**The Eucharist**

**Theological Content and Ecclesiological Significance**

By Metropolitan Bishoy

**The Eucharist is Thanksgiving and Praise**

The term Eucharist (euvcaristi,a) (Evkharistia or Eukharistia) means ‘thanksgiving’. In the Coptic Divine Liturgy, the priest says, “*Let us give thanks to the Lord*,” the congregation responds, “*Worthy and just*.” Chapter five of the Book of Revelation, explains why the Eucharist is the mystery of Thanksgiving:

*“Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.* ***And they sang a new song, saying:*** *“****You are worthy to take the scroll, and to open its seals****;* ***for You were slain****,* ***and have redeemed to God by Your blood*** *out of every tribe and tongue and people and nation, and have made them**kings and priests to our God; and* ***they*** *shall reign on the earth*. *Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: “****Worthy is the Lamb who was slain*** *to receive power and riches and wisdom, and strength and honor and glory and blessing!*” (RVD)[[1]](#footnote-1)

**Christ stands before the Father interceding for us with His blood.** **The Divine Liturgy is a participation in their new song[[2]](#footnote-2), which is basically** **a thanksgiving song**. **The Divine Liturgy is a celebration of thanks, a** **sacrifice of praise in which we thank God through the Sacrifice for this great salvation**, **which is narrated during the Divine Liturgy. St. Paul says, “*For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes*.”[[3]](#footnote-3)**

**St. John Chrysostom** **(349-407 A.D.)** commenting on ‘*the cup of blessing’[[4]](#footnote-4)* explains:

“For when I call it ‘**blessing**,’ I mean **thanksgiving**, and **when I call it thanksgiving I unfold all the treasure of God’s goodness, and call to mind those mighty gifts**. Since we too, recounting over the cup the unspeakable mercies of God and all that we have been made partakers of, so draw near to Him, and communicate; **giving Him thanks that He hath delivered** **from error the whole race of mankind**; that being afar off, He made them nigh; that when they had no hope and were without God in the world, He constituted them His own brethren and fellow-heirs**. For these and all such things, giving thanks, thus we approach**.”[[5]](#footnote-5)

**The Exact Time in which the Bread and Wine Convert into Real Body and Blood**

**The Anafora of the Coptic Liturgy consists of:**

1-**The Institution narrative**: starts with the priest saying, “*He instituted for us this great Mystery of godliness. For being determined to give Himself up to death for the life of the world” (*People*: We Believe). “He took bread into His holy hands, which are without spot or blemish, blessed, and life-giving” (*People*:* “We believe that this is true. Amen.”)The priest places his right hand upon the bread that is in his left hand, raises his eyes upwards and says: *“He looked up towards heaven to you, O God, who are His Father and master of everyone.”* **Three times, the priest makes the sign of the cross with his finger**, and each time the congregation responds, saying “Amen”. At the **first signing**, the priest says: *“And when He had given thanks”* (People: “Amen”) *and the* ***second signing****, Priest: “He blessed it,”* (People: “Amen”)and the **third signing**, Priest: *“He sanctified it,”* (People: “Amen”). We believe, we confess, and we glorify”)… *He broke it and gave it to His own holy disciples and saintly apostles saying, “Take, eat of it, all of you. For this is My body”... “Likewise also, the cup after supper, He mixed it of wine and water..*” **Three times, the priest makes the sign of the cross with his finger**, and each time the congregation responds, saying “Amen”. At the **first signing**, the priest says: *“And when He had given thanks”* (People: “Amen”) *and the* ***second signing****, Priest: “He blessed it,”* (People: “Amen”)and the **third signing**, Priest: *“He sanctified it,”* (People: “Amen”). We believe, we confess, and we glorify”).**[[6]](#footnote-6)**

2-**Anamnesis**: (greek ἀνάμνησις meaning reminiscence and/or memorial sacrifice)[[7]](#footnote-7): The priest says, “*For every time you eat of this bread and drink of this cup, you proclaim My death confess My resurrection and remember Me till I come”… “Therefore, as we also commemorate His holy passion, His resurrection from the dead, His ascension into heavens, His sitting at your right hand, O Father, and His second coming from the heavens, awesome and full of glory, we offer unto You Your gifts from what is Yours, for everything, concerning everything and in everything*.”[[8]](#footnote-8)

3-**Epiclesis**: (greek ἐπίκλησις "invocation" or "calling down from on high") **is that part of the** [**Anaphora**](http://en.wikipedia.org/wiki/Anaphora_(liturgy)) **(Eucharistic Prayer) by which the** [**priest**](http://en.wikipedia.org/wiki/Priest) **invokes the** [**Holy Spirit**](http://en.wikipedia.org/wiki/Holy_Spirit) **(or the power of His blessing) upon the Eucharistic bread and wine**:[[9]](#footnote-9)

“Epiclesis in Christian theology refers.. most particularly to the solemn invocation of the Holy Spirit in the most sacred part of the eucharistic liturgy, after the words of institution (‘This is my body’) so that the eucharistic gifts might be consecrated and transformed. The epiclesis was a feature of almost all ancient liturgies… In the East the liturgical consecration was generally regarded as effected by the special operations of the Spirit (although the operations of God are from the single and undivided Trinity), and according to the teaching of Gregory of Nyssa (Catechetical Oration 96-97) and John Chrysostom (Homily 1 On Judas’ Betrayal, par. 60, as **occurring only after the prayer of epiclesis**. **To this day, in Orthodox ritual, it is not until the moment that the clergy and people fall down in worship before the sacrament**.”[[10]](#footnote-10)

The last sentence indicates the Coptic Orthodox tradition that the transformation in the Eucharist is only during the epiclesis.

