

339-97

Gervasius & Prothasius (+2<sup>nd</sup> c.)

## AMBROSE - ON MARTYRS

## LETTER XXII.

St. Ambrose in a letter to his sister gives an account of the finding of the bodies of SS. Gervasius and Prothasius, and of his addresses to the people on that occasion. Preaching from Psalm xix., he allegorically expounded the "heavens" to represent the martyrs and apostles, and the "day" he takes to be their confession. They were humbled by God, and then raised again. He then gives an account of the state in which their bodies were found, and of their translation to the basilica. In another address he speaks of the joy of the Catholics and the malice of the Arians who denied the miracles that were being wrought, as the Jews used to do, and points out that their faith is quite different from that of the martyrs, and that since the devils acknowledge the Trinity, and they do not, they are worse than the very devils themselves.

To the lady, his sister, dearer to him than his eyes and life, Ambrose Bishop.

1. As I do not wish anything which takes place here in your absence to escape your knowledge of your holiness, you must know that we have found some bodies of martyrs. For after I had dedicated the basilica,<sup>5</sup> many, as it were, with one voice began to address me, and said: Consider this as you did the Roman basilica. I answered: "Certainly I will if I find

relics of martyrs." And at once a kind of prophetic ardour seemed to enter my heart.

2. Why should I use many words? God favoured us, for even the clergy were afraid who were bidden to clear away the earth from the spot before the chancel screen of SS. Felix and Nabor. I found the fitting signs, and on bringing in some on whom hands were to be laid,<sup>1</sup> the power of the holy martyrs became so manifest, that even whilst I was still silent, one<sup>2</sup> was seized and thrown prostrate at the holy burial-place. We found two men of marvellous stature, such as those of ancient days. All the bones were perfect, and there was much blood. During the whole of those two days there was an enormous concourse of people. Briefly we arranged the whole in order, and as evening was now coming on transferred them to the basilica of Fausta,<sup>3</sup> where watch was kept during the night, and some received the laying on of hands. On the following day we translated the relics to the basilica called Ambrosian. During the translation a blind man was healed.<sup>4</sup> I addressed the people then as follows:

3. When I considered the immense and unprecedented numbers of you who are here gathered together, and the gifts of divine grace which have shone forth in the holy martyrs, I must confess that I felt myself unequal to this task, and that I could not express in words what we can scarcely conceive in our minds or take in with our eyes. But when the course of holy Scripture began to be read, the Holy Spirit Who spake in the prophets granted me to utter something worthy of so great a gathering, of your expectations, and of the merits of the holy martyrs.

11. The course of divine Scripture relates that Elisha, when surrounded by the army of the Syrians, told his servant, who was

afraid, not to fear; "for," said he, "they that be for us are more than those against us;" and in order to prove this, he prayed that the eyes of Gehazi might be opened, and when they were opened, he saw that numberless hosts of angels were present. And we, though we cannot see them, yet feel their presence. Our eyes were shut, so long as the bodies of the saints lay hidden. The Lord opened our eyes, and we saw the aids wherewith we have been often protected. We used not to see them, but yet we had them. And so, as though the Lord had said to us when trembling, "See what great martyrs I have given you," so we with opened eyes behold the glory of the Lord, which is passed in the passion of the martyrs, and present in their working. We have escaped, brethren, no slight load of shame; we had patrons and knew it not. We have found this one thing, in which we seem to excel those who have gone before us. That knowledge of the martyrs, which they lost, we have regained.

12. The glorious relics are taken out of an ignoble burying-place, the trophies are displayed under heaven. The tomb is wet with blood. The marks of the bloody triumph are present, the relics are found undisturbed in their order, the head separated from the body. Old men now repeat that they once heard the names of these martyrs and read their titles. The city which had carried off the martyrs of other places had lost her own. Though this be the gift of God, yet I cannot deny the favour which the Lord Jesus has granted to the time of my priesthood, and since I myself am not worthy to be a martyr, I have obtained these martyrs for you.

13. Let these triumphant victims be brought to the place where Christ is the victim. But He upon the altar, Who suffered for all; they beneath the altar, who were redeemed by His Passion. I had destined this place for myself, for it is fitting that the priest should rest there where he has been wont to offer, but I yield the right hand portion to the sacred victims; that place was due to the martyrs. Let us, then, deposit the sacred relics, and lay them up in a worthy resting-place, and let us celebrate the whole day with faithful devotion.

14. The people called out and demanded that the deposition of the martyrs should be postponed until the Lord's day, but at length it was agreed that it should take place the following day. On the following

# THE APOSTOLIC FATHERS

# MARTYRDOM OF POLYCARP, XIII. 2-XIV. 2

## XIV

## XIV

Joh. 5, 29

1. Οἱ δὲ οὐ καθήλωσαν μὲν, προσέδησαν δὲ αὐτόν. ὁ δὲ ὀπίσω τὰς χεῖρας ποιήσας καὶ προσδεθείς, ὥσπερ κριὸς ἐπίσημος ἐκ μεγάλου ποιμνίου εἰς προσφοράν, ὀλοκαύτωμα δεκτὸν τῷ θεῷ ἡτοιμασμενόν, ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν· Κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδὸς σου Ἰησοῦ Χριστοῦ πατὴρ, δι' οὗ τὴν περὶ σοῦ ἐπίγνωσιν εἰλήφαμεν, ὁ θεὸς ἀγγέλων καὶ δυνάμεων καὶ πάσης τῆς κτίσεως παντός τε τοῦ γένους τῶν δικαίων, οἱ ζῶσιν ἐνώπιόν σου· 2. εὐλογῶ σε, ὅτι ἡξίωσάς με τῆς ἡμέρας καὶ ὥρας ταύτης, τοῦ λαβεῖν με μέρος ἐν ἀριθμῷ τῶν μαρτύρων ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου<sup>1</sup> εἰς ἀνάστασιν ζωῆς αἰωνίου ψυχῆς τε καὶ σώματος ἐν ἀφθαρσίᾳ πνεύματος ἁγίου ἐν ᾧς προσδεχθείς ἐνώπιόν σου σήμερον ἐν θανάτῳ καὶ τρωμάτῃ, καθὼς προηέτασται

<sup>1</sup> σου mbrs, om. E p.

καὶ προεφανέρωσας καὶ ἐπλήρωσας, ὁ ἀψευδὴς καὶ ἀληθινὸς θεός. 3. διὰ τοῦτο καὶ περὶ πάντων σὲ αἰνῶ, σὲ εὐλογῶ, σὲ δοξάζω διὰ τοῦ αἰωνίου καὶ ἐπουρανίου ἀρχιερέως Ἰησοῦ Χριστοῦ, ἀγαπητοῦ σου παιδὸς, δι' οὗ σοὶ σὺν αὐτῷ καὶ πνεύματι ἁγίῳ δόξα καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας. ἀμήν.

## XV

1. Ἀναπέμφαντος δὲ αὐτοῦ τὸ ἀμήν καὶ πληρώσαντος τὴν εὐχήν, οἱ τοῦ πυρὸς ἄνθρωποι ἐξήψαν τὸ πῦρ. μεγάλης δὲ ἐκλαμψάσης φλογός, θαῦμα εἶδομεν, οἷς ἰδεῖν ἐδόθη· οἱ καὶ ἐτηρήθημεν εἰς τὸ ἀναγγεῖλαι τοῖς λοιποῖς τὰ γενόμενα. 2. τὸ γὰρ πῦρ καμάρας εἶδος ποιήσαν, ὥσπερ ὀθόνη πλοίου ὑπὸ πνεύματος πληρουμένη, κύκλῳ περιετείχισεν τὸ σῶμα τοῦ μάρτυρος· καὶ ἦν μέσον οὐχ ὡς σὰρξ καιομένη, ἀλλ' ὡς ἄρτος ὀπτώμενος ἢ ὡς χρυσὸς καὶ ἄργυρος ἐν καμίνῳ πυρούμενος. καὶ γὰρ εὐωδίας τσαύτης ἀντελαβόμεθα, ὡς λιβανωτοῦ πνέοντος ἢ ἄλλου τινὸς τῶν τιμίων ἁρωμάτων.

1. So they did not nail him, but bound him, and he put his hands behind him and was bound, as a noble ram out of a great flock, for an oblation, a whole burnt offering made ready and acceptable to God; and he looked up to heaven and said: "O Lord God Almighty, Father of thy beloved and blessed Child,<sup>2</sup> Jesus Christ, through Whom we have received full knowledge of thee, the God of Angels and powers, and of all creation, and of the whole family of the righteous, who live before thee! 2. I bless thee, that Thou hast granted me this day and hour, that I may share, among the number of the martyrs, in the cup of thy Christ, for the Resurrection to everlasting life, both of soul and body in the immortality of the Holy Spirit. And may I, to-day, be received among them before Thee, as a rich and acceptable sacrifice,

<sup>1</sup> Lit. "citizenship," but it is used in a special sense of Christian life.

<sup>2</sup> This use of παῖς as applied to Jesus is rare, and usually found in prayers; cf. Ep. ad Diogn. viii. 9, 11, ix. 1, Didache 9, 2, I Clement 59, 2 (the "Prayer"), and Acts 3, 13, 26. 4, 27, 30. Here it is clearly "Child": in Acts it may mean "Servant" with reference to Is. 53, etc.

as Thou, the God who lies not and is truth, hast prepared beforehand, and shown forth, and fulfilled: 3. For this reason I also praise Thee for all things, I bless Thee, I glorify Thee through the everlasting and heavenly high Priest, Jesus Christ, thy beloved Child, through whom be glory to Thee with him and the Holy Spirit, both now and for the ages that are to come, Amen."

## XV

1. Now when he had uttered his Amen and finished his prayer, the men in charge of the fire lit it, and a great flame blazed up and we, to whom it was given to see, saw a marvel. And we have been preserved to report to others what befell. 2. For the fire made the likeness of a room, like the sail of a vessel filled with wind, and surrounded the body of the martyr as with a wall; and he was within it not as burning flesh, but as bread that is being baked, or as gold and silver being refined in a furnace. And we perceived such a fragrant smell as the scent of incense or other costly spices.

## THE APOSTOLIC FATHERS

τῶν σωζομένων σωτηρίας παθόντα ἄμωμον ὑπὲρ ἁμαρτωλῶν, οὔτε ἕτερόν τινα σέβεσθαι. 3. τοῦτον μὲν γὰρ υἱὸν ὄντα τοῦ θεοῦ προσκυνοῦμεν, τοὺς δὲ μάρτυρας ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου ἀγαπῶμεν ἀξίως ἕνεκα εὐνοίας ἀνυπερβλήτου τῆς εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον ὧν γένοιτο καὶ ἡμᾶς κοινωνοὺς τε καὶ συμμαθητὰς γενέσθαι.

