His efforts led to the collapse of Arianism in the West. He was proclaimed a Doctor of the Church by Pius IX in 1851.

"When we speak of the reality of Christ's nature being in us, we would be speaking foolishly and impiously - had we not learned it from Him. For He Himself says: 'My Flesh is truly Food, and My Blood is truly Drink. He that eats My Flesh and drinks My Blood will remain in Me and I in him.' As to the reality of His Flesh and Blood, there is no room left for doubt, because now, both by the declaration of the Lord Himself and by our own faith, it is truly the Flesh and it is truly Blood. And These Elements bring it about, when taken and consumed, that we are in Christ and Christ is in us. Is this not true? Let those who deny that Jesus Christ is true God be free to find these things untrue. But He Himself is in us through the flesh and we are in Him, while that which we are with Him is in God."

- "The Trinity" [8,14] inter 356-359 A.D.

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## **ST. BASIL THE GREAT**

St. Basil is recognized as the founder of Eastern monasticism. He was ordained Bishop of Caesarea in 370 A.D. He defended the Catholic Church against two waves of Arian attacks. The first movement denied the divinity of Christ. The second denied the divinity of the Holy Spirit. He is considered one of the greatest saints of the Oriental Church.

"What is the mark of a Christian? That he be purified of all defilement of the flesh and of the spirit in the Blood of Christ, perfecting sanctification in the fear of God and the love of Christ, and that he have no blemish nor spot nor any such thing; that he be holy and blameless and so eat the Body of Christ and drink His Blood; for 'he that eateth and drinketh unworthily, eateth and drinketh judgement to himself.' What is the mark of those who eat the Bread and drink the Cup of Christ? That they keep in perpetual remembrance Him who died for us and rose again."

- "The Morals" Ch. 22

"He, therefore, who approaches the Body and Blood of Christ in commemoration of Him who died for us and rose again must be free not only from defilement of flesh and spirit, in order that he may not eat drink unto judgement, but he must actively manifest the remembrance of Him who died for us and rose again, by being dead to sin, to the world, and to himself, and alive unto God in Christ Jesus, our Lord."

- "Concerning Baptism" Book I, Ch. 3.

"To communicate each day and to partake of the holy Body and Blood of Christ is good and beneficial; for He says quite plainly: 'He that eats My Flesh and drinks My Blood has eternal life.' Who can doubt that to share continually in life is the same thing as having life abundantly? We ourselves communicate four times each week, on Sunday, Wednesday, Friday, and Saturday; and on other days if there is a commemoration of any saint."

- "Letter to a Patrician Lady Caesaria" [93] ca. 372 A.D.

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## **ST. EPIPHANIUS OF SALAMIS**

"We see that the Saviour took [something] in His hands, as it is in the Gospel, when He was reclining at the supper; and He took this, and giving thanks, He said: 'This is really Me.' And He gave to His disciples and said: 'This is really Me.' And we see that It is not equal nor similar, not to the incarnate image, not to the invisible divinity, not to the outline of His limbs. For It is round of shape, and devoid of feeling. As to Its power, He means to say even of Its grace, 'This is really Me.'; and none disbelieves His word. For anyone who does not believe the truth in what He says is deprived of grace and of a Savior."

- "The Man Well-Anchored" [57] 374 A.D.

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## **ST. GREGORY OF NAZIANZ**

St. Gregory was consecrated Bishop of Sasima in the year 371 A.D and was a friend of St. Basil for most of his life.

"Cease not to pray and plead for me when you draw down the Word by your word, when in an unbloody cutting you cut the Body and Blood of the Lord, using your voice for a sword."

- "Letter to Amphilochius, Bishop of Iconium" [171] ca. 383 A.D.

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## **ST. GREGORY OF NYSSA**

"Rightly then, do we believe that the bread consecrated by the word of God has been made over into the Body of the God the Word. For that Body was, as to its potency bread; but it has been consecrated by the lodging there of the Word, who pitched His tent in the flesh."

- "The Great Catechism [37: 9-13]"

"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."

- "Orations and Sermons" [Jaeger: Vol 9, p. 287] ca. 383 A.D.

"The bread is at first common bread; but when the mystery sanctifies it, it is called and actually becomes the Body of Christ." - "Orations and Sermons" [Jaeger Vol 9, pp. 225-226] ca. 383 A.D.

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## **ST. JOHN CHRYSOSTOM**

From 386-397 A.D. St. John Chrysostom served as a priest in the main church of Antioch. He soon became renown for his preaching and writing skills. In 397 A.D. he succeeded St. Gregory of Nazianz as Bishop of Constantinople.