The deacon says, “Worship God in fear and trembling”, and everyone kneels. While kneeling with outstretched hands, the priest says **the Prayer of the Descent of the Holy Spirit** (the Epiclesis) inaudibly: “***And we ask You, O Lord our God –we Your sinful and unworthy servants, we worship You by the pleasure of Your goodness –that Your Holy Spirit descend upon us and upon these gifts set forth, and purify them, convert them, and manifest them as a sanctification for Your saints***”.[[11]](#footnote-11)

Three times the priest quickly signs with the sign of the cross the oblation and says aloud: “*And this bread He makes into His Holy Body… and this cup also the precious blood of His new covenant.*”[[12]](#footnote-12)

**The Eucharist is the Real Body and Real Blood of Christ our Sacrifice**

**St. Irenaeus (130-202 A.D.) says**:

“And then, when we have perfected the oblation, we invoke the Holy Spirit, that He may exhibit this sacrifice, both the bread the body of Christ, and the cup the blood of Christ”[[13]](#footnote-13)

We believe that after the consecration of the bread and of the wine, **they are converted into the true Body and true Blood of our** Lord**, under the accidents (outward appearance) of bread and wine**. Of course the bread and wine do not change into meat and blood (corpuscles, hemoglobin, plasma etc.), but remain bread and wine.

“The belief in a ‘*real presence’* of the living Christ in the Eucharist is common to east and west and very ancient. In what way is such a ‘real presence’ to be explained? It is clear, and uncontested, that in every detectable way the bread remains bread, the wine, and yet they are now ‘really’ Christ’s body and blood.”[[14]](#footnote-14)

**Cyril of Jerusalem explains**:

“Having learnt these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ.”[[15]](#footnote-15)

In the Coptic liturgy of St. Basil the priest says in the prayer of the Descent of the Holy Spirit (the Epiclesis) inaudibly, while he points to himself and to the oblation present before him: “*And we ask You, O Lord our God –we Your sinful and unworthy servants, we worship You by the pleasure of Your goodness –****that Your Holy Spirit descend upon us and upon these gifts set forth, and purify them,******convert them****, and manifest them as a sanctification for Your saints*”.[[16]](#footnote-16)

As the Holy Spirit came upon Virgin Mary, He consecrated her belly (as the altar vessels are consecrated), purified and sanctified her, in the same manner He comes upon the bread and wine purifying and changing them. And, as the Word of God was united to the human nature in the belly of St. Virgin Mary, in the same manner He is united with the bread and wine. **This is considered an extension to His incarnation not a repetition of the incarnation**. However, it is the role of the Holy Spirit to convert the bread and wine into the body and blood of Christ.

**St. Irenaeus** **said**:

“When, therefore, the mingled cup and the manufactured bread receives the Word of God, the Eucharist of the Blood and body of Christ is made.”[[17]](#footnote-17)

We believe that in the Eucharist **we partake of the same body of Christ born in Bethlehem**, **baptized in the Jordan, crucified, buried, rose again, ascended, sits at the right hand of the God and Father, and is to come again in the last day**. The Eucharistic bread is an **extension to the divine incarnation** and not a recurrence of it. It takes the same path of the bread, water and wine that Jesus Christ used to eat and drink for His body to grow and flourish united with the Divinity. His Humanity united to His Divinity in the same moment of the incarnation and this was never repeated.

St. Mary baked bread for Christ as a child in order to nourish and grow up. He grew up but we never consider the bread he ate -which added to His weight- as a new incarnation, but just an extension. The same apply to the bread and wine of the Eucharist at the moment of the dwelling of the Holy Spirit upon the oblation.

**St. Irenaeus** says:

“For as the bread, which is produced from the earth, when it receives the invocation of God, is **no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly**.”[[18]](#footnote-18)

**On the unity between the Word and His Flesh St. Cyril the Pillar of Faith (378-444 A.D.) wrote**:

“And we do not say either that God the Word, of the Father, was transformed into the nature of the Flesh, or that the flesh passed into the Word (for Each remaineth that which it is by nature, and One Christ of Both); but in a manner unspeakable and passing human understanding, the Word united to His Own Flesh... **He therefore that eateth the Holy Flesh of Christ, hath eternal life: for the Flesh hath in Itself the Word Which is by Nature Life**. Wherefore He saith, I will raise him up at the last day. Instead of saying, My Body shall raise him up, i. e., him that eateth It, He hath put I : not as though He were other than His Own Flesh (and not wholly so by nature), for after the Union He cannot at all be severed into a pair of sons.”[[19]](#footnote-19)

There is no lapse of time between the formation of the human nature in Christ, its sanctification and its unity with the incarnate Logos. Similarly, the dwelling of the Holy Spirit on the bread and wine sanctifying and changing them coincides with the coming upon of the Word and His union with it. The Holy Spirit performs an extraordinary act in changing the bread and wine to become the body and blood of Christ at the same moment the Word of God unites to it. Hence the bread becomes His own Body and the mingled wine in the chalice becomes His own blood.

Our Churches, believe that the blood is the real blood of Christ and the Body is the real body. Our Lord Jesus Christ offered Himself as an acceptable sacrifice for the salvation of our race and for the remission of our sins. When we partake of Him, we have eternal life. **Therefore, the priest at the end of the final confession says that the Body and Blood of Christ are, “Given for us for salvation, remission of sins, and eternal life to those who partake of Him.”[[20]](#footnote-20)**

**The Outcome of the Eucharist**

**“Given for us for salvation,**

**remission of sins,**

**and eternal life to those who partake of Him”**

**In the Holy Scriptures the following is written**:

“*I will take up the* ***cup******of salvation****, and call upon the name of the Lord.*”[[21]](#footnote-21)

*“For this is My blood of the new covenant, which is shed for many for the* ***remission of sins****.’*”[[22]](#footnote-22)

“*Whoever eats My flesh and drinks My blood has* ***eternal life****, and I will raise him up at the last day*.” [[23]](#footnote-23)