### XVIII

1. Ἰδὼν οὖν ὁ κεντυρίων τὴν τῶν Ἰουδαίων γενομένην φιλονεικίαν, θεὶς αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῖς, ἔκαυσεν. 2. οὕτως τε ἡμεῖς ὕστερον ἀνελόμενοι τὰ τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίου ὅστ᾽ αὐτοῦ ἀπεθέμεθα, ὅπου καὶ ἀκόλουθον ἦν. 3. ἐνθα ὡς δυνατὸν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ παρέξει ὁ κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἰς τε τὴν τῶν προηθληκότων μνήμην καὶ τῶν μελλόντων ἀσκήσιν τε καὶ ἐτοιμασίαν.

### XIX

1. Τοιαῦτα τὰ κατὰ τὸν μακάριον Πολύκαρπον, ὃς σὺν τοῖς ἀπὸ Φιλαδελφίας δωδέκατος ἐν Σμύρνῃ μαρτυρήσας, μόνος ὑπὸ πάντων μᾶλλον μνημονεύεται, ὥστε καὶ ὑπὸ τῶν ἐθνῶν ἐν παντὶ τόπῳ λαλεῖσθαι· οὐ μόνον διδάσκαλος γενόμενος ἐπίσημος, ἀλλὰ καὶ μάρτυς ἔξοχος, οὗ τὸ μαρτύριον

## MARTYRDOM OF POLYCARP, xvii. 2-xix. 1

saved in the whole world, the innocent for sinners, or to worship any other. 3. For him we worship as the Son of God, but the martyrs we love as disciples and imitators of the Lord; and rightly, because of their unsurpassable affection toward their own King and Teacher. God grant that we too may be their companions and fellow-disciples.

### XVIII

1. WHEN therefore the centurion saw the contentiousness caused by the Jews, he put the body in the midst, as was their custom, and burnt it. 2. Thus we, at last, took up his bones, more precious than precious stones, and finer than gold, and put them where it was meet. 3. There the Lord will permit us to come together according to our power in gladness and joy, and celebrate the birthday of his martyrdom, both in memory of those who have already contested,<sup>1</sup> and for the practice and training of those whose fate it shall be.

### XIX

1. SUCH was the lot of the blessed Polycarp, who though he was, together with those from Philadelphia, the twelfth martyr in Smyrna, is alone especially remembered by all, so that he is spoken of in every place, even by the heathen. He was not only a famous teacher, but also a notable martyr,

<sup>1</sup> This is almost a technical term for martyrdom, cf. Ignatius's epistle to Polycarp 1, 3.

eyes, checks lust, turns away forward looks. The sorrow of regretful affection is a good guardian of chastity, guilt cannot find an entrance if vigilance be not wanting.

## CHAPTER IX.

To an objection that the state of widowhood might indeed be endurable if circumstances were pleasant, St. Ambrose replies that pleasant surroundings are more dangerous than even trouble; and goes to show by examples taken from holy Scripture, that widows may find much happiness in their children and their sons-in-law. They should have recourse to the Apostles, who are able to help us, and should entreat for the intercessions of angels and martyrs. He touches then on certain complaints respecting loneliness, and care of property, and ends by pointing out the unseemliness of a widow marrying who has daughters either married already or of marriageable age.

52. You have learnt, then, you who are widows, that you are not destitute of the help of nature, and that you can maintain sound counsel. Nor, again, are you devoid of protection at home, who are able to claim even the highest point of public power.

53. But perhaps some one may say that widowhood is more endurable for her who enjoys prosperity, but that widows are soon broken down by adversity, and easily succumb. On which point not only are we taught by experience that enjoyment is more perilous for widows than difficulties, but by the examples in the Scriptures that even in weakness widows are not usually without aid,<sup>1</sup> and that divine and human support is furnished more readily to them than to others, if they have brought up children and chosen sons-in-law well. And, finally, when Simon's mother-in-law was lying sick with violent fever, Peter and Andrew besought the Lord for her: "And He stood over her and commanded the fever and it left her, and immediately she arose and ministered unto them."<sup>2</sup>

54. "She was taken," it is said, "with a great fever, and they besought him for her."<sup>3</sup> You too have those near you to entreat for you. You have the Apostles near, you have the Martyrs near; if associated with the Martyrs in devotion, you draw near them also by works of mercy. Do you show mercy and you will be close to Peter. It is not relationship by blood but affinity of virtue which makes near, for we walk not in the flesh but in the Spirit. Cherish, then, the nearness of Peter and the affinity of Andrew, that they may pray for you and your lusts

give way. Touched by the word of God you, who lay on the earth, will then forthwith rise up to minister to Christ. "For our conversation is in heaven, whence also we look for the Saviour, the Lord Jesus Christ."<sup>4</sup> For no one lying down can minister to Christ. Minister to the poor and you have ministered to Christ. "For what ye have done unto one of these," He says, "ye have done unto Me."<sup>5</sup> You, widows, have then assistance, if you choose such sons-in-law for yourselves, such patrons and friends for your posterity.

55. So Peter and Andrew prayed for the widow. Would that there were some one who could so quickly pray for us, or better still, they who prayed for the mother-in-law, Peter and Andrew his brother. Then they could pray for one related to them, now they are able to pray for us and for all. For you see that one bound by great sin is less fit to pray for herself, certainly less likely to obtain for herself. Let her then make use of others to pray for her to the physician. For the sick, unless the physician be called to them by the prayers of others, cannot pray for themselves. The flesh is weak, the soul is sick and hindered by the chains of sins, and cannot direct its feeble steps to the throne of that physician. The angels must be entreated for us, who have been to us as guards; the martyrs must be entreated, whose patronage we seem to claim for ourselves by the pledge as it were of their bodily remains. They can entreat for our sins, who, if they had any sins, washed them in their own blood; for they are the martyrs of God, our leaders, the beholders of our life and of our actions. Let us not be ashamed to take them as intercessors for our weakness, for they themselves knew the weaknesses of the body, even when they overcame.

56. So, then, Peter's mother-in-law found some to pray for her. And you, O widow, find those who will pray for you, if as a true widow and desolate you hope in God, continue instant in supplications, persist in prayers,<sup>6</sup> treat your body as dying daily, that by dying you may live again; avoid pleasures, that you, too, being sick, may be healed. "For she that liveth in pleasure is dead while she liveth."<sup>7</sup>

57. You have no longer any reason for marrying, you have some to intercede for you. Say not, "I am desolate." This is the complaint of one who wishes to marry.

<sup>1</sup> 1 Tim. v. 16.

<sup>2</sup> S. Luke iv. 39.

<sup>3</sup> S. Luke iv. 38.

<sup>4</sup> Phil. iii. 20.

<sup>5</sup> 1 Tim. v. 5.

<sup>6</sup> S. Matt. xxv. 40.

<sup>7</sup> 1 Tim. v. 6.

# Gregory The Great

346-604

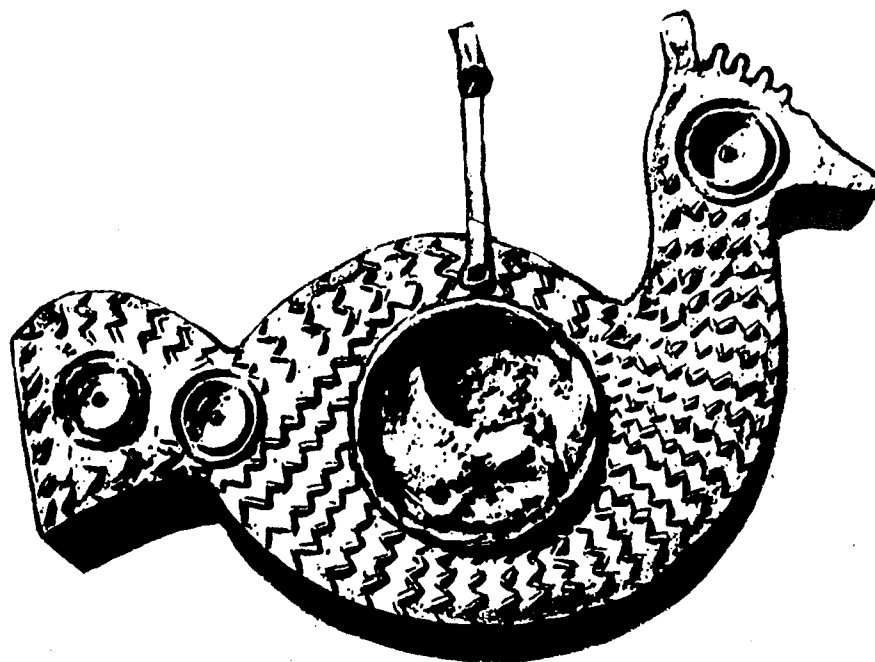
## CHAPTER XL.

### *Of the soul of Paschasius, the deacon.*

FOR when I was yet in my younger years, and lived a secular life, I heard from the mouth of mine elders, who knew it to be true, how that Paschasius, a deacon of this Roman Church, (whose sound and eloquent books of the Holy Ghost be extant amongst us,) was a man of a wonderful holy life, a marvellous giver of alms, a lover of the poor, and one that contemned himself. This man, in that contention which, through the exceeding hot emulation of the clergy, fell out betwixt Symmachus and Laurence, made choice of Laurence to be Bishop of Rome; and though he was afterward by common consent overcome, yet did he continue in his former opinion till his dying day: loving and preferring him, whom the Church, by the judgment of Bishops, refused for her governor. This deacon ending his life in the time of Symmachus, Bishop of the Apostolic See, a man possessed with a devil came and touched his dalmatic, as it lay upon the bier, and was forthwith delivered from that vexation. Long time after, Germanus, Bishop of Capua, (before mentioned,) by the counsel of physicians, for the recovery of his health, went to the baths; into which after he was entered, he found there standing in those hot waters the aforesaid Paschasius, ready to do him service. At which sight being much afraid, he demanded what so worthy a man as he was did in that place: to whom Paschasius

returned this answer: "For no other cause, (quoth he,) am I appointed to this place of punishment, but for that I took part with Laurence against Symmachus: and therefore I beseech you to pray unto our Lord for me, and by this token shall you know that your prayers be heard, if at your coming again you find me not here." Upon this, the holy man Germanus betook himself to his devotions, and after a few days he went again to the same baths, but found not Paschasius there: for seeing his fault proceeded not of malice, but of ignorance, he might after death be purged from that sin. And yet we must withal think that the plentiful alms which he bestowed in this life, obtained favour at God's Hands, that he might then deserve pardon when he could work nothing at all for himself.

