

Justin Martyr

From Dialogue with Trypho

CHAPTER XLI -- THE OBLATION OF FINE FLOUR WAS A FIGURE OF THE EUCHARIST.

"And the offering of fine flour, sirs," I said, "which was prescribed to be presented on behalf of those purified from leprosy, was a type of the bread of the Eucharist, the celebration of which our Lord Jesus Christ prescribed, in remembrance of the suffering which He endured on behalf of those who are purified in soul from all iniquity, in order that we may at the same time thank God for having created the world, with all things therein, for the sake of man, and for delivering us from the evil in which we were, and for utterly overthrowing principalities and powers by Him who suffered according to His will. Hence God speaks by the mouth of Malachi, one of the twelve [prophets], as I said before, about the sacrifices at that time presented by you: 'I have no pleasure in you, saith the Lord; and I will not accept your sacrifices at your hands: for, from the rising of the sun unto the going down of the same, My name has been glorified among the Gentiles, and in every place incense is offered to My name, and a pure offering: for My name is great among the Gentiles, saith the Lord: but ye profane it.' He then speaks of those Gentiles, namely us, who in every place offer sacrifices to Him, i.e., the bread of the Eucharist, and also the cup of the Eucharist, affirming both that we glorify His name, and that you profane . The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath, [namely through] our Lord Jesus Christ. For the first day after the Sabbath, remaining the first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first.

From the First Apology

CHAPTER LXV -- ADMINISTRATION OF THE SACRAMENTS.

But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to genoito [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us

deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

CHAPTER LXVI -- OF THE EUCHARIST.

And this food is called among us Eukaristia [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me, this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

CHAPTER LXVII -- WEEKLY WORSHIP OF THE CHRIS- TIAN.

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.

Irenaeus

{on Holy Scripture}

For we learned the plan of our salvation from no others than from those through whom the gospel came to us. They **first** preached it abroad, and then **later** by the will of God **handed it down to us in Writings**, to be the foundation and pillar of our faith

{on Sacred Tradition}

Even if the apostles had not left their Writings to us, ought we not to follow the rule of the tradition which they handed down to those to whom they committed the churches? Many barbarian peoples who believed in Christ follow this rule, having [the message of their] salvation written in their hearts by the Spirit without paper and ink (AH 3.4.1-2, Richardson 1970:375).

{on Apostolic Succession}

The tradition of the apostles, made clear in all the world, can be **clearly seen in every church** by those who wish to behold the truth. **We can enumerate those** who were established by the apostles as **bishops** in the churches, and their successors **down to our time**, none of whom taught or thought of anything like their [the Gnostics] mad ideas (AH 3.3.1, Richardson 1970:371).

{on the Eucharist}

Vain above all are they who despise the whole dispensation of God, and deny the salvation of the flesh and reject its rebirth, saying that it is not capable of incorruption. For if this [mortal flesh] is not saved, then neither did the Lord redeem us by his blood, nor is the cup of the Eucharist the communion of his blood, and the bread which we break the communion of his body. For when the mixed cup and the bread that has been prepared receive the Word of God, and **become the Eucharist, the body and blood of Christ**, and by these our flesh grows and is confirmed, how can they say that flesh cannot receive the free gift of God, which is eternal life since it is nourished by the body and blood of the Lord, and made a member of him? As the blessed Paul says in the Epistle to the Ephesians, that we are members of his body, of his flesh and his bones (AH 5.2.2-3, Richardson 1970:387-388).

But what consistency is there in those who hold that the bread over which thanks have been given ***IS THE BODY OF THEIR LORD***, and the cup ***HIS BLOOD***, if they do not acknowledge that He is the Son of the Creator... How can they say that the flesh which has been nourished ***BY THE BODY OF THE LORD AND BY HIS BLOOD*** gives way to corruption and does not partake of life? ... For as the bread from the earth, receiving the invocation of God, ***IS NO LONGER COMMON BREAD BUT THE EUCHARIST***, consisting of two elements, earthly and heavenly... (*Against Heresies 4:18:4-5*)

Tertullian

Likewise, in regard to days of fast, many do not think they should be present at the ***SACRIFICIAL*** prayers, because their fast would be broken if they were to receive ***THE BODY OF THE LORD... THE BODY OF THE LORD HAVING BEEN RECEIVED AND RESERVED***, each point is secured: both the participation ***IN THE SACRIFICE... (Prayer 19:1)***