"When the word says, 'This is My Body,' be convinced of it and believe it, and look at it with the eyes of the mind. For Christ did not give us something tangible, but even in His tangible things all is intellectual. So too with Baptism: the gift is bestowed through what is a tangible thing, water; but what is accomplished is intellectually perceived: the birth and the renewal. If you were incorporeal He would have given you those incorporeal gifts naked; but since the soul is intertwined with the body, He hands over to you in tangible things that which is perceived intellectually. How many now say, 'I wish I could see His shape, His appearance, His garments, His sandals.' Only look! You see Him! You touch Him! You eat Him!"

- "Homilies on the Gospel of Matthew" [82,4] 370 A.D.

"I wish to add something that is plainly awe-inspiring, but do not be astonished or upset. This Sacrifice, no matter who offers it, be it Peter or Paul, is always the same as that which Christ gave His disciples and which priests now offer: The offering of today is in no way inferior to that which Christ offered, because it is not men who sanctify the offering of today; it is the same Christ who sanctified His own. For just as the words which God spoke are the very same as those which the priest now speaks, so too the oblation is the very same."

Source: St. John Chrysostom, "Homilies on the Second Epistle to Timothy," 2,4, c. 397 A.D.

"It is not the power of man which makes what is put before us the Body and Blood of Christ, but the power of Christ Himself who was crucified for us. The priest standing there in the place of Christ says these words but their power and grace are from God. 'This is My Body,' he says, and these words transform what lies before him."

Source: St. John Chrysostom, "Homilies on the Treachery of Judas" 1,6; d. 407 A.D.:

"The cup of blessing which we bless, is it not communion of the Blood of Christ? Very trustworthily and awesomely does he say it. For what he is saying is this: 'What is in the cup is that which flowed from His side, and we partake of it.' He called it a cup of blessing because when we hold it in our hands that is how we praise Him in song, wondering and astonished at His indescribable Gift, blessing Him because of His having poured out this very Gift so that we might not remain in error, and not only for His having poured out It out, but also for His sharing It with all of us."

- "Homilies on the First Letter to the Corinthians" [24,1] ca. 392 A.D.

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## ST. AMBROSE OF MILAN

"You perhaps say: 'My bread is usual.' But the bread is bread before the words of the sacraments; when consecration has been added, from bread it becomes the flesh of Christ. So let us confirm this, how it is possible that what is bread is the body of Christ. By what words, then, is the consecration and by whose expressions? By those of the Lord Jesus. For all the rest that are said in the preceding are said by the priest: praise to God, prayer is offered, there is a petition for the people, for kings, for the rest. When it comes to performing a venerable sacrament, then the priest uses not his own expressions, but he uses the expressions of Christ. Thus the expression of Christ performs this sacrament."

- "The Sacraments" Book 4, Ch.4:14.

"Let us be assured that this is not what nature formed, but what the blessing consecrated, and that greater efficacy resides in the blessing than in nature, for by the blessing nature is changed. . . . Surely the word of Christ, which could make out of nothing that which did not exist, can change things already in existence into

what they were not. For it is no less extraordinary to give things new natures than to change their natures. . . . Christ is in that Sacrament, because it is the Body of Christ; yet, it is not on that account corporeal food, but spiritual. Whence also His Apostle says of the type: 'For our fathers ate spiritual food and drink spiritual drink.' [1 Cor. 10:2-4] For the body of God is a spiritual body."

- "On the Mysteries" 9, 50-52, 58; 391 A.D.:

"His poverty enriches, the fringe of His garment heals, His hunger satisfies, His death gives life, His burial gives resurrection. Therefore, He is a rich treasure, for His bread is rich. And 'rich' is apt for one who has eaten this bread will be unable to feel hunger. He gave it to the Apostles to distribute to a believing people, and today He gives it to us, for He, as a priest, daily consecrates it with His own words. Therefore, this bread has become the food of the saints."

- "The Patriarchs" Ch. 9:38

"Thus, every soul which receives the bread which comes down from heaven is a house of bread, the bread of Christ, being nourished and having its heart strengthened by the support of the heavenly bread which dwells within it."

- "Letter to Horontianus" circa 387 A.D.