PETER.—What, I pray you, is the reason, that in these latter days, so many things come to light, which in times past were not known, in such sort that by open revelations and manifest signs, the end of the world seemeth not to be far off?



9" x 5 1/2 x 6 1/4 x 1/2 (x O = 2 1/4)

*The illustration above is a stylised drawing based on a photograph that Fr. P. Michel Defrennes of St. Anne of Jerusalem was kind enough to send us. The object dates from the 4th-5th century in a grave at Oumm-Thouba, near Bethlehem. It is 23,5 cm long, 16 cm high and 1 cm thick. The opening in the centre, which is 5,5 in diameter, originally has a glass cover and was probably used to hold the reliquiae of the Eucharistic bread (see p. 125).*

THE ANAPHORA

*The priest says:* The grace of our Lord Jesus Christ, and the love of the God and Father, and the fellowship of the Holy Spirit be with you all.

*People:* And with your spirit.

*Priest:* Let us lift up our hearts.

*People:* We have them with the Lord.

*Priest:* Let us give thanks to the Lord.

*People:* It is fitting and right (to worship the Father, the Son, and the Holy Spirit, the consubstantial and undivided Trinity).

*The priest begins the holy anaphora:* It is fitting and right to hymn you, (to bless you, to praise you,) to give you thanks, to worship you in all places of your dominion. For you are God, ineffable, inconceivable, invisible, incomprehensible, existing always and in the same way, you and your only-begotten Son and Your Holy Spirit. You brought us out of non-existence into existence; and when we had fallen, you raised us up again, and did not cease to do everything until you had brought us up to heaven, and granted us the kingdom that is to come. For all these things we give thanks to you and to your only-begotten Son and to your Holy Spirit, for all that we know and do not know, your seen and unseen benefits that have come upon us.

We give you thanks also for this ministry; vouchsafe to receive it from our hands, even though thousands of archangels and ten thousands of angels stand before you, cherubim and seraphim, with six wings and many eyes, flying on high, (aloud) singing the triumphal hymn (proclaiming, crying, and saying):

*People:* Holy, (holy, holy, Lord of Sabaoth; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest).

*The priest, privately:* With these powers, Master, lover of man, we also cry and say: holy are you and all-holy, and your only-begotten Son, and your Holy Spirit; holy are you and all-holy and magnificent is your glory; for you so loved the world that you gave your only-begotten Son that all who believe in him may not perish. but have eternal life.

When he had come and fulfilled all the dispensation for us, on the night in which he handed himself over, he took bread in his holy and undefiled and blameless hands, gave thanks, blessed, broke, and gave it to his holy disciples and apostles, saying, (aloud)

"Take, eat; this is my body, which is (broken) for you (for forgiveness of sins." *People:* Amen). (privately) Likewise the cup also after supper, saying, (aloud) "Drink from this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins."

*People:* Amen.

*The priest, privately:* We therefore, remembering this saving commandment and all the things that were done for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the session at the right hand, the second and glorious coming again; (aloud) offering you your own from your own, in all and for all,

*People:* we hymn you, (we bless you, we give you thanks, Lord, and pray to you, our God).

*The priest says privately:* We offer you also this reasonable and bloodless service, and we pray and beseech and entreat you, send down your Holy Spirit on us and on these gifts set forth; and make this bread the precious body of your Christ, [changing it by your Holy Spirit,] Amen; and that which is in this cup the precious blood of your Christ, changing it by your Holy Spirit, Amen; so that they may become to those who partake for vigilance of soul, for fellowship with the Holy Spirit, for the fullness of the kingdom (of heaven), for boldness toward you, not for judgement or condemnation.

We offer you this reasonable service also for those who rest in faith, (forefathers,) Fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and all the righteous (spirits) perfected in faith; (aloud) especially our all-holy, immaculate, highly glorious, Blessed Lady, Mother of God and ever-Virgin Mary; (diptychs of the dead;) Saint John the (prophet,) forerunner, and Baptist, and the holy, (glorious,) and honored Apostles; and this saint whose memorial we are keeping; and all your saints: at their entreaties, look on us, O God.

And remember all those who have fallen asleep in hope of resurrection to eternal life, *(he remembers them by name)* and grant them rest where the light of your own countenance looks upon them.

Again we beseech you, remember, Lord, all the orthodox episcopate who rightly divide the word of your truth, all the priesthood, the diaconate in Christ, and every order of the clergy.

We offer you this reasonable service also for the (whole) world, for the holy, catholic, and apostolic Church, for those who live in

a chaste and reverend state, [for those in mountains and in dens and in caves of the earth,] for the most faithful Emperor, the Christ-loving Empress, and all their court and army: grant them, Lord, a peaceful reign, that in their peace we may live a quiet and peaceful life in all godliness and honesty.

Remember, Lord, the city in which we dwell, and all cities and lands, and all who dwell in them in faith.

*(aloud)* Above all, remember, Lord, our Archbishop N.

*(Diptychs of the living.)*

Remember, Lord, those at sea, travellers, the sick, those in adversity, prisoners, and their salvation.

Remember, Lord, those who bring forth fruit and do good works in your holy churches and remember the poor; and send out your mercies upon us all, *(aloud)* and grant us with one mouth and one heart to glorify and hymn your all-honorable and magnificent name, the Father, the Son, and the Holy Spirit, *(now and always and to the ages of ages)*.

*People:* Amen.

PRAYER and LORD'S PRAYER

PRAYER OF INCLINATION

PRAYER OF ELEVATION and FRACTION

*The priest raises the holy bread and says aloud:* The holy things for the holy people.

*People:* One is holy, one is Lord, Jesus Christ, to the glory of God the Father.

COMMUNION

THANKSGIVING FOR COMMUNION

PRAYER (behind the ambo)

DISMISSAL.



*regale (+ ? Translating)*  
**PROPHETIA (BENEDICTUS)**

**COLLECT POST PROPHETIAM**

**OLD TESTAMENT LESSON AND EPISTLE**

**BENEDICITE** *Song of Simeon & Mary (following Dan 3:28 - Judg 13)*

**GOSPEL** *Procession - 7 Lights, and so*

**SERMON**

**DISMISSAL OF CATECHUMENS AND PENITENTS**

**PRAYERS OF THE FAITHFUL**

**OFFERTORY**

**PRAEFATIO** (Admonition to earnest prayer)

**COLLECTIO** (Prayer for acceptance of prayers)

**NAMES AND PRAYER POST NOMINA** (Offertory prayer)

**PRAYER AD PACEM** and **PEACE**

**SURSUM CORDA**

**CONTESTATIO OR IMMOLATIO (PREFACE)**

(Priest:) It is fitting and right, just and right, here and everywhere to give you thanks, Lord, holy Father, eternal God; you snatched us from perpetual death and the last darkness of hell, and gave mortal matter, put together from the liquid mud, to your Son and to eternity. Who is acceptable to tell your praises, who can make a full declaration of your works? Every tongue marvels at you, all priests extol your glory.

When you had overcome chaos and the confused elements and the darkness in which things swam, you gave wonderful forms to the amazed elements: the tender world blushed at the fires of the sun, and the rude earth wondered at the dealings of the moon. And lest no inhabitant should adorn all this, and the sun's orb shine on emptiness, your hands made from clay a more excellent likeness, which a holy fire quickened within, and a lively soul brought to life throughout its idle parts. We may not look, Father, into the inner mysteries. To you alone is known the majesty of your work: what there is in man, that the blood held in the veins washes the fearful limbs and the living earth; that the loose appearances of bodies are held together by tightening nerves, and the individual bones gain strength from the organs within.

But whence comes so great a bounty to miserable men, that we should be formed in the likeness of you and your Son, that an earthly thing should be eternal? We abandoned the commandments of your blessed majesty; we were plunged, mortal once more, into the earth from which we came, and mourned the loss of the eternal comfort of your gift. But your manifold goodness and inestimable majesty sent the saving Word from heaven, that he should be made flesh by taking a human body, and should

for that which the age had lost and the ancient wounds

...in the angels, with the manifold multitude of the saints, praise him with unceasing voice, saying:

- 2 (People:) Holy, holy, [holy, lord God of Sabaoth; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest].

**POST-SANCTUS**

(Priest:) As the supernal creatures resound on high the praise of your glory, your goodness wished that it should be made known also to your servants; and this proclamation, made in the starry realms, was revealed to your servants by the gift of your magnificence, not only to be known but also to be imitated.

**SECRETA (INSTITUTION NARRATIVE)**

- 3 (privately) Who, the day before he suffered for the salvation of us all, standing in the midst of his disciples the apostles, took bread in his holy hands, looked up to heaven to you, God the Father almighty, gave thanks, blessed, and broke it, and gave it to his apostles, saying, "Take, eat from this, all of you; for this is my body, which shall be broken for the life of the age." Likewise after supper he took the cup in his hands, looked up to heaven to you, God the Father almighty, gave thanks, blessed, and handed it to his apostles, saying, "Take, drink from this, all of you; for this is the cup of my holy blood, of the new and eternal covenant, which is shed for you and for many for forgiveness of sins." In addition to these words he said to them, "As often as you eat from this bread and drink from this cup, you will do it for my remembrance, showing my Passion to all, (and) you will look for my coming until I come."

**POST-SECRETA OR POST-MYSTERIUM**

(aloud) Therefore, most merciful Father, look upon the commandments of your Son, the mysteries of the Church, (your) gifts to those who believe: they are offered by suplicants, and for suplicants they are to be sought;

4 **DOXOLOGY**

through [Jesus Christ your Son, our God and Lord and Savior, who, with you, Lord, and the Holy Spirit, reigns for ever, eternal Godhead, to the ages of ages].

(People:) Amen.