**Examples of Sayings of The Holy Fathers Emphasizing the Same Fact:**

**St. Irenaeus wrote:**

“But if this ]the flesh[ indeed do not attain **salvation**, then neither did the Lord **redeem us** with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His Body.”[[24]](#footnote-24)

**St. Cyprian** (200-258 A.D.) wrote:

“He says, that whoever shall eat of His bread **shall live forever**; as it is manifest that those who partake of His body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest anyone who, being withheld from communion, is separate from Christ’s body should remain at a **distance from salvation**; as He Himself threatens and says, “*Unless you eat the flesh of the Son of man and drink His blood, you have no life in you*.”[[25]](#footnote-25)

**St. Ambrose** (337-397 A.D.) wrote:

“As often as we receive, we proclaim the death of the Lord. If death, we proclaim the **remission of sins**. If, as often as blood is shed, it is shed for the **remission of sins**, I ought always to accept him, that he may always dismiss my sins.”[[26]](#footnote-26)

**The priest says: “*Eternal life to whoever partakes of it*”, because in the Eucharist we unite with Christ,** however,the life He grants us is not the life of God, or the divine life. It is a **gift,** **granting us eternal life**.

**Divine gifts are energies**, as the saintly fathers said; **St. Basil** wrote:

“We say that we know the greatness of God, His power, His wisdom, His goodness, His providence over us, and the justness of His judgment, but not His very essence… The energies are diversified, and the essence simple, but we say that we know our God from His energies, but do not undertake to approach near to His essence. **His energies come down to us, but His essence remains beyond our reach**… So knowledge of the divine essence involves perception of His incomprehensibility, and the object of our worship is not that of which we comprehend the essence, but of which we comprehend that the essence exists.”[[27]](#footnote-27)

**Therefore, our unity with Christ is not according to essence but according to energy.**

**Unity with Christ Merely According to Energy**

**In the Eucharist we take grace but we do not unite with the essence of Christ; neither the essence of his humanity nor the essence of His divinity, rather** **we unite with grace energetically or according to energy**.

**St. Ignatius the Theophorus (35-108 A.D.) wrote**:

“I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God…. And I desire the drink of God, namely His blood, which is **incorruptible love and eternal life**.”[[28]](#footnote-28)

The grace granted in the Eucharist is the incorruptible love and the eternal life. Certainly, these are energies.

**St. Cyprian** wrote:

“He says, that whoever shall eat of His bread **shall live forever**; as it is manifest that those who partake of His body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest anyone who, being withheld from communion, is separate from Christ’s body should remain at a **distance from salvation**; as He Himself threatens and says, “*Unless you eat the flesh of the Son of man and drink His blood, you have no life in you*.”[[29]](#footnote-29)

The aim and goal of the Eucharist is to become our fortress and protection as **St. Cyprian wrote**:

**“But may fortify them with the protection of Christ’s body and blood. And, as the Eucharist is appointed for this very purpose that it may be a safeguard to the receivers**.”[[30]](#footnote-30)

If there was another aim why didn’t the fathers mention it??!!

In some churches there is a trend of thought among some, that we unite with **the humanity of the deified Christ** and thus we are united with God. Regarding this unity with Christ, an author of a book named “*Deification as the Purpose of Man’s Life*” wrote:

“**A union of course, not with the Divine essence, but with the deified human nature of Christ**”.[[31]](#footnote-31)

**First**: **The fathers, the teachers of the church, rejected that Christ is a deified man and emphasized He was an incarnate God**. **St. Cyril wrote**:

“Thus is the faith and rightly. But if any say: What harm if a man like us be conceived of as laying hold on Godhead and not God rather be made man? We shall answer that there are a thousand things which may be brought to bear against this, and which all but tell us that we ought firmly to strive against it and not thus to believe”.[[32]](#footnote-32)

**Second**: **Regarding our union with Christ in the Sacrament of the Eucharist, St. Cyril wrote**:

“For the Son dwells in us in a corporeal sense as Man,.. united with us by the mystery of the Eucharist; and also in a spiritual sense as God, **by the effectual working and grace of His own Spirit**, building up our spirit into newness of life, and making us partakers of His Divine Nature.”[[33]](#footnote-33)

**Third**: What about the one who partakes of the holy communion without deserving, or who does a crime like murder or fornication?? **St. Paul wrote:**

“*Whoever eats the bread or drinks the cup of the Lord unworthily will be* ***guilty of the body and blood of the Lord***.”[[34]](#footnote-34)

An impenitent person, or one who did not confess his sins, if he receives communion he “*will be guilty of the body and blood of the Lord*”[[35]](#footnote-35) as St. Paul says. Therefore, even though the body of Jesus Christ entered his insides, was absorbed by his digestive system, and pervaded throughout his body, yet the body of Christ remains distinct from the nature of this person. In this case there is no union at all, on the contrary, it will be a “*consuming fire*.”[[36]](#footnote-36)

St. Paul says that the bread we break is not regular bread, likewise, the cup of blessing which we bless, once it is blessed, is no longer regular wine mixed with water. *[[37]](#footnote-37)* When we partake of Him, power goes out of Him, as when the hemophiliac women touched Christ and stopped bleeding instantly:

*"And Jesus said, “Who touched Me?… Somebody touched Me, for* ***I perceived power going out from Me****.”* [[38]](#footnote-38)

When we partake of Him, **we receive the power of eternal life from Him**. This is why Our Lord Jesus Christ said:

“*He who feeds on Me* ***will live*** *because of Me…* *For the bread of God is He who comes down from heaven and gives life to the world…* *He who eats My flesh and drinks My blood* ***abides in Me****, and I in him... Whoever eats My flesh and drinks My blood* ***has eternal life****, and I* ***will raise him up*** *at the last day*.” [[39]](#footnote-39)

Through the Eucharist we renew our union with eternal life, taken in baptism, having united with Christ in His death and resurrection, being freed from eternal death.[[40]](#footnote-40)

We unite with Christ, God the Word incarnate, thus, **eternal life runs through our being as energy**, and we are prepared for the resurrection of the dead. We partake of the Lord’s body and blood, a true essence united with the divinity, but **we do not unite with the Eucharist a natural union** (enwsij ), **nor a hypostatic union** (enwsij kat upostasin). This **union according to nature or according to hypostasis occurred only in the incarnation of the Word. Therefore it is written, “*God was manifested in the flesh***.”[[41]](#footnote-41) In the Eucharist we only unite **according to energy** ( = energetic union). I take life from Christ; this life streams throughout my body through the Eucharistic mystery.