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## Eucharist = "thanksgiving"

1. **Matthew 15:36**  
And he took the seven loaves and the fishes, and gave **thanks**, and brake them, and gave to his disciples, and the disciples to the multitude.  
Matthew 15:35-37 (in Context) Matthew 15 (Whole Chapter)
2. **Matthew 26:27**  
And he took the cup, and gave **thanks**, and gave it to them, saying, Drink ye all of it;  
Matthew 26:26-28 (in Context) Matthew 26 (Whole Chapter)
3. **Mark 8:6**  
And he commanded the people to sit down on the ground: and he took the seven loaves, and gave **thanks**, and brake, and gave to his disciples to set before them; and they did set them before the people.  
Mark 8:5-7 (in Context) Mark 8 (Whole Chapter)
4. **Mark 14:23**  
And he took the cup, and when he had given **thanks**, he gave it to them: and they all drank of it.  
Mark 14:22-24 (in Context) Mark 14 (Whole Chapter)
5. **Luke 2:38**  
And she coming in that instant gave **thanks** likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.  
Luke 2:37-39 (in Context) Luke 2 (Whole Chapter)
6. **Luke 17:16**  
And fell down on his face at his feet, giving him **thanks**: and he was a Samaritan.  
Luke 17:15-17 (in Context) Luke 17 (Whole Chapter)

7. **Luke 22:17**  
And he took the cup, and gave **thanks**, and said, Take this, and divide it among yourselves:  
Luke 22:16-18 (in Context) Luke 22 (Whole Chapter)
8. **Luke 22:19**  
And he took bread, and gave **thanks**, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.  
Luke 22:18-20 (in Context) Luke 22 (Whole Chapter)
9. **John 6:11**  
And Jesus took the loaves; and when he had given **thanks**, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.  
John 6:10-12 (in Context) John 6 (Whole Chapter)
10. **John 6:23**  
(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given **thanks**;) John 6:22-24 (in Context) John 6 (Whole Chapter)
11. **Acts 27:35**  
And when he had thus spoken, he took bread, and gave **thanks** to God in presence of them all: and when he had broken it, he began to eat.  
Acts 27:34-36 (in Context) Acts 27 (Whole Chapter)
12. **Romans 14:6**  
He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God **thanks**; and he that eateth not, to the Lord he eateth not, and giveth God **thanks**.  
Romans 14:5-7 (in Context) Romans 14 (Whole Chapter)
13. **Romans 16:4**  
Who have for my life laid down their own necks: unto whom not only I give **thanks**, but also all the churches of the Gentiles.  
Romans 16:3-5 (in Context) Romans 16 (Whole Chapter)
14. **1 Corinthians 10:30**  
For if I by grace be a partaker, why am I evil spoken of for that for which I give **thanks**?  
1 Corinthians 10:29-31 (in Context) 1 Corinthians 10 (Whole Chapter)
15. **1 Corinthians 11:24**  
And when he had given **thanks**, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.  
1 Corinthians 11:23-25 (in Context) 1 Corinthians 11 (Whole Chapter)
16. **1 Corinthians 14:16**  
Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of **thanks**, seeing he understandeth not what thou sayest?  
1 Corinthians 14:15-17 (in Context) 1 Corinthians 14 (Whole Chapter)
17. **1 Corinthians 14:17**  
For thou verily givest **thanks** well, but the other is not edified.  
1 Corinthians 14:16-18 (in Context) 1 Corinthians 14 (Whole Chapter)
18. **1 Corinthians 15:57**  
But **thanks** be to God, which giveth us the victory through our Lord Jesus Christ.  
1 Corinthians 15:56-58 (in Context) 1 Corinthians 15 (Whole Chapter)