5.3. { **FRACTION - LORD'S PRAYER**

**BLESSING**

**COMMUNION**

**THANKSGIVING FOR COMMUNION**

**COLLECT and DISMISSAL**

*From 500-800*

PROPHETIA (BENEDICTUS)

COLLECT POST PROPHETIAM

OLD TESTAMENT LESSON and EPISTLE

BENEDICITE *Songs of 3 you 4 you (following Dan 3:28 - Vulgate)*

GOSPEL *Procession - 7 lights, outside*

SERMON

DISMISSAL OF CATECHUMENS AND PENITENTS

PRAYERS OF THE FAITHFUL

OFFERTORY

PRAEFATIO (Admonition to earnest prayer)

COLLECTIO (Prayer for acceptance of prayers)

NAMES AND PRAYER POST NOMINA (Offertory prayer)

PRAYER AD PACEM and PEACE

SURSUM CORDA

CONTESTATIO or IMMOLATIO (PREFACE)

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...for that which the age had lost and the ancient wounds

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POST-SECRETA or POST-MYSTERIUM

(aloud) Therefore, most merciful Father, look upon the commandments of your Son, the mysteries of the Church, (your) gifts to those who believe: they are offered by suppliants, and for suppliants they are to be sought;

4 DOXOLOGY

through [Jesus Christ your Son, our God and Lord and Savior, who, with you, Lord, and the Holy Spirit, reigns for ever, eternal Godhead, to the ages of ages].

(People:) Amen.

N.B. { FRACTION -  
LORD'S PRAYER

BLESSING

COMMUNION

THANKSGIVING FOR COMMUNION

COLLECT and DISMISSAL

France 500-800

It is fitting and right, it is just and right, that we should give you thanks for all things, O Lord, holy Father, almighty eternal God, for you deigned in the incomparable splendor of your goodness that light should shine in darkness, by sending us Jesus Christ as savior of our souls. For our salvation he humbled himself and subjected himself even unto death that, when we had been restored to that immortality which Adam lost, he might make us heirs and sons to himself.

Neither can we be sufficient to give thanks to your great generosity for this loving kindness with any praises; but we ask (you) of your great and merciful goodness to hold accepted this sacrifice which we offer to you, standing before the face of your divine goodness; through Jesus Christ our Lord and God, [through whom we pray and beseech . . .

2.

Through him we pray and beseech] you, almighty Father, vouchsafe to accept and bless these offerings and these unblemished sacrifices; above all, those which we offer to you for your holy Catholic Church: vouchsafe to grant it peace, spread through the whole world in your peace.

Remember, Lord, also, we pray, your servants who in honor of your Saints NN. pay their vows to the living and true God, for the forgiveness of all their sins. [Vouchsafe to make their offering blessed, ratified, and reasonable; it is the image and likeness of the body and blood of Jesus Christ, your Son and our Redeemer.

3.

. . . Make for us this offering approved, reasonable, acceptable, because it is the figure of the body and blood of our Lord Jesus Christ;] who, the day before he suffered, took bread in his holy hands, looked up to heaven to you, holy Father, almighty eternal God, gave thanks, blessed and broke it, and handed it when broken to his apostles and disciples, saying, "Take and eat from this, all of you; for this is my body, which will be broken for many." Likewise after supper, the day before he suffered, he took the cup, looked up to heaven to you, holy Father, almighty eternal God, gave thanks, blessed, and handed it to his apostles and disciples, saying, "Take and drink from this, all of you, for this is my blood. As often as you do this, so often you will make remembrance of me until I come again."

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Between Holy Face Sacramento  
SAC - St. Roman N. Abella & Mary

Therefore, remembering his most glorious Passion, and resurrection from the dead, and ascension into heaven, we offer to you this spotless victim, reasonable victim, bloodless victim, this holy bread and cup of eternal life: [and we pray and beseech you to  
hostia

receive this offering on your altar on high by the hands of your angels, as you vouchsafed to receive the gifts of your righteous servant Abel, and the sacrifice of our patriarch Abraham, and that which the high priest Melchizedek offered to you.

4.

We beseech and entreat you to accept and bless this offering also, as you accepted the gifts of your righteous servant Abel, and the sacrifice of the patriarch Abraham our father, and that which your high priest Melchizedek offered to you.] Let your blessing, I pray, descend here invisibly, as once it used to descend on the victims of the Fathers. Let a sweet-smelling savor ascend to the sight of your divine majesty by the hands of your angel. And let your Holy Spirit be borne down upon those solemn things, to sanctify both the offerings and the prayers alike of the people who stand here and offer, that all we who taste of this body may receive healing for our souls.

5.

Through our Lord Jesus Christ, in whom and with whom honor, praise, glory, magnificence, and power are yours, with the Holy Spirit, from the ages, and now, and always, and to all the ages of ages. Amen.

And pray

End 412

Kyrie (+ ? Trisagion) *Benedictus (Lk 11:28-29)*

PROPHETIA (BENEDICTUS)

COLLECT POST PROPHETIAM

OLD TESTAMENT LESSON and EPISTLE

BENEDICITE *Songs of 3 young men (following Dan 3:23 - Vulgate)*

GOSPEL *Deceitful - 7 lights, incense*

SERMON

DISMISSAL OF CATECHUMENS AND PENITENTS

PRAYERS OF THE FAITHFUL

OFFERTORY

PRAEFATIO (Admonition to earnest prayer)

COLLECTIO (Prayer for acceptance of prayers)

NAMES AND PRAYER POST NOMINA (Offertory prayer)

PRAYER AD PACEM and PEACE

SURSUM CORDA

CONTESTATIO or IMMOLATIO (PREFACE)

(Priest:) It is fitting and right, just and right, here and everywhere to give you thanks, Lord, holy Father, eternal God; you snatched us from perpetual death and the last darkness of hell, and gave mortal matter, put together from the liquid mud, to your Son and to eternity. Who is acceptable to tell your praises, who can make a full declaration of your works? Every tongue marvels at you, all priests extol your glory.

When you had overcome chaos and the confused elements and the darkness in which things swam, you gave wonderful forms to the amazed elements: the tender world blushed at the fires of the sun, and the rude earth wondered at the dealings of the moon. And lest no inhabitant should adorn all this, and the sun's orb shine on emptiness, your hands made from clay a more excellent likeness, which a holy fire quickened within, and a lively soul brought to life throughout its idle parts. We may not look, Father, into the inner mysteries. To you alone is known the majesty of your work: what there is in man, that the blood held in the veins washes the fearful limbs and the living earth; that the loose appearances of bodies are held together by tightening nerves, and the individual bones gain strength from the organs within.

But whence comes so great a bounty to miserable men, that we should be formed in the likeness of you and your Son, that an earthly thing should be eternal? We abandoned the commandments of your blessed majesty; we were plunged, mortal once more, into the earth from which we came, and mourned the loss of the eternal comfort of your gift. But your manifold goodness and inestimable majesty sent the saving Word from heaven, that he should be made flesh by taking a human body, and should

...in the angels, with the manifold multitude of the saints, praise him with unceasing voice, saying:

2 (People:) Holy, holy, [holy, lord God of Sabaoth; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest].

POST-SANCTUS

(Priest:) As the supernal creatures resound on high the praise of your glory, your goodness wished that it should be made known also to your servants; and this proclamation, made in the starry realms, was revealed to your servants by the gift of your magnificence,<sup>1</sup> not only to be known but also to be imitated.

SECRETA (INSTITUTION NARRATIVE)

3 (privately) Who, the day before he suffered for the salvation of us all, standing in the midst of his disciples the apostles, took bread in his holy hands, looked up to heaven to you, God the Father almighty, gave thanks, blessed, and broke it, and gave it to his apostles, saying, "Take, eat from this, all of you; for this is my body, which shall be broken for the life of the age." Likewise after supper he took the cup in his hands, looked up to heaven to you, God the Father almighty, gave thanks, blessed, and handed it to his apostles, saying, "Take, drink from this, all of you; for this is the cup of my holy blood, of the new and eternal covenant, which is shed for you and for many for forgiveness of sins." In addition to these words he said to them, "As often as you eat from this bread and drink from this cup, you will do it for my remembrance, showing my Passion to all, (and) you will look for my coming until I come."

POST-SECRETA or POST-MYSTERYUM

(aloud) Therefore, most merciful Father, look upon the commandments of your Son, the mysteries of the Church, (your) gifts to those who believe: they are offered by suppliants, and for suppliants they are to be sought;

4 DOXOLOGY

through [Jesus Christ your Son, our God and Lord and Savior, who, with you, Lord, and the Holy Spirit, reigns for ever, eternal Godhead, to the ages of ages].

(People:) Amen.

N.B. { FRACTION -  
LORD'S PRAYER

BLESSING

COMMUNION

THANKSGIVING FOR COMMUNION

COLLECT and DISMISSAL

*Page 500-800*

*Fixed points,  
Between which  
Prayer is done  
on Sunday &  
Sunday*

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INTROIT  
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 GLORIA IN EXCELSIS  
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 EPISTLE  
 PSALM  
 GOSPEL  
 SERMON  
 DISMISSAL OF CATECHUMENS AND PENITENTS  
 OFFERTORY  
 MISSA (Admonition to earnest prayer)  
 PRAYERS OF THE FAITHFUL  
 ALIA (Prayer for acceptance of prayers)  
 NAMES AND PRAYER POST NOMINA  
 PRAYER AD PACEM, THE GRACE, THE PEACE, ANTIPHON AD  
 PACEM

#### SURSUM CORDA

*Priest:* I will go to the altar of God:  
*People:* To the God of my joy and gladness.  
*Priest:* Ears to the Lord.  
*People:* We have them with the Lord.  
*Priest:* Up with your hearts.  
*People:* Let us lift them to the Lord  
*Priest:* To our God and Lord Jesus Christ, Son of God, who is in  
 heaven, let us offer fitting praise and fitting thanks.  
*People:* It is fitting and right.

#### ILLATIO (PREFACE)

*(Priest):* It is fitting and right, almighty Father, that we should give  
 you thanks through your Son Jesus Christ, the true and eternal  
 high priest forever, the only priest without spot of sin; for by his  
 blood, which cleanses the hearts of all, we sacrifice to you the  
 propitiatory victim, not only for the sins of the people, but also  
 for our offences, that by the intercession of our high priest for us,  
 every sin committed by the weakness of the flesh may be for-  
 given; to him rightly all angels cry unceasingly and say,

#### SANCTUS

*(People:)* Holy, holy, holy, Lord God of Sabaoth. Heaven and earth  
 are full of the glory of your majesty. Hosanna to the Son of David.  
 Blessed is he who comes in the name of the Lord. Hosanna in the  
 highest.

# MOZARABIC

#### POST-SANCTUS

*(Priest:)* Truly holy, truly blessed is your Son, Jesus Christ our  
 Lord, in whose name we offer to you, Lord, these holy offerings,  
 praying that you will be pleased to accept what we offer, and  
 bless it by the outpouring of your Holy Spirit.

