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Why I'm Catholic



The Fathers of Antiquity Say So!

We wrote this document for you to inform you of the unbiblical doctrines which are being taught by many Christian denominations. Please review this material carefully and review all the scripture verses cited, and hopefully you will understand the errors in these unbiblical doctrines, and why the Catholic Church is the Pillar of Rock, Truth, and Salvation! Our intention is for this booklet to open your heart and mind moved by the Holy Spirit, for you to make a sincere investigation of many of the writings and documents by those who preceded us long ago, beginning in the late first century with the Patristic Fathers of Antiquity of the Church who handed down the deposit of faith passed to them from the testimony of the Apostles of Jesus Christ, by which the authority of the Church is founded (Eph 2:20-22), in their testimony to the life, passion, death, and resurrection of Jesus Christ.

As years passed on and I began to investigate the Deposit of Faith handed down by the Apostles, who were the eye witnesses to Christ's resurrection from the dead in his body and soul. Christ is the Divine Word, God incarnate, the 2nd Person of the Holy Trinity, and Jesus assumed our human nature to redeem mankind. The Word of God, Jesus Christ, is revealed to us in sacred scripture and handed down in sacred tradition to all generations, and is evidenced in **the various writings** of Church Fathers of Antiquity, Church Doctors, canons and decrees in Ecumenical Councils and Synods in the declaration of the Apostle's Creed. The Church by her authority, **The Magisterium**, with the Pope and Communion of Bishops, **defines and proclaims the various dogmas and doctrines of Jesus Christ, His Word, in sacred scripture and sacred tradition**, much of which was proclaimed by the Patristic Fathers and Church Doctors, Bishops, priests, deacons and brothers and sisters of the faith who were stewards of the gospel of salvation called by the Lord to guard in reverence the sacred truths of Jesus Christ, His Word, within sacred scripture!

"Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents."...**Heb 13:7-9**.

God is TRUTH and Christ is the Head of His Body, His Bride, His Church, and Jesus Christ is the same yesterday, today, and forever. Christ is the Word of GOD! Jesus cannot lie nor err, neither can his teaching authority on earth, His Holy Roman Catholic Church, the Magisterium, guided and directed by the Holy Spirit, lie nor teach error in His Name as revealed in the writings of Sacred Scripture. The dogmas and doctrines of God's Word in sacred scripture are infallible and immutable, and must be taught authentically and infallibly by the Church founded by Jesus Christ. The Word is sent forth to all nations. The authority of Christ on earth resides in his Church – **Mt 28:18-20, Mt 16:16-19, 1Tim 3:15**.

Therefore, what was taught in the 1st Century when the New Testament Canon of scripture was written based upon the oral tradition in Christ's teachings, and handed down through sacred **tradition as evidenced by what was practiced** by those in the teaching offices of the Church to future generations must be consistent, grounded in the truth, without error and without contradiction. The authentic infallible interpretation of scripture revealed to the Lord's One True Church must be taught in each subsequent centuries of the Church age and proclaimed to all the "Good News of the Gospel of Jesus Christ. Shouldn't it suffice to conclude in a spirit of truth, the Holy Spirit authors, inspires, guides, and directs the Church of Jesus Christ in all truth, for all those who received the sacrament of Holy orders, through laying of the hands of a Bishop in Apostolic succession in tradition...**Mt 28:16-20, Lk 10:16, Jn 14:25-26, Jn 15:26-27, Jn 16:13, Acts 6:5-7, Acts 20:28, 2Tim 1:6**

Canon: If anyone says that those words of the Lord Savior, 'Receive the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained,' are not to be understood of the power of forgiving and retaining sins in the sacrament of penance, as the Catholic Church has always understood them from the beginning, but distorts them, contrary to the institution of this sacrament, as applying to the authority of preaching the Gospel, let him be an anathema!

Jn 20:21-23, 2Cor 5:18-20, 1Jn 1:9

Canon: If anyone denies that in the sacrament of the Most Holy Eucharist are contained truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole of Christ, but says that HE is in it only as in a sign, or figure, or force, let him be anathema.