The flesh feeds on ***THE BODY AND BLOOD OF CHRIST***, so that the ***SOUL TOO*** may fatten on God. (*Resurrection of the Dead 8:3*)

The Sacrament of the Eucharist, which the Lord commanded to be taken at meal times and by all, we take even before daybreak in congregations... ***WE OFFER SACRIFICES FOR THE DEAD*** on their birthday anniversaries.... We take anxious care lest something of our Cup or Bread should fall upon the ground... (**The Crown 3:3-4**)

From this, therefore, do we draw up our rule. Since the Lord Jesus Christ sent the apostles to preach, (our rule is) that no others ought to be received as preachers than those whom Christ appointed; for “no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him.” Nor does the Son seem to have revealed Him to any other than the apostles, whom He sent forth to preach—that, of course, which He revealed to them. Now, what that was which they preached—in other words, what it was which Christ revealed to them—can, as I must here likewise prescribe, properly be proved in no other way than by those very churches which the apostles founded in person, by declaring the gospel to them directly themselves, both *vivâ voce*, as the phrase is, and subsequently by their epistles. If, then, these things are so, it is in the same degree manifest that all doctrine which agrees with the apostolic churches—those moulds and original sources of the faith must be reckoned for truth, as undoubtedly containing that which the (said) churches received from the apostles, the apostles from Christ, Christ from God. Whereas all doctrine must be prejudged as false which savours of contrariety to the truth of the churches and apostles of Christ and God. It remains, then, that we demonstrate whether this doctrine of ours, of which we have now given the rule, has its origin in the tradition of the apostles, and whether all other *doctrines* do not *ipso facto* proceed from falsehood. We hold communion with the apostolic churches because our doctrine is in no respect different *from theirs*. This is *our* witness of truth.

But if there be any (heresies) which are bold enough to plant themselves in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [that first bishop of theirs] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men,—a man, moreover, who continued steadfast with the apostles. For this is the manner in which the apostolic churches transmit their registers: as the church of Smyrna, which records that Polycarp was placed therein by John; as also the church of Rome, which makes Clement to have been ordained in like manner by Peter. In exactly the same way the other churches likewise exhibit (their several worthies), whom, as having been appointed to their episcopal places by apostles, they regard as transmitters of the apostolic seed. Let the heretics contrive something of the same kind. For after their blasphemy, what is there that is unlawful for them (to attempt)? But should they even effect the contrivance, they will not advance a step. For their very doctrine, after comparison with that of the apostles, will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; because, as the apostles would never have taught things which were self-contradictory, so the apostolic men would not have inculcated teaching different from the apostles, unless they who received their instruction from the apostles went and preached in a contrary manner. To this test, therefore will they be submitted for proof by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily), yet, since they agree in the same faith, they are accounted as not less apostolic because they are akin in doctrine. Then let all the heresies, when challenged to these two tests by our apostolic church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith.

CHAP. XVII.--OF THE POWER OF CONFERRING BAPTISM.

For concluding our brief subject, it remains to put you in mind also of the due observance of giving and receiving baptism. Of giving it, the chief priest (who is the bishop) has the right: in the next place, the presbyters and deacons, yet not without the bishop's authority, on account of the honour of the Church, which being preserved, peace is preserved.

Beside these, even laymen have the right; for what is equally received can be equally given. Unless bishops, or priests, or deacons, be on the spot, ether disciples are called i.e. to the work. The word of the Lord ought not to be hidden by any: in like manner, too, baptism, which is equally God's property, can be administered by all. But how much more is the rule of reverence and modesty incumbent on laymen--seeing that these powers belong to their superiors--lest they assume to themselves the specific function of the bishop! Emulation of the episcopal office is the mother of schisms. The most holy

apostle has said, that "all things are lawful, but not all expedient." Let it suffice assuredly, in cases of necessity, to avail yourself (of that rule's), if at any time circumstance either of place, or of time, or of person compels you (so to do); for then the steadfast courage of the succourer, when the situation of the endangered one is urgent, is exceptionally admissible; inasmuch as he will be guilty of a human creature's loss if he shall refrain from bestowing what he had free liberty to bestow.