#### SECRETA (INSTITUTION NARRATIVE)

God the Lord and eternal redeemer, who, the day before he suf-  
 fered, took bread, gave thanks, blessed, and broke it, and gave it  
 to his disciples, saying, "Take and eat; this is my body, which  
 shall be betrayed for you. As often as you eat it, do this for my  
 remembrance."

*(People: Amen.)* Likewise the cup also, after supper, saying "This  
 is the cup of the new covenant in my blood, which shall be shed  
 for you and for many for forgiveness of sins. As often as you  
 drink it, do this for my remembrance."

*(People: Amen.)*

"As often as you eat this bread and drink this cup, you will pro-  
 claim the death of the Lord, until he comes in glory from  
 heaven."

*(People:)* So we believe, Lord Jesus

#### POST-PRIDIE

*(Priest):* Bless, Lord, this victim that is offered to you in honor of  
 your name, and sanctify the minds and purify the wills of those  
 who partake of it. *(People:)* Amen.

By your gift, holy Lord, for you create, sanctify, quicken, bless,  
 and provide for us your unworthy servants all these truly good  
 things, that they may be blessed by you, our God, to the ages of  
 ages. *(People:)* Amen.

#### FRACTION

#### CREED

#### LORD'S PRAYER

#### BLESSING

#### COMMUNION

The body of our Lord Jesus Christ be your salvation.  
 The blood of Christ remain with you as true redemption.

#### ANTIPHON and COLLECT

#### DISMISSAL

(poena = fine, penalty)      Valgite = "penitential" for Grk. METANOIA

### From *The Penitential of Finnian*

In the name of the Father and of the Son and of the Holy Ghost.

1. If anyone has sinned in the thoughts of his heart and immediately repents, he shall beat his breast and seek pardon from God and make satisfaction, that he may be whole.

2. But if he has frequently entertained [evil] thoughts and hesitated to act on them, whether he has mastered them or been mastered by them, he shall seek pardon from God by prayer and fasting day and night until the evil thought departs and he is whole.

3. If anyone has thought evil and intended to do it, but opportunity has failed him, it is the same sin but not the same penalty; for example, if he intended fornication or murder, since the deed did not complete the intention, he has, to be sure, sinned in his heart, but if he quickly does penance, he can be helped. This penance of his is half a year on an allowance,\* and he shall abstain from wine and meats for a whole year.

4. If anyone has sinned in word by an inadvertence and immediately repented, and has not said any such thing of set purpose, he ought to submit to penance, but he shall keep a special fast; moreover, thereafter let him be on his guard throughout his life, lest he commit further sin. . . .

10. But if one who is a cleric falls miserably through fornication he shall lose his place of honor, and if it happens once [only] and it is concealed from men but known before God, he shall do penance for an entire year with an allowance of bread and water and for two years abstain from wine and meats, but he shall not lose his clerical office. For, we say, sins are to be absolved in secret by penance and by very diligent devotion of heart and body.

11. If, however, he has long been in the habit of sin and it has not come to the notice of men, he shall do penance for three years with bread and water and lose his clerical office, and for three years more he shall abstain from wine and meats, since it is not a smaller thing to sin before God than before men. . . .

14. But if one of the clerical order is on familiar terms with any woman and he has himself done no evil with her, neither by cohabiting with her nor by lascivious embraces, this is his penance: For such time as he has done this he shall withdraw from the communion of the altar and do penance for forty days and nights with bread and water and cast out of his heart his fellowship with the woman, and so be restored to the altar.

From *Medieval Handbooks of Penance*, translated by John T. McNeill and Helen M. Gamer (New York: Octagon Books, 1965), pages 87-89. Copyright © 1938 by Columbia University Press. Used by permission of Columbia University Press.

\*A specified, and limited, amount of food.

Penitentials - 1<sup>st</sup> in 6<sup>th</sup> C. CE 18<sup>th</sup> C.  
Repeated penance denounced by  
Council of Toledo in 589  
But commended in 1165  
by Council of Chalon-sur-Saône  
Council of Paris in 892 decreed  
which Bishops to use. Called  
"TARIFF" penance & regulated  
to be done by a priest

ic. -  
In case of murder -  
Exile for 10 years  
Then Restitution, by  
Service (in place of alms)  
if necessary

CHAPTER 12: *A man in the Province of the Northumbrians returns from the dead, and tells of the many dreadful and many desirable things that he saw*

ABOUT this time, a noteworthy miracle, like those of olden days, occurred in Britain. For, in order to arouse the living from spiritual death, a man already dead returned to bodily life and related many notable things that he had seen, some of which I have thought it valuable to mention here in brief. There was a head of a family living in a place in the country of the Northumbrians known as Cunningham, who led a devout life with all his household. He fell ill and grew steadily worse until the crisis came, and in the early hours of one night he died. But at daybreak he returned to life and suddenly sat up to the great consternation of those weeping around the body, who ran away; only his wife, who loved him more dearly, remained with him, though trembling and fearful. The man reassured her and said: 'Do not be frightened; for I have truly risen from the grasp of death, and I am allowed to live among men again. But henceforward I must not live as I used to, and must adopt a very different way of life.' Then he rose and went off to the village church, where he continued in prayer until daybreak. He then divided all his property into three parts, one of which he allotted to his wife, another to his sons, and the third he retained and distributed at once to the poor. Not long afterwards, he abandoned all worldly responsibilities and entered the monastery of Melrose, which is almost completely surrounded by a bend in the river Tweed. There he was given the tonsure and entered a separate part of the house allotted him by the abbot, where he entered upon a life of such physical and spiritual penance to the day of his death that, even if he had kept silence, his life would have witnessed that he had seen many dreadful and many desirable things that remained hidden from others.

This was the account he used to give of his experience: 'A

handsome man in a shining robe was my guide, and we walked in silence in what appeared to be a north-easterly direction. As we travelled onwards, we came to a very broad and deep valley of infinite length. The side to our left was dreadful with burning flames, while the opposite side was equally horrible with raging hail and bitter snow blowing and driving in all directions. Both sides were filled with men's souls, which seemed to be hurled from one side to the other by the fury of the tempest. For when the wretches could no longer endure the blast of the terrible heat, they leaped into the heart of the terrible cold; and finding no refuge there, they leaped back again to be burned in the middle of the unquenchable flames. A countless host of deformed spirits were tormented far and wide in this wretched condition without any interval of respite as far as the eye could see, and I began to think that perhaps this was Hell, of whose intolerable torments I had often heard tell. But, as if in response to my thoughts, the guide who preceded me said: "Do not think this; for this is not Hell as you imagine."

'When he had led me gradually to the further end, much alarmed by the terrible scene, I saw the place suddenly begin to grow dim, and darkness concealed everything. As we entered it, this darkness gradually grew so dense that I could see nothing except it and the outline and robes of my guide. And as we went on "through the nocturnal, solitary gloom",<sup>1</sup> frequent masses of dusky flame suddenly appeared before us, rising as though from a great pit and falling back into it again. When my guide had brought me to this place, he suddenly disappeared and left me alone in the midst of the darkness before this horrible scene. Meanwhile these masses of flame continued ceaselessly leaping up and falling back again into the depths of the chasm, and I saw that, as the tongues of flame rose, they were filled with the souls of men which, like sparks flying up with the smoke, were sometimes flung high in the air, and at others dropped back into the

1. Virgil: *Aeneid* VI, 268.

Rem.  
Bx. 12 Aeneid

depths as the vapours of the fire died down. Furthermore, an indescribable stench welled up with these vapours, and filled the whole of this gloomy place.

'When I had stood there a long time terrified, not knowing what to do, where to turn, or what would happen to me, I suddenly heard behind me the sound of a most hideous and desperate lamentation, accompanied by harsh laughter, as though a rough mob were mocking captured enemies. As the noise increased and drew nearer, I saw a throng of wicked spirits dragging with them five human souls howling and lamenting into the depths of the darkness while the devils laughed and exulted. I saw among them one man tonsured like a clerk, a layman, and a woman. The wicked spirits dragged them down into the centre of the burning chasm, and as they descended deeper, I could no longer distinguish the weeping of the men from the laughter of the devils, but heard only a confused noise in my ears. Meanwhile, some of the dark spirits emerged from the fiery depths and rushed to surround me, harassing me with their glowing eyes and foul flames issuing from their mouths and nostrils. They threatened to seize me with the glowing tongs that they brandished in their hands, but although they frightened me, they did not dare to touch me. While I was thus beset about by enemies and black darkness and looked everywhere for some means of help to save me, there appeared behind me on the road by which I had come what seemed to be a bright star shining in the gloom, which grew in size and came swiftly towards me. As it approached, all the evil spirits who had tried to drag me away with their tongs, scattered and took to flight.

'The newcomer whose approach put them to flight was my former guide, who took a road to the right and began to lead me towards the south-east. He soon brought me out of darkness into an atmosphere of clear light, and as he led me forwards in bright light, I saw before us a tremendous wall which seemed to be of infinite length and height in all directions. As I could see no gate, window, or entrance in it, I began to

wonder why we went up to the wall. But when we reached it, all at once – I know not by what means – we were on top of it. Within lay a very broad and pleasant meadow, so filled with the scent of spring flowers that its wonderful fragrance quickly dispelled all the stench of the gloomy furnace that had overcome me. Such was the light flooding all this place that it seemed greater than the brightness of daylight or of the sun's rays at noon. In this meadow were innumerable companies of men in white robes, and many parties of happy people were sitting together. And as my guide led me through these crowds of happy citizens, I began to wonder whether this was the Kingdom of Heaven, of which I had heard so often. But in response to my thought he said: "No, this is not the Kingdom of Heaven as you imagine."

'When we had passed through these abodes of blessed spirits and progressed further, I saw ahead of us a much more lovely light than before, and heard in it a sweet sound of people singing, while a scent of such surpassing fragrance emanated from the place that the earlier scent that I had thought so wonderful now seemed quite trifling. And even the wonderful light that had flooded the flowery meadow seemed thin and dim when compared with that now visible. As I was hoping that we should enter this delightful place, my guide suddenly halted and, without stopping, retraced his steps and led me back along the road by which we had come.