**Three Meanings for ‘the Body of Christ’**

We need to distinguish between the three bodies: **First**, the body of Christ, Who was born of the Virgin, was crucified on the cross, died, and ascended into heaven. **Second**, He Himself is present in the Eucharist, but in the form of bread and wine. Saint Paul the Apostle said, “The bread which we break, is it not the communion of the body of Christ?”[[42]](#footnote-42) **Third**, the body of Christ in the sense of the Church of which St. Paul said “*And gave Him to be head over all things to the church… which is His body*.”[[43]](#footnote-43) The first two are the same, but the third has a different meaning, even if it takes the same title.

In His incarnation, Christ has a head and body, but He, with His Divine head and body altogether is the head of the Church. There is a difference between His personal body, which was crucified on a cross, and His general body, the community of believers. His personal body is united with His divinity, in a natural union, making up the *one incarnate nature of God the Word*. As for His body, the Church, the community of believers, it increases or decreases as some leave the church, become distant from God, or are excommunicated, while others have not yet been born, baptized or entered into the membership of the body of Christ. However, Christ’s personal body, united with His Divinity, does not increase, decrease, or sin (God forbid). His divine body is different from His body meaning the church.

**Eucharistic Unity Among all the Faithful**

In the Orthodox Churches, the Eucharistic celebration known as the Divine Liturgy is believed to impart the actual Body and Blood of Christ to the faithful. In the act of communion, the entire Church—past, present, and even future is united. In Orthodox Eucharistic theology, although many separate Divine Liturgies may be celebrated, there is only one Body and one Blood throughout all the world and throughout all time.

**St. Paul wrote**:

“***For we, though many, are one bread and one body; for we all partake of that one bread****.” [[44]](#footnote-44)*

Since we all partake of Christ’s body and blood, and it is the same body of the Eucharist in all the churches united in the faith, then we are all united as we partake of this great mystery: Christ’s body and blood. Spiritually, we are united to all our brethren, everywhere, because we are all united in Christ, who is the head of the Church.[[45]](#footnote-45)

**St. John Chrysostom wrote**:

“The body of Christ is not many bodies but one body. For just as the bread, which consists of many grains, is made one to the point that the separate grains are no longer visible, even though they are still there so we are joined to each other and to Christ. But if we are all nourished by the same source and become one with him, why do we not also show forth the same love and become one in this respect too? This was what it was like in ancient times, as we see in Acts [4:32]: “*For the multitude of those who believed were of one heart and one soul*.”[[46]](#footnote-46)

**The Eucharist is the Lord’s Table**

**Saint Paul highlights a very important point**:

*“Observe Israel after the flesh: are not those who eat of the sacrifices partakers of the* ***altar****? What am I saying then? That an idol is anything, or what is offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s* ***table*** *and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He?”[[47]](#footnote-47)*

When we offer the Eucharistic mystery to Christ, the priest says, “*We offer unto You Your gifts from what is Yours, for everything, concerning everything, and in everything*.”[[48]](#footnote-48) We offer the sacrifice to the Son because He Himself offers the sacrifice to the Father; we can also offer it directly to the Father.

Next, St. Paul highlights that the idols are inhabited by devils, that idolatry is devil worship, and that the sacrifices offered are offered to the devil. St. Paul says, “*Are not those who eat of the sacrifices partakers of the* ***altar****?*” Those who eat the sacrifice to idols partake from the idol’s altar, and those who eat of the Eucharist partake from the Eucharistic altar.

Note the sequence, first St. Paul speaks of the Jews and their lawful sacrifices (ordained by God in the Old Testament), then he switches from the analogy (which was lawful in the Old Testament) to the sacrifices to idols (considering this provoking the Lord to jealousy). Making this comparison between the Old Testament sacrifices and pagan sacrifices, he begins to place a strong dividing line between partaking of the sacrifices offered to idols, and fellowship with the Lord’s body and blood, on the Lord’s table or the New Testament altar.

**St. John Chrysostom** interpreting the above verses said:

“The Jews were partners in the altar, but this is different from Christian communion. The Jews shared in something which was burned, but **we share in the living Christ**. It is with him that we have communion.”[[49]](#footnote-49)

**Cyril of Jerusalem (313-386 A.D.) says**:

“For as the bread and wine of the Eucharist before the holy invocation of the adorable Trinity were ordinary bread and wine, while after the invocation the bread becomes the body of Christ and the wine becomes his blood, so **these foods of the pomp of Satan**, though of their own nature ordinary food, **become profane through the invocation of evil spirits**.”[[50]](#footnote-50)

**St. John Chrysostom said**:

“This is the reason why we should not eat food which has been sacrificed to idols. **The uncleanness is not in the food but in the intentions of the sacrificers and the attitude of the receivers.**”[[51]](#footnote-51)

**The Eucharist is Not a Mere Memorial**

**St. Paul wrote**:

*“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.”* ***For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes****.* ***Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord****. But let a man* ***examine himself****, and so let him eat of the bread and drink of the cup. For he* ***who eats and drinks in an unworthy manner eats and drinks judgment to himself****, not discerning the Lord’s body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.”[[52]](#footnote-52)*

**First**: St. Paul said, “*For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes*”[[53]](#footnote-53) The Church placed this phrase in the Divine Liturgy, as the priest says on the tongue of our Lord Jesus Christ: “*For every time you eat of this bread and drink of this cup, you proclaim My Death, confess My Resurrection, and remember Me till I come.*”[[54]](#footnote-54) Our Lord Jesus Christ Himself said, “*Do this in remembrance of Me*."[[55]](#footnote-55) We proclaim the Lord’s death confessing His resurrection because this is the gospel message – the good news.