But the woman of pertness, who has usurped the power to teach, will of course not give birth for herself likewise to a right of baptizing, unless some new beast shall arise like the former; so that, just as the one abolished baptism, so some other should in her own right confer it! But if the writings which wrongly go under Paul's name, claim Thecla's example as a licence for women's teaching and baptizing, let them know that, in Asia, the presbyter who composed that writing, as if he were augmenting Paul's fame from his own store, after being convicted, and confessing that he had done it from love of Paul, was removed from his office. For how credible would it seem, that he who has not permitted a woman even to learn with over-boldness, should give a female the power of teaching and of baptizing! "Let them be silent," he says, "and at home consult their own husbands."

Origen (c. 185 - 254 A.D.)

We give thanks to the Creator of all, and, along with thanksgiving and prayer for the blessings we have received, we also eat the bread presented to us; and this bread **BECOMES BY PRAYER A SACRED BODY**, which sanctifies those who sincerely partake of it. (*Against Celsus 8:33*)

You see how the **ALTARS** are no longer sprinkled with the blood of oxen, but consecrated **BY THE PRECIOUS BLOOD OF CHRIST**. (*Homilies on Joshua 2:1*)

But if that text (Lev 24:5-9) is taken to refer to the greatness of what is mystically symbolized, then there is a 'commemoration' which has an **EFFECT OF GREAT PROPITIATORY VALUE**. If you apply it to that 'Bread which came down from heaven and gives life to the world,' that shewbread which 'God has offered to us as a means of reconciliation, in virtue of faith, ransoming us with his blood,' and if you look to that commemoration of which the Lord says, 'Do this in commemoration of me,' then you will find that this is the unique commemoration **WHICH MAKES GOD PROPITIOUS TO MEN**. (*Homilies on Leviticus 9*)

You are accustomed to take part in the divine mysteries, so you know how, when you have received **THE BODY OF THE LORD**, you reverently exercise every care lest a particle of it fall, and lest anything of the consecrated gift perish...how is it that you think neglecting the word of God a lesser crime than neglecting **HIS BODY?** (*Homilies on Exodus 13:3*)

...now, however, in full view, there is the true food, ***THE FLESH OF THE WORD OF GOD***, as He Himself says: "***MY FLESH IS TRULY FOOD, AND MY BLOOD IS TRULY DRINK.***" (*Homilies on Numbers 7:2*)

The Anaphora of Hippolytus of Rome

*The following Anaphora is from The Apostolic Tradition, written by Hippolytus of Rome in approximately AD 215***. It reports earlier practices, and was written for the purpose of preserving apostolic tradition. In Hippolytus' work, it is used for the ordination of a bishop.*

Bishop: The Lord be with you.

People: And with your spirit.

Bishop: Lift up your hearts.

People: We have them with the Lord.

Bishop: Let us give thanks to the Lord.

People: It is proper and just.

Bishop: We give thanks to you God,
through your beloved son Jesus Christ,
whom you sent to us in former times
as Savior, Redeemer, and Messenger of your Will,
who is your inseparable Word,
through whom you made all,
and in whom you were well-pleased,
whom you sent from heaven into the womb of a virgin,
who, being conceived within her, was made flesh,
and appeared as your Son,
born of the Holy Spirit and the virgin.
It is he who, fulfilling your will
and acquiring for you a holy people,
extended his hands in suffering,
in order to liberate from sufferings
those who believe in you.
Who, when he was delivered to voluntary suffering,
in order to dissolve death,
and break the chains of the devil,
and tread down hell,
and bring the just to the light,
and set the limit,

and manifest the resurrection,
taking the bread, and giving thanks to you, said,
"Take, eat, for this is my body which is broken for you."
Likewise the chalice, saying,
This is my blood which is shed for you.
Whenever you do this, do this in memory of me.
Therefore, remembering his death and resurrection,
we offer to you the bread and the chalice,
giving thanks to you, who has made us worthy
to stand before you and to serve as your priests.
And we pray that you would send your Holy Spirit
to the oblation of your Holy Church.
In their gathering together,
give to all those who partake of your holy mysteries the fullness of the Holy Spirit,
toward the strengthening of the faith in truth,
that we may praise you and glorify you,
through your son Jesus Christ,
through whom to you be glory and honor,
Father and Son,
with the Holy Spirit,
in your Holy Church,
now and throughout the ages of the ages.
Amen.