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

John 6:53-57 "Amen, Amen I say to you, unless you eat the flesh of the Son of Man and drink his blood **you have NO LIFE in you**. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is food indeed and my blood is drink indeed. Whoever eats my flesh and drinks my blood remains in me and I in him."

Luke 24:30-31 (after the Resurrection) "And it happened, that while he was with them at the table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight"

Acts 2:42 "And they continued steadfastly in the teaching of the Apostles and in the communion of the breaking of bread and prayers."

Acts 20:7 "And on the first day of the week, when we had met for the **breaking of bread**....."

1Cor 10:16 "The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread we break, is it not the partaking of the body of Christ?"

1Cor 11:27,29-30 "Therefore whoever eats this bread and drinks the cup of the Lord unworthily, will be guilty of the body and blood of the Lord. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many among you are ill and infirmed and a considerable number of you are dying"

REPENT, the Kingdom of Heaven is at Hand!

Here is just some of the written evidence we have presented in this booklet in hope you begin to investigate the sacred truths of scripture handed down in Apostolic succession and tradition beginning with the Apostolic Fathers of Antiquity. Obviously you can see the enormous differences in doctrine and teachings on grace, faith, and salvation as it applies to a believer in Jesus Christ. I am hoping and praying that all take a deeper look and enter the One Holy Roman Catholic and Apostolic Church -- the Pillar and Bulwark of the Truth, where all sound doctrine and salvation is found and taught in accurate infallible interpretation of God's Word by the Holy Magisterium. If you love the Lord and wish to serve Him, why not love and serve him in his Church where His Body and Blood exists for you to enhance grace and nourish your soul! Justification is not be faith alone, but through grace-faith-works when a soul submits his or her will by the grace of God by the power of the Holy Spirit for regeneration and sanctification, whom the Father draws and prunes, and Jesus Christ nourishes, redeems, and purifies conscience, so a believer in him can live the virtuous life in obedience to his Church on earth, in communion by prayer with the great sanctuary and tabernacle in heaven. Mary, Our Mother, is seated at the right hand of Christ her Son with all the angels and saints through intercession in prayer to the Lord before the heavenly sanctuary in communion with all of us here on earth. This is in honor of the Lord's sacrifice during mass in the everlasting covenant of the Eucharist each day throughout the world in communion with the Pope and Bishops.

The deeper any believer looks into Church history you would clearly see the roots of the Roman Catholic Church and a consistent set of dogmas and doctrines from the beginning. **If Sola Scriptura, Justification by Faith Alone, Eternal Security, No Church Authority—no sacerdotal priesthood, thus no 7 efficacious sacraments were the sacred truths of scripture, the correct doctrines revealed by Jesus Christ Himself** then surely and clearly, The Magisterium of the Church in Ecumenical Council Encyclicals, Papal Encyclicals, canons and decrees would have declared it so. One would also find written conclusive evidence in the works of Patristic Fathers, Church Doctors, Bishops, and Theologians for the 1,500 years prior to the schism of the Protestant Reformation.

The dogmas and doctrines which were derived in the schism of the Protestant Reformation **are not taught** prior to the 16th century as evidenced by the numerous writings of some these theologians mentioned here in this booklet..... **WHY?**

Council of Trent:

Canon: If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema. No one should consider himself exempt from the observance of the commandments, no one should use that rash statement, once forbidden by the Fathers under anathema, that the observance of the commandments of God is impossible for one that is justified.

Mt 6:14, Mt7:21, Mt 19:16-18, Mk 3:35, Rom 2:13, 1Cor 7:19, Jas 2:24-26

Canon: If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous, and that without them or without the desire of them men obtain from God through faith alone the grace of justification, though all are not necessary for each one, let him be anathema.