**St. John Chrysostom Interpreting these verses** **said:**

“Christ said, “*For as often as ye may eat this bread and drink this cup*”; and in regard of this He says, “*Be doing this in remembrance of Me*.” And thus He uncovers for us the cause of the giving of the Mystery; and besides what else He said, He says this **to be a sufficient enough cause for our piety**. For whenever thou shouldest take thought that **thy Master has suffered for thee**, **thou wilt better pursue piety and lead a well-regulated life**. Paul says the same here. ‘*As often as ye may eat,… ye do proclaim His death*.’ And this is that Supper. Then he indicates that it abides unto the consummation, saying, ‘*until He should come*.”[[56]](#footnote-56)

**St. Cyril of Alexandria** wrote:

“**Proclaiming** the death according to the flesh of the only begotten son of God, that is, of Jesus Christ, and **confessing** his resurrection from the dead and his ascension into heaven, we **celebrate** the unbloody sacrifice in the churches, and we thus **approach the spiritual blessings** and **are made holy**, becoming partakers of the holy flesh and of the precious blood of Christ, the Savior of us all.”[[57]](#footnote-57)

**Second**: St. Paul said, “*For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body*.”[[58]](#footnote-58) St. Paul mentions a person who is unable to distinguish if this is the true body of Christ or just a symbol, bread, or someone else. Therefore, the **Eucharist is not simply a memorial**, as some claim. If it was a mere memorial **how can the one who eats and drinks in an unworthy manner eat and drink judgment to himself, not discerning the Lord’s body**?

**St. John Chrysostom** in explaining ‘*not discerning*’ wrote:

“*’Not discerning the body of the Lord*’ that is, not searching, not bearing in mind, as he ought, the greatness of the things set before him, **not estimating the weight of the gift.**”[[59]](#footnote-59)

**St. John Chrysostom** also wrote:

“Is this Table which is the cause of so many blessings and teeming with life, become judgment? Not from its own nature, saith he [Paul], but from the will of him that approaches. For as His presence, which conveyed to us those great and unutterable blessings, condemned the more them that received it not, so also **the Mysteries become provisions of greater punishment to those who partake unworthily**.”[[60]](#footnote-60)

**Third**: How can we doubt something that Our Lord Himself said? Our Lord said: “*For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him*.”[[61]](#footnote-61) “*Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat; this is My body.*"[[62]](#footnote-62) Christ giving the cup said, “*Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.”*[[63]](#footnote-63)

**Cyril of Jerusalem wrote**:

“The teachings of the blessed Paul is of itself sufficient to give you full assurance about the divine mysteries by admission to which you have become one body and blood with Christ… **When the Master himself has explicitly said of the bread, ‘*This is my body*,’ will anyone still dare to doubt**? When he is himself our warranty saying, ‘*This is my blood*,’ who will ever waver and say it is not his blood? **With perfect confidence, then, we partake as of the body and blood of Christ**.”[[64]](#footnote-64)

**Fourth**: Our Lord Jesus Christ said, “*He who eats My flesh and drinks My blood abides in Me, and I in him…* ***has eternal life, and I will raise him up at the last day****… he who feeds on Me will live because of Me.*”[[65]](#footnote-65) Therefore, the priest says, “*I believe, I believe, I believe, and confess to the last breath that this is the* ***life-giving*** *Flesh*,”[[66]](#footnote-66) because He grants us life. **Could a memorial grant eternal life**?!

**The Eucharistic Cup is the New Testament (Covenant)**

Here, we reach a very important point, where St. Paul says in the words of the Lord Christ, “***This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me***.”[[67]](#footnote-67) St. Luke records similarly: “***This cup is the new covenant in My blood****.*”[[68]](#footnote-68) St. Matthew and St. Mark wrote that Christ said, “*Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins… This is My blood of the new covenant, which is shed for many*.”[[69]](#footnote-69) The expression written by St. Luke the Evangelist and mentioned by Saint Paul revealed a certain dimension, which is: **If a Church does not have *the cup* containing the true blood of Christ, then it does not have the New Covenant**. This point is an additional respond to those who claim that the Eucharist is merely a symbol. The importance of the words, in the manner mentioned by St. Luke and St. Paul, is to emphasize that His blood, shed on the Cross, is verily inside the cup. **His blood which was shed on the cross does not reach us, except within the Eucharist**. Christ, before he offered Himself on the Cross, gave His disciples His body and blood on the eve of Friday, in saying, “*‘Take, eat; this is My body.’ Then He took the* ***cup****, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.’*”[[70]](#footnote-70)

Christ, to prove His priesthood according to the order of Melchizedek, and to prove that His priesthood is higher than the priesthood of Aaron, offered Himself. He voluntarily offered Himself: He offered Himself to His disciples on the night of His Passion, and on the cross, He offered Himself an acceptable sacrifice for the salvation of our race. We sing on Great Thursday and Good Friday saying: “*This is He who offered Himself an acceptable sacrifice upon the cross for the salvation of our race. His good Father smelled Him in the evening on Golgotha.*”[[71]](#footnote-71) He is the sacrifice and He is the priest. He proved that the priesthood according to Aaron was only figurative, and its duty was fulfilled by the events of His crucifixion. The high priest also rent his clothes on the eve of Friday,[[72]](#footnote-72) and “*the veil of the temple was torn in two from top to bottom*”[[73]](#footnote-73) when Christ gave up the Spirit. This indicates that the priesthood of Aaron has ended, and Jesus Christ is the “*great High Priest*.”[[74]](#footnote-74)

If we lose the Eucharist cup we lose the New Covenant. The Psalm also says: “*I will take up the* ***cup*** *of salvation, and call upon the name of the Lord*”[[75]](#footnote-75); the Eucharist cup is the cup of salvation.