'When we returned to the happy dwellings of the souls robed in white, he asked me: "Do you know what all these things are that you have seen?" "No", I replied. Then he said: "The valley that you saw, with its horrible burning flames and icy cold, is the place where souls are tried and punished who have delayed to confess and amend their wicked ways, and who at last had recourse to penitence at the hour of death, and so depart this life. Because they confessed and were penitent, although only at death, they will all be admitted into the Kingdom of Heaven on the Day of Judgement. But many are helped by the prayers, alms, and fasting of the living, and



especially by the offering of Masses, and are therefore set free before the Day of Judgement. The fiery, noisome pit that you saw is the mouth of Hell, and whosoever falls into it will never be delivered throughout eternity. This flowery place, where you see these fair young people so happy and resplendent, is where souls are received who die having done good, but are not so perfect as to merit immediate entry into the Kingdom of Heaven. But at the Day of Judgement they shall all see Christ and enter upon the joys of His heavenly Kingdom. And whoever are perfect in word, deed, and thought, enter the Kingdom of Heaven as soon as they leave the body. The Kingdom is situated near the place where you heard the sound of sweet singing, with the sweet fragrance and glorious light. You must now return to your body and live among men once more; but, if you will weigh your actions with greater care and study to keep your words and ways virtuous and simple, then when you die you too will win a home among these happy spirits that you see. For, when I left you for a while, I did so in order to discover what your future would be." When he told me this, I was most reluctant to return to my body; for I was entranced by the pleasantness and beauty of the place I could see and the company that I saw there. But I did not dare to question my guide, and meanwhile, I know not how, I suddenly found myself alive among men once more.'

This man of God would not discuss these and other things that he had seen with any apathetic or careless-living people, but only with those who were haunted by fear of punishment or gladdened by the hope of eternal joys, and were willing to take his words to heart and grow in holiness. But in the vicinity of his cell lived a monk named Haemgils, an eminent priest who adorned his office with good deeds: he is still living, and leads the life of a hermit in Ireland, supporting his latter years on a diet of bread and cold water. He often used to visit this man, and by repeated questioning learned from him what sort of things he had seen when freed from the body; and it is from his account that I have come to know these details that

I have briefly described. He also related his visions to King Aldfrid, a man of wide learning, who listened so readily and attentively to him that, at his request, he was admitted to the above monastery and received the monastic tonsure. And whenever the king visited those parts, he frequently went to listen to him. At the time of these events, the ruler of the monastery was the religious and humble abbot and priest Ethelwald, who at present most worthily occupies the episcopal see of the church of Lindisfarne.

This man was given a more secluded dwelling in the monastery, so that he could devote himself more freely to the service of his Maker in unbroken prayer. And since this place stands on the bank of a river, he often used to enter it for severe bodily penance, and plunge repeatedly beneath the water while he recited psalms and prayers for as long as he could endure it, standing motionless with the water up to his loins and sometimes to his neck. When he returned to shore, he never removed his dripping, chilly garments, but let them warm and dry on his body. And in winter, when the half-broken cakes of ice were swirling around him which he had broken to make a place to stand and dip himself in the water, those who saw him used to say: 'Brother Drycthelm (for that was his name), it is wonderful how you can manage to bear such bitter cold.' To which he, being a man of simple disposition and self-restraint, would reply simply: 'I have known it colder.' And when they said: 'It is extraordinary that you are willing to practise such severe discipline', he used to answer: 'I have seen greater suffering.' So until the day of his summons from this life he tamed his aged body by daily fasting, inspired by an insatiable longing for the blessings of heaven, and by his words and life he helped many people to salvation.

Lindisfarne  
 55. Alden arrived from  
 Iona - 635 - monastery  
 missionary center -  
 Cuthbert (634-87) - 3P  
 Lindisfarne - prior of Lindisfarne  
 Biscop - excommunicated 698 - (Lindisfarne)  
 695 - moved to Durham - Chae  
 sanctuary rights developed

(W. 56-66)

## DANIEL

*Daniel was a disciple of Arsenius. He was present at his death in A.D. 449. Daniel being left his tunic, hair-shirt and sandals said, 'And I unworthy wear them that I may receive a blessing.'*

7. This is what Abba Daniel, the Pharanite, said, 'Our Father Abba Arsenius told us of an inhabitant of Scetis, of notable life and of simple faith; through his naiveté he was deceived and said, "The bread which we receive is not really the body of Christ, but a symbol." Two old men having learnt that he had uttered this saying, knowing that he was outstanding in his way of life, knew that he had not spoken through malice, but through simplicity. So they came to find him and said, "Father, we have heard a proposition contrary to the faith on the part of someone who says that the bread which we receive is not really the body of Christ, but a symbol." The old man said, "It is I who have said that." Then the old men exhorted him saying, "Do not hold this position, Father, but hold one in conformity with that which the catholic Church has given us. We believe, for our part, that the bread itself is the body of Christ and that the cup itself is his blood and this in all truth and not a symbol. But as in the beginning, God formed man in his image, taking the dust of the earth, without anyone being able to say that it is not the image of God, even though it is not seen to be so; thus it is with the bread of which he said that it is his body; and so we believe that it is really the body of Christ." The old man said to them, "As long as I have not been persuaded by the thing itself, I shall not be fully convinced." So they said, "Let us pray God about this mystery throughout the whole of this week and we believe that God will reveal it to us." The old man received this saying with joy and he prayed in these words, "Lord, you know that it is not through malice that I do not believe and so that I may not err

through ignorance, reveal this mystery to me, Lord Jesus Christ." The old men returned to their cells and they also prayed God, saying, "Lord Jesus Christ, reveal this mystery to the old man, that he may believe and not lose his reward." God heard both the prayers. At the end of the week they came to church on Sunday and sat all three on the same mat, the old man in the middle. Then their eyes were opened and when the bread was placed on the holy table, there appeared as it were a little child to these three alone. And when the priest put out his hand to break the bread, behold an angel descended from heaven with a sword and poured the child's blood into the chalice. When the priest cut the bread into small pieces, the angel also cut the child in pieces. When they drew near to receive the sacred elements the old man alone received a

morsel of bloody flesh. Seeing this he was afraid and cried out, "Lord, I believe that this bread is your flesh and this chalice your blood." Immediately the flesh which he held in his hand became bread, according to the mystery and he took it, giving thanks to God. Then the old men said to him, "God knows human nature and that man cannot eat raw flesh and that is why he has changed his body into bread and his blood into wine, for those who receive it in faith." Then they gave thanks to God for the old man, because he had allowed him not to lose the reward of his labour. So all three returned with joy to their own cells.'

8. The same Abba Daniel told of another great old man who dwelt in lower Egypt, who in his simplicity, said that Melchizedek was the son of God. When blessed Cyril, Archbishop of Alexandria, was told about this he sent someone to him. Learning that the old man was a worker of miracles and that all he asked of God was revealed to him, and that it was because of his simplicity that he had given utterance to this saying, using guile the Archbishop said to him, 'Abba, I think that Melchizedek is the son of God, while a contrary thought says to me, no, that he is simply a man, high-priest of God. Since I am thus plagued, I have sent someone to you that you may pray God to reveal to you what he is.' Confident of his gift, the old man said without hesitation, 'Give me three days, I will ask God about this matter and I will tell you who he is.' So he withdrew and prayed to God about this question. Coming three days later he said to the blessed Cyril that Melchizedek was a man. The archbishop said to him, 'How to you know, Abba?' He replied, 'God has shewn me all the patriarchs in such a way that each one, from Adam to Melchizedek, passed before me. Therefore be sure that it is so.' Then the old man withdrew, having preached to himself that Melchizedek was a man. Then the blessed Cyril rejoiced greatly.

Paschasius Radbertus  
785-860-

16 Feb. 1900 for university

3

"No one who reads the lives and deeds of saints can remain unaware that often these mystical sacraments of the body and blood have been revealed under the visible form of a lamb or the actual color of flesh and blood. This has been done either on behalf of the doubtful or on behalf of those who love Christ more fervently. In

this way Christ graciously offers faith to the unbelieving: when the gifts are broken or the host is offered, a lamb appears in the hands [of the priest] and blood flows in the chalice as at a sacrifice. What is thus hidden in mystery becomes manifest to doubters through a miracle."<sup>17</sup>

4

"[a form] like a young child lying on the altar. When the presbyter extended his hand and broke the bread, an

angel of the Lord, with knife in hand, descended from heaven and sacrificed the child, pouring its blood into the chalice. And when the presbyter broke the bread into small pieces, the angel cut up the child's members into little parts.

"When the old man came forward to receive holy communion, a piece of flesh soaked in blood was given to him. When he saw it, he trembled and cried out: 'Lord, I believe that the bread which is placed on the altar is your body, and the cup is your blood.' And immediately, the flesh in his hand became bread, according to the mystery. . . .

"The other ascetics said to [the old man]: God knows that human nature cannot bear to eat raw flesh; therefore he transformed his body into bread and his blood into wine for those who receive it in faith."<sup>24</sup>

Chapter 4. 1. That in truth the body and blood are created by the consecration of the mystery, no one doubts who believes the divine words when the Truth says: "For my flesh is truly food, and my blood is truly drink" [John 6:55]. And that when his disciples did not rightly understand, he clearly identified what flesh he meant, what food: "He who eats my flesh and drinks my blood, abides in me and in him" [John 6:56]. Therefore, if it is truly food, it is true flesh, and if it is truly drink, it is true blood. How else will what he says be true: "The bread which I shall give, my flesh, is for the life of the world" [John 6:51], unless it be true flesh? and the "bread which came down from heaven" [John 6:51], true bread? But because it is not right to devour Christ with the teeth, he willed in the mystery that this bread and wine be created truly his flesh and blood through consecration by the power of the Holy Spirit, by daily creating it so that it might be mystically sacrificed for the life of the world; so that from the Virgin through the Spirit true flesh is created without union of sex, so through the same, out of the substance of bread and wine, the same body and blood of Christ may be mystically consecrated.

"Because this sacrament is mystical, we cannot deny that it is an image (*figuram*). But if it is an image, we need to ask how it can also be truth. For every image is the image of something else, and always refers to that something. . . . No one who reads the Bible denies that the images of the Old Testament were shadows. This mystery [the eucharist] is either truth—or an image, and thus a shadow. We must certainly ask, therefore, whether this whole thing should be called truth, without any shadow of falsehood—or whether such a thing ought to be called a mystery.

"It [the eucharist] seems to be an *image* when it is broken, when something is understood about the visible species that differs from our fleshly powers of seeing and tasting, when blood is mixed with water in the chalice. But at the same time, this sacrament of faith is rightly called *truth*. It is truth when the body and blood of Christ are produced from the substance of bread and wine by the power and word of the Spirit; but it is an image when the priest makes some external gesture which serves to recall the sacred Passion at the altar. . . .