Lk 10:1-11, -(V9), Jn 20:22-23 Jas 5:13-15,

Clearly as evidenced by the magnitude of these writings beginning with the Apostolic Fathers of Antiquity beginning in the 1st Century until this current day, the Catholic Church led by the Supreme Pontiff in Rome and the Communion of Bishops, The Magisterium, has proclaimed, maintained, and guarded the Deposit of Faith **with a consistent set of Dogmas and Doctrines** which has become a life breathing organism in each century to provide the Truth of God's Word in Jesus Christ revealed in sacred scripture in fullness and in perfection, to be handed down in sacred tradition for our spiritual growth and sanctification!

***Schism and heresy has always divided the Church to this day and was prevalent in the earliest centuries of the Church age, such as: Docetism, Gnosticism, Marcionism, Montanism, Donatism, Sabellianism, Manicheanism, Pelagianism, Arianism, and now through today since the 1500's...**Protestantism!**

Today there are over 30,000 independent Protestant Reformation churches and some larger denominations **which teach the following set of dogmas and doctrines NOT TAUGHT for 1,500 years by the Church of Jesus Christ:** Sola Scriptura – the Bible alone is the only authority, Justification by Faith Alone, No Church Authority -Supreme Pontiff in Rome in communion with Bishops in Apostolic Succession-No sacerdotal priesthood of Jesus Christ on earth to serve God's people, hence No seven efficacious sacraments, and Eternal Security –“once saved always saved.” Many Reformation churches teach the **“Essentials of the Christian Faith”**; which exhorts, if a local church or denomination holds to certain doctrines such as the Holy Trinity, the Incarnation of Jesus, the Virgin Birth, Christ's atonement on the cross for the sins of mankind, Christ's bodily resurrection from the dead, Final judgment of heaven and hell, your local independent church or denomination qualifies as an authentic Christian Denomination or local independent. **However they omit the rest of the deposit of faith for 1,500 years, clearly where no such dogmas and doctrines were defined** for Sola Scriptura, Justification by Faith Alone, and Eternal Security “once saved, always saved.” Also many Reformation denominations teach sacraments are symbolic, merely statutes and ordinances in the new law, **and teachings will vary from denomination to denomination** on the sacraments and their number, original sin, election, the ten commandments, free will, and the second coming of Jesus Christ. There is no uniformity in teaching, and much error and false doctrine is taught in the Name of Christ creating much confusion and dissension. **(2Jn 9-11)**

This simply scandalizes, distorts, and perverts the truth of Jesus Christ's Word as revealed within sacred scripture therefore making Christ a liar! Jesus said, his Church has the Keys to bind and loose in heaven and upon the earth, and he changed Simon bar Jonas name to KEPHAS, which in Aramaic means Rock!...**Mt 16:16-19, 1Tim 3:15...**“For God is not a God of confusion but of peace.”...**1Cor 14:33...**“First of all you must understand this, that no prophecy – “Teaching” of scripture is a matter of ones own interpretation, because no prophecy ever came by the impulse of man, **but men moved by the Holy Spirit spoke from God.**”...**2Pet 1:20-21.** As I wrote in an earlier paragraph, shouldn't it suffice to conclude in a spirit of truth, the Holy Spirit inspires, guides and directs the Church of Jesus Christ for all those who received the sacrament of holy orders, through laying of the hands of a Bishop in Apostolic succession in tradition. These holy men were set apart in each century to pass down the authentic infallible teaching of sacred scripture beginning in the 1st Century as evidenced by the Magisterium's proclamation in canons and decrees of Ecumenical Councils, Papal Encyclicals on dogma and doctrine, which many of these theologians attended as Bishops.

Let's examine a few doctrines declared and taught by some early Church Fathers of Antiquity beginning in the 1st Century, subsequently declared by the Magisterium, and read carefully to determine if they taught what Reformation bishops, pastors, preachers, ministers and deacons teach today. Reformation preachers claim to teach the sacred truths of God's word revealed in scripture, such as: No Church Authority - Supreme Pontiff in Rome in communion with Bishops in Apostolic Succession, No

Sacerdotal priesthood of Jesus Christ on earth to serve God's people, No 7
Efficacious Sacraments, Sola Scriptura, Justification by Faith Alone, and Eternal Security – Once saved - always saved just to name a few.