**St. John Chrysostom** wrote:

“Why does Paul mention that the cup is that of the new covenant? Because there was also a cup of the old covenant; which contained the libations and the blood of animals, for after sacrificing, the priests used to catch the blood in a chalice and bowl and then pour it out. But now, **instead of the blood of beasts, Christ had introduced his own blood**.”[[76]](#footnote-76)

**Using Leavened Bread and Wine Mingled with Water**

In our Coptic church, for the Eucharist we use leavened bread, since Christ on the cross carried our sins (leaven). The bread of the oblation is made out of only three ingredients: fine [wheat flour](http://en.wikipedia.org/wiki/Wheat_flour) (since He is blameless), pure water, and leaven. The leavened bread should be put in an oven (fire) because leaven symbolizes sin and the fire of the oven symbolizes the divine justice which killed sin through the suffering and crucifixion of our Lord Jesus Christ. The sin offering which is a symbol of Christ’s sacrificial act used to be taken outside the camp and burnt.[[77]](#footnote-77)

In the Song of Songs it is written, “*For love is as strong as death,* ***Jealousy as cruel as the grave; Its flames are flames of fire, A most vehement flame.*** *Many waters cannot quench love, Nor can the floods drown.*”[[78]](#footnote-78)

“*And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke,* ***because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace****, and the whole mountain quaked greatly*.”[[79]](#footnote-79)

Also God told Moses, “*Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because* ***he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal.***”[[80]](#footnote-80)

Our tradition is that our Lord used leavened bread, and wine mingled with water when giving the sacrament to His disciples. It took place **Thursday evening** **after sunset**. And, it was the Jewish tradition to mingle water with wine in the paschal meal.

**St. Cyprian wrote**:

“The cup should be mingled with **a mixture of wine and water**.. The cup that the Lord offered was mixed and it was wine that He called His blood.”[[81]](#footnote-81)

We stamp the bread of the oblation with a special liturgical seal because Jesus Christ said: “*Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.*"[[82]](#footnote-82)

Because the sacrifice is one, never more than one bread is to be consecrated, and never more than one cup. The Eucharist is never celebrated more than once on the same altar during the same day, and a priest cannot pray except one liturgy per day.

**St. Ignatius Theophorus wrote**:

“**Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup into the unity of His Blood**.”[[83]](#footnote-83)

**Conditions for Receiving the Eucharist**

1. **Administered by a Priestly Rank**

The most perfect expression of the Eucharistic unity of the church is found in the Divine Liturgy, for as St. [Ignatius of Antioch](https://en.wikipedia.org/wiki/Ignatius_of_Antioch) stated, where the bishop is, surrounded by his clergy and faithful, there is the church in all of her fullness.

**St. Ignatius In his Epistle to the Smyrneans wrote**:

“Let that be deemed a proper Eucharist, which is (administered) either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude (of the people) also be: even as, wherever Jesus Christ is, there is the Catholic Church..”[[84]](#footnote-84)

**St. Cyprian wrote:**

“Certainly, **only the priest** who imitates that which Christ did [i.e. using wine mixed with water] is **the one who truly discharges the office** of Christ. He only offers a true and full sacrifice in the church of God the Father when he proceeds to offer it in the manner that he sees Christ Himself to have offered it.”[[85]](#footnote-85)

1. **Preceded by Reconciliation with Ones Brothers**

**Our Lord Jesus Christ said:**

“*Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift*” (Mt 5: 23, 24).

**The Didache** (c. 80-140) mentions:

“But **let no one that is at variance with his fellow come together with you, until they are reconciled**, that your sacrifice may not be profaned.”[[86]](#footnote-86)

**St. Irenaeus wrote:**

“The oblation of the Church, therefore, which the Lord gave instructions to be offered throughout all the world, is accounted with God a pure sacrifice, and is acceptable to Him… For by the gift both honor and affection are shown forth towards the King; and the Lord, wishing us **to offer it in all simplicity and innocence**, did express Himself thus: “*Therefore, when thou offerest thy gift upon the altar, and shalt remember that thy brother hath ought against thee, leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then return and offer thy gift.*”[[87]](#footnote-87)

1. **Preceded by Repentance, Confession and Fasting**

If one sins he would need to confess and take absolution by the authority of the Holy Spirit, given by Christ to His disciples,[[88]](#footnote-88) then one is released from the bonds of death and sin, taking absolution to have communion. When you have communion, your unity with eternal life is renewed, and you renew the effectiveness of unity with Christ’s death and resurrection.

**St. Cyprian writes**:

“Those presbyters, contrary to the Gospel law… **before penitence** was fulfilled, before confession… dare to offer on their behalf and to give them the Eucharist, that is, **to profane the sacred body** of the Lord, although it is written, “*Whoever eats the bread and drinks the cup of the Lord unworthily, will be guilty of the body and blood of the Lord*.”[[89]](#footnote-89)

**The Didache** (c. 80-140) mentions:

“But every Lord’s Day, do ye gather yourselves together, and break bread, and give thanksgiving after **having confessed your transgression**, that your sacrifice may be pure.”[[90]](#footnote-90)

1. **Only for those Baptized after a Sound Faith**

Baptism is the initiation sacrament. No one is allowed to the Eucharistic table unless he is baptized in the name of the Father, the Son and the Holy Spirit, after the apostolic genuine faith.

**St. Paul the Apostle said**:

*“Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.*”[[91]](#footnote-91)

**The Didache** (c. 80-140) mentions:

“But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord.” [[92]](#footnote-92)

1. **Not for Heretics**

Heretics are excommunicated.. They are not allowed to have communion..