"But if we look at the matter correctly, we can see that [the eucharist] is simultaneously image and truth. What is experienced externally [in this sacrament] is an image or figure of truth; but what is rightly believed or understood internally about this [sacrament] is truth. For not every image is merely shadow or falsehood. . . .

"Thus, for example, as children we learned the signs or letters of the alphabet before we achieved gradually, the ability to read; then we learned the spiritual sense and understanding of written texts. So also we are led from the humanity of Christ to the divinity of the Father—and thus Christ is rightly called the image or sign of the Father. . . .

"He [Christ] left us this sacrament—a visible figure and image of his flesh and blood—so that our mind and our flesh could be more richly nourished through them, and so that we could grasp things invisible and spiritual through faith. What is externally perceived in this sacrament is an image or sign; but what is received internally is truth, and no mere shadow. . . ."<sup>19</sup>

M. Thiel

Ratramnus of Corbie: Christ's Body and Blood

Ratramnus of Corbie (d. c.868)

5. Your majesty inquires whether that which in the church is received into the mouth of the faithful becomes the body and blood of Christ in a mystery or in truth. That is, whether it contains some hidden element which becomes patent only to the eyes of faith, or whether without concealment of any mystery the appearance of the body is seen outwardly in what the mind's eyes see inwardly, so that everything which takes place becomes clearly visible; and whether it is that body which was born of Mary, suffered, died, and was buried, and which, rising again and ascending into heaven, sits on the right hand of the Father.

6. Let us examine the first of these two questions, and, to prevent our being stopped by ambiguity of language, let us define what we mean by "figure," what by "truth," so that keeping our gaze fixed on something quite certain, we may know in what path of reasoning we ought to direct our steps.

7. "Figure" means a kind of overshadowing that reveals its intent under some sort of veil. For example, when we wish to speak of the Word, we say, "bread," as when in the Lord's Prayer we ask that daily bread be given us, or when Christ speaking in the Gospel says, "I am the living bread who came down from heaven" [John 6:41]; or when he calls himself the vine and his disciples the branches [John 15:5]. For all these passages say one thing and hint at another.

8. "Truth," on the other hand, is representation of clear fact, not obscured by any shadowy images, but uttered in pure and open, and to say it more plainly, in natural meanings, as, for example, when Christ is said to have been born of the Virgin, suffered, been crucified, died, and been buried. For nothing is here adumbrated by concealing

metaphors, but the reality of the fact is represented in the ordinary senses of the words. Nothing else may be understood than what is said. In the instances mentioned above this was not the case. From the point of view of substance, the bread is not Christ, the vine is not Christ, the branches are not apostles. Therefore in this latter instance the figure, but in the former the truth, is represented by the statement, that is, the bare and obvious meaning.

9. Now let us go back to the matter which is the cause of what has been said, namely, the body and blood of Christ. For if that mystery is not performed in any figurative sense, then it is not rightly given the name of mystery. Since that cannot be called a mystery in which there is nothing hidden, nothing removed from the physical senses, nothing covered over with any veil. But that bread which through the ministry of the priest comes to be Christ's body exhibits one thing outwardly to human sense, and it proclaims another thing inwardly to the minds of the faithful. Outwardly it has the shape of bread which it had before, the color is exhibited, the flavor is received, but inwardly something far different, much more precious, much more excellent, becomes known, because something heavenly, something divine, that is, Christ's body, is revealed, which is not beheld, or received, or consumed by the fleshly senses but in the gaze of the believing soul.

10. The wine also, which through priestly consecration becomes the sacrament of Christ's blood, shows, so far as the surface goes, one thing; inwardly it contains something else. What else is to be seen on the surface than the substance of wine? Taste it, and it has the flavor of wine; smell it, and it has the aroma of wine; look at it, and the wine color is visible. But if you think of it inwardly, it is now to the minds of believers not the liquid of Christ's blood, and when tasted, it has flavor; when looked at, it has appearance; and when smelled, it is proved to be such. Since no one can deny that this is so, it is clear that that bread and wine are Christ's body and blood in a figurative sense. For as to outward appearance, the aspect of flesh is not recognized in that bread, nor in that wine is the liquid blood shown, when, however, they are, after the mystical consecration, no longer called bread or wine, but Christ's body and blood.

11. For if, as some would have it, nothing is here received figuratively, but everything is visible in truth, faith does not operate here, since nothing spiritual takes place, but whatever it is, it is wholly received according to its bodily sense. And since faith, according to the apostle, is "the evidence of things not appearing" [Heb. 11:1],

changes meaning

search for universality

what word metaphor

inwardly  
Taste it  
smell it  
(inwardly)

in the bread -  
No "parallelism"

eye of faith  
sees what is there

*Ratramnus of Corbie: Christ's Body and Blood*

that is, not of substances, visible but invisible, we shall here receive nothing according to faith since we distinguish what it is according to the senses of the body. Nothing is more absurd than to take bread as flesh and to say that wine is blood, and there will be no mystery in anything which contains nothing secret, nothing concealed. . . .

49. From all that has thus far been said it has been shown that Christ's body and blood which are received in the mouth of the faithful in the church are figures according to their visible appearance, but according to their invisible substance, that is, the power of the divine Word, truly exist as Christ's body and blood. Therefore, with respect to the visible creation, they feed the body; with reference to the power of a stronger substance, they feed and sanctify the souls of the faithful.

incipium  
virtualis

*Ratramnus,*

"... we are taught that the body in which Christ suffered and the blood which flowed from His side as He hung from the cross differ greatly from this body which the faithful celebrate daily in the mystery of Christ's passion, and from this blood which the faithful drink, in order that it may be the mystery of that blood by which the world was redeemed."<sup>29</sup>

"Externally, it [the eucharist] retains the form of bread which before it was; the colour of bread is seen; the aroma of bread is caught. Internally, however, something else far more precious, far more excellent, is intimated, since there is shown what is heavenly, what is divine, that is, the body of Christ, which is seen not by the senses of flesh, but, perceived by the minds of the faithful, received and eaten."<sup>32</sup>

"St. Augustine teaches us that just as the bread placed on the altar signifies the body of Christ, so also it [signifies] the body of the people who receive it. . . . For what is placed on the Lord's table contains not only the sacramental (*mysterium*) of Christ, but also the sacrament of the body of the faithful people."<sup>34</sup>

Significa  
from signo-signu

"It should not be thought that because we say these things the Lord's body and blood is not consumed by the faithful in the mystery of a sacrament; for faith receives not what the eye sees but what it believes. This is spiritual food and spiritual drink that spiritually nourishes the soul and gives life of everlasting fulness. Thus did the Saviour himself speak, commending this mystery: 'It is the spirit that gives life; the flesh profits nothing.'"<sup>35</sup>

# 11th century *Secreta* at the Offertory: a Comparative Chart

**Carthusian Missal**  
*The priest uncovers the chalice*  
  
*The bread and wine were prepared during the Creed*

**Dominican Missal**  
*The priest uncovers the chalice*  
  
*The bread and wine were prepared after the epistle (before Mass in private Masses)*

*While putting water in the chalice: From the side of our Lord Jesus Christ blood and water flowed for the forgiveness of sins.*

*While putting water in the chalice: In the name of the Father (+) and of the Son and of the Holy Spirit. Amen.*

*He raises the bread and chalice: In humility, with contrite heart, may we be acceptable to you, O Lord, and may our sacrifice be so offered in your sight this day as to be pleasing to you, O Lord God.*

*He raises the bread and chalice: What return shall I make to the Lord for all his blessings? I will take the chalice of salvation and call upon the name of the Lord.*

*He makes a sign of the cross with the bread and chalice: In the name of the Father and of the Son and of the Holy Spirit.*

*Receive, O holy Trinity, this offering which I make in remembrance of the passion of our Lord Jesus Christ; may it arise before you and be pleasing to you, and may it win my salvation and that of all the faithful. Amen.*

**Roman Missal of Pius V**  
*The priest uncovers the chalice*  
  
*He raises the paten with the bread: Receive, O holy Father, almighty and eternal God, this spotless host which I, your unworthy servant, offer to you, my living and true God, for my own countless sins, offenses, and negligences; and for all present here, as well as for all faithful Christians both living and dead, that it may profit me and them as a means of reaching salvation in the eternal life. Amen.*

*He puts wine, then water, in the chalice: O God, you wondrously ennobled human nature in creating it and even more wondrously restored it. Grant that through the mystery of this water and wine we may be made partakers of his divinity, who condescended to share our humanity, Jesus Christ, your Son, our Lord, Who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. Amen.*

*He raises the chalice: We offer to you, O Lord, the chalice of salvation, humbly begging your mercy that it may arise before your divine majesty as a pleasing fragrance for our salvation and for that of the whole world. Amen.*

*He bows: In humility, with contrite heart, may we be acceptable to you, O Lord, and may our sacrifice be so offered in your sight this day as to be pleasing to you, O Lord God.*

*Come O Sanctifier, almighty and eternal God, and bless this sacrifice prepared for the glory of your holy name.*

**Lyons Missal**  
*The priest uncovers the chalice: What return shall I make to the Lord for all his blessings?*  
  
*He extends his hands over the bread: Jesus said to his disciples: I am the living bread that has come down from heaven. Whoever eats this bread will live forever.*

*He puts wine and water in the chalice: At the moment of his death blood and water flowed from the side of our Lord Jesus Christ, signifying the mystery of the Blessed Trinity. John the evangelist saw it and bore witness to it, and we know that his testimony is true.*

*He raises the bread and chalice: Almighty God, receive this offering with kindness, we pray you, and forgive the sins of those who offer it to you and of those for whom it is offered.*

*He adds: In humility, with contrite heart, may we be acceptable to you, O Lord, and may our sacrifice be so offered in your sight this day as to be pleasing to you, O Lord God.*

The Rite of Lyons (France) is a somewhat typical local "variation" of the "Gregorian Rite" and seems to have been characterized by elaborate ceremony. For instance a Lyonnaise Pontifical High Mass had the Bishop attended by six priests in chasubles, seven deacons in dalmatics, seven sub-deacons in tunics, seven acolytes in albs and seven other assorted clerics in Copes!

### **I Berengarius.....**

In 1059 a synod was held in Rome, presided over by Pope Nicholas II. At that synod, Berengarius of Tours, a scholar and theologian, was forced on pain of excommunication, to sign the following recantation:

"I Berengarius, acknowledging the true and apostolic faith, anathematize every heresy, especially that for which heretofore I have been infamous; attempting to prove that the bread and wine which are placed on the altar remain merely a sacrament after the consecration - and not the true body and blood of our Lord Jesus Christ; and further, that [the body and blood] are touched and broken by the hands of the priest and crushed by the teeth of the faithful in a sacramental manner only and not sensually. I assent to the Holy Roman Church and to the Apostolic See, and I confess with mouth and heart that the bread and the wine which are placed on the altar are not merely a sacrament after consecration, but are rather the true body and blood of our Lord Jesus Christ - and that these are truly, physically and not merely sacramentally touched and broken by the hands of the priests and crushed by the teeth of the faithful....."