Most Reformation churches today teach, the Lord's supper is symbolic of Christ's new Passover, the new and everlasting covenant in bread and wine; not the REAL and TRUE PRESENCE of JESUS CHRIST consecrated from bread and wine by the Authority of the Church, by a priest, into His Body, Blood, Soul, and Divinity (The Holy Eucharist) making present to us Christ's one time death upon the cross, a SINGLE SACRIFICE in participation with Christ's work on the cross throughout the centuries of the Church age as Christ taught himself: **Jn 6:52-58, Lk 22:14-20, 1Cor 10:16-17, Heb 8:1-2, Heb 9:11-12, Heb 10:19-22.**

Note: Other Reformation churches, just a couple, who teach the "Real Presence of Jesus Christ" during their memorial of the Lord's supper, do not have the ability to make the consecration due to the absence of Apostolic Succession, the sacrament of Holy Orders in the laying of hands! **Jn 13:4-5, 1Tim 4:14, 2Tim 1:6.**

***What did the early Church Fathers teach about the Authority of the Lord's Church on earth, and the everlasting covenant and sacrifice of the Holy Eucharist? Many Reformers teach the Bible-the written word of God is the only authority on earth, a believer is "justified by faith alone", and many other Reformation churches teach, this believer in Christ remains eternally secure forever when first repenting and believing. Doctrines such as this originated due to the schism in the 16th century of the Protestant Reformation. If, in-fact Jesus Christ's flesh and blood shed for all for forgiveness of sins is truly present during the sacrifice of the mass through the Authority of the Roman Catholic Church, with the Pope and Communion of Bishops for purification of conscience, strengthening us not to commit grave sin, with the hope of the resurrection of our bodies and the life and the world to come, thus it is clearly heretical on behalf of Reformers to assert and maintain their claims to Sola Scriptura, Justification by Faith Alone, etc. etc.

A believer is justified when he/she repents in profession of the Creed, and is baptized and washed clean into the life, passion, death, and resurrection of Jesus Christ, thus a believer must be alive in the Trinitarian life by the power of the Holy Spirit in obedience to the Church. The Father prunes and disciplines an adopted son or daughter to become like his son Jesus Christ...**Mt 28:19-20, Rom 6:3-4.**

...**God is a God of an Everlasting Covenant, By HIS WORD, the Lord's vow and oath made man with mankind can ever be broken....**Thus says the Lord, "Think not that I have to abolish the law and the prophets; I have come not to abolish them but to fulfill."...**Mt 5:17...The Old Covenant is the New Covenant concealed, and the New Covenant is the Old Covenant revealed.....**

Here's some written evidence for you to consider!

The Didache The Sacrament of the Eucharist is honored on the Sabbath Day!

"Assemble on the Lord's day, and break bread and offer the Eucharist; but first make confession of your faults, so that your sacrifice may be a pure one. Anyone who has a difference with his fellow is not to take part with you until he has been reconciled, so as to avoid any profanation of your sacrifice [Matt. 5:23–24]. For this is the offering of which the Lord has said, 'Everywhere and always bring me a sacrifice that is undefiled, for I am a great king, says the Lord, and my name is the wonder of nations' [Mal. 1:11, 14]" (**Didache 14 [A.D. 70]**).

Eusebius of Caesarea The Pope and Communion of Bishops, Church Authority!