19. **2 Corinthians 1:11**  
Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons **thanks** may be given by many on our behalf.  
[2 Corinthians 1:10-12](#) (in Context) [2 Corinthians 1](#) (Whole Chapter)
20. **2 Corinthians 2:14**  
Now **thanks** be unto God, which always causeth us to triumph in Christ, and maketh manifest the savior of his knowledge by us in every place.  
[2 Corinthians 2:13-15](#) (in Context) [2 Corinthians 2](#) (Whole Chapter)
21. **2 Corinthians 8:16**  
But **thanks** be to God, which put the same earnest care into the heart of Titus for you.  
[2 Corinthians 8:15-17](#) (in Context) [2 Corinthians 8](#) (Whole Chapter)
22. **2 Corinthians 9:15**  
**Thanks** be unto God for his unspeakable gift.  
[2 Corinthians 9:14-15](#) (in Context) [2 Corinthians 9](#) (Whole Chapter)
23. **Ephesians 1:16**  
Cease not to give **thanks** for you, making mention of you in my prayers;  
[Ephesians 1:15-17](#) (in Context) [Ephesians 1](#) (Whole Chapter)
24. **Ephesians 5:4**  
Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of **thanks**.  
[Ephesians 5:3-5](#) (in Context) [Ephesians 5](#) (Whole Chapter)
25. **Ephesians 5:20**  
Giving **thanks** always for all things unto God and the Father in the name of our Lord Jesus Christ;  
[Ephesians 5:19-21](#) (in Context) [Ephesians 5](#) (Whole Chapter)
26. **Colossians 1:3**  
We give **thanks** to God and the Father of our Lord Jesus Christ, praying always for you,  
[Colossians 1:2-4](#) (in Context) [Colossians 1](#) (Whole Chapter)
27. **Colossians 1:12**  
Giving **thanks** unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:  
[Colossians 1:11-13](#) (in Context) [Colossians 1](#) (Whole Chapter)
28. **Colossians 3:17**  
And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving **thanks** to God and the Father by him.  
[Colossians 3:16-18](#) (in Context) [Colossians 3](#) (Whole Chapter)
29. **1 Thessalonians 1:2**  
We give **thanks** to God always for you all, making mention of you in our prayers;  
[1 Thessalonians 1:1-3](#) (in Context) [1 Thessalonians 1](#) (Whole Chapter)
30. **1 Thessalonians 3:9**  
For what **thanks** can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;  
[1 Thessalonians 3:8-10](#) (in Context) [1 Thessalonians 3](#) (Whole Chapter)
31. **1 Thessalonians 5:18**  
In every thing give **thanks**: for this is the will of God in Christ Jesus concerning you.  
[1 Thessalonians 5:17-19](#) (in Context) [1 Thessalonians 5](#) (Whole Chapter)
32. **2 Thessalonians 2:13**  
But we are bound to give **thanks** always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of

the Spirit and belief of the truth:

[2 Thessalonians 2:12-14](#) (in Context) [2 Thessalonians 2](#) (Whole Chapter)

33. **[1 Timothy 2:1](#)**

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of **thanks**, be made for all men;

[1 Timothy 2:1-3](#) (in Context) [1 Timothy 2](#) (Whole Chapter)

34. **[Hebrews 13:15](#)**

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving **thanks** to his name.

[Hebrews 13:14-16](#) (in Context) [Hebrews 13](#) (Whole Chapter)

35. **[Revelation 4:9](#)**

And when those beasts give glory and honour and **thanks** to him that sat on the throne, who liveth for ever and ever,

[Revelation 4:8-10](#) (in Context) [Revelation 4](#) (Whole Chapter)

36. **[Revelation 11:17](#)**

Saying, We give thee **thanks**, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

[Revelation 11:16-18](#) (in Context) [Revelation 11](#) (Whole Chapter)

37. **[2 Corinthians 4:15](#)**

For all things are for your sakes, that the abundant grace might through the **thanksgiving** of many redound to the glory of God.

[2 Corinthians 4:14-16](#) (in Context) [2 Corinthians 4](#) (Whole Chapter)

38. **[2 Corinthians 9:11](#)**

Being enriched in every thing to all bountifulness, which causeth through us **thanksgiving** to God.

[2 Corinthians 9:10-12](#) (in Context) [2 Corinthians 9](#) (Whole Chapter)

39. **[Philippians 4:6](#)**

Be careful for nothing; but in every thing by prayer and supplication with **thanksgiving** let your requests be made known unto God.

[Philippians 4:5-7](#) (in Context) [Philippians 4](#) (Whole Chapter)

40. **[Colossians 2:7](#)**

Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with **thanksgiving**.

[Colossians 2:6-8](#) (in Context) [Colossians 2](#) (Whole Chapter)

41. **[Colossians 4:2](#)**

Continue in prayer, and watch in the same with **thanksgiving**;

[Colossians 4:1-3](#) (in Context) [Colossians 4](#) (Whole Chapter)

42. **[1 Timothy 4:3](#)**

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with **thanksgiving** of them which believe and know the truth.

[1 Timothy 4:2-4](#) (in Context) [1 Timothy 4](#) (Whole Chapter)

43. **[1 Timothy 4:4](#)**

For every creature of God is good, and nothing to be refused, if it be received with **thanksgiving**:

[1 Timothy 4:3-5](#) (in Context) [1 Timothy 4](#) (Whole Chapter)

44. **[Revelation 7:12](#)**

Saying, Amen: Blessing, and glory, and wisdom, and **thanksgiving**, and honor, and power, and might, be unto our God for ever and ever. Amen.

[Revelation 7:11-13](#) (in Context) [Revelation 7](#) (Whole Chapter)