**Our Lord Jesus Christ said:**

"*But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.*”[[93]](#footnote-93)

**St. John wrote in his second epistle wrote:**

“*If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds.*”[[94]](#footnote-94)

**In the Apostolic Constitution it is stated:**

“If, therefore, he be persuaded by the mouth of you three, it is well. But if any one hardens himself, “*tell it to the Church: but if he neglects to hear the Church, let him be to thee as an heathen man and a publican*.”[[95]](#footnote-95) … But if he be willing to repent, receive him. For the Church does not receive an heathen or a publican to communion, before they every one repent of their former impieties… but do not receive them to communion until they have received the seal of baptism, and are made complete Christians;[[96]](#footnote-96) so do we also permit such as these to enter only to hear, until they show the fruit of repentance, that by hearing the word they may not utterly and irrecoverably perish. But let them not be admitted to communion in prayer.”[[97]](#footnote-97)

**Again the Apostolic Constitutions state**:

“In the present world, the righteous and the wicked are mingled together in the common affairs of life but not in the holy communion.”[[98]](#footnote-98)

**St. Irenaeus wrote**:

“Be not ye therefore partakers with them. And as then, the condemnation of sinners extended to others who approved of them, and joined in their society; so also is it the case at present that “*a little leaven leavens the whole lump*.”[[99]](#footnote-99)

**St. Cyprian wrote:**

“For this reason I beg you that you will designate by name in the certificate [of communion] only those whom you yourselves see, whom you have known, whose penitence you see to be very near to full satisfaction.”[[100]](#footnote-100)