## BERENGARIUS of TOURS

"When something is made from something (else) by corruption and generation of diverse *subjecta*.....what has come about by the generation of the *subjectum* of one thing (and) by the corruption of the *subjectum* (of another thing) - - (this is) by no means to be called by the name of the same thing from which it has come about. ....For when something is made from something (else) not by the generation of the *subjectum*, nor by the corruption of any *subjectum* of something (else), nor by the corruption of any *subjectum*, as a ring from gold, a shell from brass, a pear from marble ..... then these things which have been made from (a kind of) matter are rightly called by the name of (that) matter. Because that matter has not lost its *forma*, as if by the corruption of its *subjectum* it had transited into another thing. But it is the same *subjectum*."

"The mutation of the bread into the Body of Christ is similar to the mutation of an angry man into a pleased man because the bread, before consecration, was inefficacious by its *natura* for eternal life. After consecration (it is) efficacious.

(The bread) has lost the inefficacy not the *proprietas* of its *natura* to which *natura* as the *locus*, as the *fundament*, is worthily and divinely increased the efficacy."

He finishes his argument by quoting Augustine:

"Wherefore blessed Augustine says: 'What you see on the altar is bread and wine, which even your eyes report to you'."



## THE SENTENCES, BOOK IV, DISTINCTION

## The Eucharist

On the sacrament of the altar. After the sacrament[s] of baptism and of confirmation, there follows the sacrament of the Eucharist. By baptism we are cleansed; by the Eucharist we are perfected in the good. Baptism extinguishes the fire of the vices; the Eucharist restores [us] spiritually. This is why it is excellently called "Eucharist," that is, good grace, because in this sacrament there is not only an increase of virtue and grace [as in confirmation], but He who is the fount and origin of all grace, is received entire.<sup>25</sup>

On the "thing" of the sacrament, which is twofold. Now the "thing" of this sacrament is twofold: namely, one that is contained and signified, and another that is signified and not contained. The "thing" that is contained and signified is the flesh of Christ that He received from the Virgin, and the blood that He shed for us.—Augustine, On John\*: The "thing" that is signified and not contained, on the other hand, is "the unity of the Church in those who are predestined, called, justified, and glorified." This is the double flesh of Christ.<sup>26</sup>

On the three [elements] that can be distinguished here. For there are three [elements] here that should be distinguished: one, which is the sacrament alone; a second, which is the sacrament and the "thing"; and a third, which is the "thing" and not the sacrament. The sacrament and not the "thing" is the visible appearance [*species visibilis*] of the bread and wine; the sacrament and the "thing" [are] Christ's proper flesh and blood [*caro Christi propria et sanguis*]; the "thing" and not the sacrament [is] His mystical flesh [*mystica eius caro*].<sup>30</sup>

# CONSTITUTIONS

Fourth Lateran Council : 1215

## 1. Confession of Faith

We firmly believe and simply confess that there is only one true God, eternal and immeasurable, almighty, unchangeable, incomprehensible and ineffable, Father, Son and holy Spirit, three persons but one absolutely simple essence, substance or nature {1} . The Father is from none, the Son from the Father alone, and the holy Spirit from both equally, eternally without beginning or end; the Father generating, the Son being born, and the holy Spirit proceeding; consubstantial and coequal, co-omnipotent and coeternal; one principle of all things, creator of all things invisible and visible, spiritual and corporeal; who by his almighty power at the beginning of time created from nothing both spiritual and corporeal creatures, that is to say angelic and earthly, and then created human beings composed as it were of both spirit and body in common. The devil and other demons were created by God naturally good, but they became evil by their own doing. Man, however, sinned at the prompting of the devil.

This holy Trinity, which is undivided according to its common essence but distinct according to the properties of its persons, gave the teaching of salvation to the human race through Moses and the holy prophets and his other servants, according to the most appropriate disposition of the times. Finally the only-begotten Son of God, Jesus Christ, who became incarnate by the action of the whole Trinity in common and was conceived from the ever virgin Mary through the cooperation of the holy Spirit, having become true man, composed of a rational soul and human flesh, one person in two natures, showed more clearly the way of life. Although he is immortal and unable to suffer according to his divinity, he was made capable of suffering and dying according to his humanity. Indeed, having suffered and died on the wood of the cross for the salvation of the human race, he descended to the underworld, rose from the dead and ascended into heaven. He descended in the soul, rose in the flesh, and ascended in both. He will come at the end of time to judge the living and the dead, to render to every person according to his works, both to the reprobate and to the elect. All of them will rise with their own bodies, which they now wear, so as to receive according to their deserts, whether these be

good or bad; for the latter perpetual punishment with the devil, for the former eternal glory with Christ.

There is indeed one universal church of the faithful, outside of which nobody at all is saved, in which Jesus Christ is both priest and sacrifice. His body and blood are truly contained in the sacrament of the altar under the forms of bread and wine, the bread and wine having been changed in substance, by God's power, into his body and blood, so that in order to achieve this mystery of unity we receive from God what he received from us. Nobody can effect this sacrament except a priest who has been properly ordained according to the church's keys, which Jesus Christ himself gave to the apostles and their successors. But the sacrament of baptism is consecrated in water at the invocation of the undivided Trinity -- namely Father, Son and holy Spirit -- and brings salvation to both children and adults when it is correctly carried out by anyone in the form laid down by the church. If someone falls into sin after having received baptism, he or she can always be restored through true penitence. For not only virgins and the continent but also married persons find favour with God by right faith and good actions and deserve to attain to eternal blessedness.

A short excerpt from Thomas Aquinas on the Eucharist.

*Summa Theologiae* IIIa, 75.4

The effects of the sacrament are brought about by the words said: and the words "This is my body" say nothing about either annihilation or breaking up bread into its underlying constituents. It is like air changing into flame in a fire: though no longer there and no longer anywhere else either, it hasn't been annihilated. After the consecration it is no longer true to say "the substance of the bread exists in some way", but since that into which it has been converted exists, the substance of the bread has not been annihilated. But this conversion is unlike any natural change and only God has the power to bring it about. The activity of created agents is always directed at actualizing some defined thing, and since what defines actual things is their forms, no natural or created agent can do anything else than give a new form to something; so that all changes in accordance with the laws of nature can be called transformations. God, however, is unlimited in his actuality, so he can act on the whole substance of things. He can not only bring about conversions of form in which one form replaces another in a subject, but conversions of the whole existent thing, in which the whole substance of one thing converts into the whole substance of another. And this is what he does with his divine power in this sacrament. He converts the whole substance of bread into the whole substance of Christ's blood. This is not an exchange of form but an exchange of substance; and it is not a natural kind of change but needs a name to itself: transubstantiation. In this conversion there is no single subject which is first potentially and then actually something. Rather since this conversion of whole substances implies an order of the substances, one being converted into the other, the conversion has both substances as its subject, like order and number do. No limited agent has the power to convert form into form or matter into matter; but the power of an unlimited agent, acting on the whole existent thing, can make such conversions: for both forms and both matters have existence in common and the author of existence can change that which is existent in one into that which is existent in the other, taking away that distinguished it from the other.

What our sense tell us remain after the consecration are properties of bread and wine, By the power of God, the first of all causes, something secondary is left existing when what is primary has been removed. There is no deception; the senses tell us the properties are there and they are; and our mind which might tell us the substance was there is kept from that mistake by our faith. Our faith doesn't contradict our senses; it just penetrates further than they do. .... The soul is the form that gives the body every level of its existence; that exists at all, that it is a dimensional body, that it is alive, and so on. The form that gives the bread existence is converted into the form of Christ's body in its role as source of dimensional existence but not in its role as the source of the kind of life Christ has.

[Timothy McDermott, trans., 1989]

Not  
annihilated  
replaced

can't change  
materially

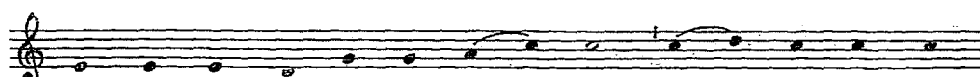
"Both" a  
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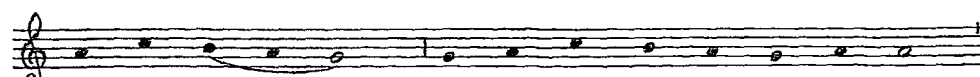
# Feast of Corpus Christi : Sequence, Thomas Aquinas

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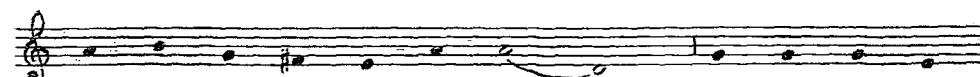
Holy Eucharist



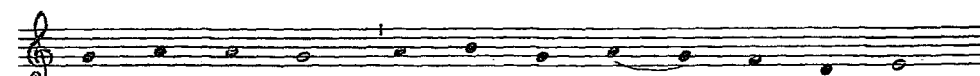
1 Now, my tongue, the mys - tery tell - ing of the glo - rious  
 2 Given for us, and con - de - scend - ing to be born for  
 3 That last night at sup - per ly - ing mid the twelve, his  
 4 Word made flesh, the bread he tak - eth, by his word his  
 \* 5 There - fore we, be - fore him bend - ing, this great Sac - ra -  
 \* 6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,  
 2 us be - low, he with us in con - verse blend - ing  
 3 cho - sen band, Je - sus, with the Law com - ply - ing,  
 4 Flesh to be; wine his sa - cred Blood he mak - eth,  
 5 ment re - vere; types and sha - dows have their end - ing,  
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -  
 2 dwelt, the seed of truth to sow, till he closed with  
 3 keeps the feast its rites de - mand: then, more pre - cious  
 4 though the sens - es fail to see; faith a - lone the  
 5 for the new - er rite is here; faith, our out - ward  
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.  
 2 won - drous end - ing his most pa - tient life of woe.  
 3 food sup - ply - ing, gives him - self with his own hand.  
 4 true heart wak - eth to be - hold the mys - ter - y.  
 5 sense be - friend - ing, makes our in - ward vi - sion clear.  
 6 love con - fess - ing who from both with both is One.