1. Rev 5:8-12. All Biblical references are from the New King James Version and Revised Van Dyke Version (RVD). [↑](#footnote-ref-1)
2. Rev 5:12,9. [↑](#footnote-ref-2)
3. 1 Cor 11:26. [↑](#footnote-ref-3)
4. 1 Cor 10:16. [↑](#footnote-ref-4)
5. Nicene & Post Nicene Fathers, series 1, Eerdmans Publishing Company, Grand Rapids, Michigan, 1978, Vol XII, Homilies on First Corinthians, Homily XXIV, vers. 16, p.139. [↑](#footnote-ref-5)
6. *The Divine Liturgies of Saints Basil, Gregory and Cyril*, Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 159-162. [↑](#footnote-ref-6)
7. Kunzler, Michael (2001). *The Church's Liturgy*. London: Continuum. p. 61. [↑](#footnote-ref-7)
8. *The Divine Liturgies of Saints Basil, Gregory and Cyril*, Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 163-164. [↑](#footnote-ref-8)
9. *Catholic Encyclopedia*, Retrieved 2007-02-18. [↑](#footnote-ref-9)
10. John A. McGuckin, *The Westminster handbook to Patristic Theology*, Westminster john Knox Press, Luisville, London, 2004, p. 119. [↑](#footnote-ref-10)
11. *The Divine Liturgies of Saints Basil, Gregory and Cyril*, Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 165. [↑](#footnote-ref-11)
12. Ibid. [↑](#footnote-ref-12)
13. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. I, Fragments from the Lost Writings of Irenaeus, XXXVII, p. 574. [↑](#footnote-ref-13)
14. *The Oxford Companion to Christian Thought*, Oxford University Press, 2000, p. 714. [↑](#footnote-ref-14)
15. Nicene & Post Nicene Fathers, series 2, Eerdmans Publishing Company, Grand Rapids, Michigan, 1978, Vol. VII, Lecture 22, (On the Mysteries IV) On the Body and Blood of Christ, par. 9, p. 152. [↑](#footnote-ref-15)
16. *The Divine Liturgies of Saints Basil, Gregory and Cyril*, Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 165. [↑](#footnote-ref-16)
17. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. I, Irenaeus Against Heresies, Book V, chapter 1, par 3, p. 528. [↑](#footnote-ref-17)
18. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. I, Irenaeus Against Heresies, Book, chapter XVIII, par 5, p. 486. [↑](#footnote-ref-18)
19. Pusey*, The Commentary on the Gospel of St John by St Cyril of Alexandria*, Oriental Orthodox Library, 2006, Vol. IV, P. 383, 384. [↑](#footnote-ref-19)
20. *The Divine Liturgies of Saints Basil, Gregory and Cyril*, Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 199. [↑](#footnote-ref-20)
21. Ps 116:13. [↑](#footnote-ref-21)
22. Mt 26:26-28. [↑](#footnote-ref-22)
23. Jn 6:57,33,56,54. [↑](#footnote-ref-23)
24. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. I, *Irenaeus Agaisnt Heresies*, Book V, Chapter II, par. 2, p. 528. [↑](#footnote-ref-24)
25. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. V, Treatise IV, par 18, p. 452. [↑](#footnote-ref-25)
26. *Ancient Christian Commentary on Scripture*, New Testament Vol VII, InterVarsity Press, Downers Grove, Illinois, 1999, p. 113; quoting *Fathers of the Church*, A New Translation, Washington, D.C. Catholic University of America Press, 1978, *The Sacraments* 44:306. [↑](#footnote-ref-26)
27. Saint Basil, *Letter to Amphilochius* 1,2 - Holy Apostles Convent, Dormition Skete. *The Orthodox New Testament: vol.2 Acts, Epistles, and Revelation*. Buena Vista, Colorado: 2nd Ed. 2000 p. 473. [↑](#footnote-ref-27)
28. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. I, *Epistle of Ignatius to the Romans*, chapter VII, p. 77. [↑](#footnote-ref-28)
29. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. V, Treatise IV, par 18, p. 452. [↑](#footnote-ref-29)
30. 27 Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. V, *The Epistles of Cyprian* , Epistle LIII, par.2, p. 337. [↑](#footnote-ref-30)
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32. *Scholia On the Incarnation of the Only-Begotten* by St. Cyril of Alexandria, Point 12. [↑](#footnote-ref-32)
33. Liddon, *The* *Commentary on the Gospel of St. John by St. Cyril of Alexandria*, Part 2, vol. v, The Oriental Orthodox Library, England 2006, book XI, chapter XII, p. 483. [↑](#footnote-ref-33)
34. 1Cor 11:27. [↑](#footnote-ref-34)
35. 1 Cor 11:27. [↑](#footnote-ref-35)
36. Heb 12:29. [↑](#footnote-ref-36)
37. Cf. 1 Cor 10:15-17. [↑](#footnote-ref-37)
38. Lk 8:45-48. [↑](#footnote-ref-38)
39. Jn 6:57,33,56,54. [↑](#footnote-ref-39)
40. Cf. Rom 6:4-6. [↑](#footnote-ref-40)
41. 1 Tim 3:16. [↑](#footnote-ref-41)
42. 1 Cor 10:16. [↑](#footnote-ref-42)
43. Eph 1:23,22. [↑](#footnote-ref-43)
44. Cf. 1 Cor 10:15-17. [↑](#footnote-ref-44)
45. Cf. Eph 5:23. [↑](#footnote-ref-45)
46. *Ancient Christian Commentary on Scripture*, New Testament Vol VII, InterVarsity Press, Downers Grove, Illinois, 1999, p. 97; quoting NPNF, series 1, Vol XII, Homilies on First Corinthians, Homily XXIV, vers. 17, p.140. [↑](#footnote-ref-46)
47. 1 Cor 10:18-22. [↑](#footnote-ref-47)
48. *The Divine Liturgies of Saints Basil, Gregory and Cyril*, Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 164. [↑](#footnote-ref-48)
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51. Ibid. quoting; NPNF, series 1, Vol. XII, Homilies on First Corinthians, Homily XXIV, vers. 20, p.141. [↑](#footnote-ref-51)
52. 1 Cor 11:23-32. [↑](#footnote-ref-52)
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54. *The Divine Liturgies of Saints Basil, Gregory and Cyril*, Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 163. [↑](#footnote-ref-54)
55. Lk 22:19. [↑](#footnote-ref-55)
56. *The Orthodox New Testament*, Vol. 2, Holy Apostles convent, Buena Vista, Colorado, Dormition Skete, Buena Vista, Colorado USA 2000, p. 189 quoting [Hom.27, P.G. 61:247 (col.230)]. [↑](#footnote-ref-56)
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58. 1 Cor 11:29. [↑](#footnote-ref-58)
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60. Nicene & Post Nicene Fathers, series 1, Eerdmans Publishing Company, Grand Rapids, Michigan, 1978, Vol. XII, Homilies on First Corinthians, Homily 28, verse 29, p. 164. [↑](#footnote-ref-60)
61. Jn 6: 55, 56. [↑](#footnote-ref-61)
62. Mar 14 : 22. [↑](#footnote-ref-62)
63. Mt 26:27-28; Mk 14:23-24. [↑](#footnote-ref-63)
64. *Ancient Christian Commentary on Scripture*, New Testament Vol VII, InterVarsity Press, Downers Grove, Illinois, 1999, p. 112; quoting Fathers of the Church, A New Translation, Washington, D.C. Catholic University of America Press, 1978, 64-181. [↑](#footnote-ref-64)
65. Jn 6:56,54,57. [↑](#footnote-ref-65)
66. *The Divine Liturgies of Saints Basil ,Gregory and Cyril,* Coptic Orthodox Patriarcate, Virgin Mary & St. Pachomious, Rockland County New York, 2001, Liturgy of St. Basil, p. 199. [↑](#footnote-ref-66)
67. 1 Cor 11:25. [↑](#footnote-ref-67)
68. Lk 22:20. [↑](#footnote-ref-68)
69. Mt 26:27-28; Mk 14:23-24. [↑](#footnote-ref-69)
70. Mt 26:26-28. [↑](#footnote-ref-70)
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72. Mt 26: 65; Mk 14: 63. [↑](#footnote-ref-72)
73. Mt 27:51. [↑](#footnote-ref-73)
74. Heb 4:14. [↑](#footnote-ref-74)
75. Ps 116:13. [↑](#footnote-ref-75)
76. *Ancient Christian Commentary on Scripture*, New Testament Vol VII, InterVarsity Press, Downers Grove, Illinois, 1999, p. 113; NPNF, series 1, Vol XII, Homilies on First Corinthians, Homily 27, verse 25, p.161. [↑](#footnote-ref-76)
77. Cf. Lev. 4:12, 21 [↑](#footnote-ref-77)
78. Cant. 8:6-7. [↑](#footnote-ref-78)
79. Ex 19: 17, 18. [↑](#footnote-ref-79)
80. Num 25:11. [↑](#footnote-ref-80)
81. D. Bercot, *A Dictionary of Early Christian Beliefs*, Hendrickson Pub., 1998, p. 255; quoting Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. V, Epistle LXII, par 2, p.359. [↑](#footnote-ref-81)
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87. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. I, Irenaeus Against Heresies, chap. XVIII, par. 1, p. 484. [↑](#footnote-ref-87)
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91. Rom 6:4-6. [↑](#footnote-ref-91)
92. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol VII, chapter IX, p. 380. [↑](#footnote-ref-92)
93. Matt. 18:17. [↑](#footnote-ref-93)
94. 2 Jn. 1: 10,11. [↑](#footnote-ref-94)
95. Mt. 18:17. [↑](#footnote-ref-95)
96. If he is not formerly baptized. [↑](#footnote-ref-96)
97. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. VII, book II, Sec. V, par. XXXVIII, xxxIx, p. 414. [↑](#footnote-ref-97)
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99. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. I, Irenaeus Against Heresies, Book

    IV, chapter XXVII, par. 4, p. 500. [↑](#footnote-ref-99)
100. Ante Nicene Fathers, Eerdmans Publishing Company, Grand Rapids, Michigan, 1979, Vol. V, Epistle X, par. 4, p. 292. [↑](#footnote-ref-100)