"A question of no small importance arose at that time **[A.D. 190]**. For the parishes of all Asia [Minor], as from an older tradition held that the fourteenth day of the moon, on which the Jews were commanded to sacrifice the lamb, should be observed as the feast of the Savior's Passover. . . . But it was not the custom of the churches in the rest of the world . . . as they observed the practice which, from apostolic tradition, has prevailed to the present time, of terminating the fast [of Lent] on no other day than on that of the resurrection of the Savior [Sunday]. Synods and assemblies of bishops were held on this account, and all, with one consent, through mutual correspondence drew up an ecclesiastical decree that the mystery of the resurrection of the Lord should be celebrated on no other but the Lord's day and that we should observe the close of the paschal fast on this day only. . . . **Thereupon [Pope] Victor, who presided over the church at Rome,** immediately attempted to cut off from the community the parishes of all Asia [Minor], with the churches that agreed with them, as heterodox. And he wrote letters and declared all the brethren there wholly excommunicate. But this did not please all the bishops, and they besought him to consider the things of peace and of neighborly unity and love. . . . [Irenaeus] **fittingly admonishes Victor that he should not cut off whole churches of God which observed the tradition of an ancient custom" (Church History 5:23:1–24:11).**

"Thus then did Irenaeus entreat and negotiate [with Pope Victor] on behalf of the peace of the churches—[Irenaeus being] a man well-named, for he was a peacemaker both in name and character. And he corresponded by letter not only with Victor, but also with very many and various rulers of churches" (ibid., 24:18).

Vincent of Lerins. The Church possesses the authority for infallible interpretation of Sacred Scripture handed down in sacred tradition!

"With great zeal and closest attention, therefore, I frequently inquired of many men, eminent for their holiness and doctrine, how I might, in a concise and, so to speak, general and ordinary way, distinguish the truth of the Catholic faith from the falsehood of heretical depravity. "I received almost always the same answer from all of them—that if I or anyone else wanted to expose the frauds and escape the snares of the heretics who rise up, and to remain intact and in sound faith, it would be necessary, with the help of the Lord, to fortify that faith in a twofold manner: **first, of course, by the authority of divine law [Scripture] and then by the tradition of the Catholic Church.**

"Here, perhaps, someone may ask: 'If the canon of the scriptures be perfect and in itself more than suffices for everything, why **is it necessary that the authority of ecclesiastical interpretation be joined to it?**' Because, quite plainly, sacred Scripture, by reason of its own depth, is not accepted by everyone as having one and the same meaning. . . .

"Thus, because of so many distortions of such various errors, it is highly necessary that the line of prophetic and apostolic interpretation be directed in accord with the norm of the ecclesiastical and Catholic meaning" (**The Notebooks [A.D. 434]**).

Firmilian Primacy is in Rome in the succession of Kephas, the rock!

"[Pope] Stephen ... boasts of the place of his episcopate, and contends that he holds the succession from Peter, **on whom the foundations of the Church were laid [Matt. 16:18]. ... Stephen ... announces that he holds by succession the throne of Peter" (collected in Cyprian's Letters 74[75]:17 [A.D. 253]).**

washed [in baptism], in order that the soul may be cleansed . . . the flesh is shadowed with the imposition of hands [in confirmation], that the soul also may be illuminated by the Spirit; the flesh feeds [in the Eucharist] on the body and blood of Christ, that the soul likewise may be filled with God" (***The Resurrection of the Dead 8 [A.D. 210]***).

Hippolytus The single sacrifice of Jesus Christ by the authority of the Church!

"'And she [Wisdom] has furnished her table' [Prov. 9:2] . . . refers to his [Christ's] honored and undefiled body and blood, which day by day are administered and offered sacrificially at the spiritual divine table, as a memorial of that first and ever-memorable table of the spiritual divine supper [i.e., the Last Supper]" (***Fragment from Commentary on Proverbs [A.D. 217]***).

Origen Justification begins in the Sacrament of Baptism!

"Formerly there was baptism in an obscure way . . . now, however, in full view, there is regeneration in water and in the Holy Spirit. Formerly, in an obscure way, there was manna for food; now, however, in full view, there is the true food, the flesh of the Word of God, as he himself says: 'My flesh is true food, and my blood is true drink' [John 6:55]" (***Homilies on Numbers 7:2 [A.D. 248]***).

Aphraahat the Persian Sage The Real and True presence of JC Body and Blood!

"After having spoken thus [at the Last Supper], the Lord rose up from the place where he had made the Passover and had given his body as food and his blood as drink, and he went with his disciples to the place where he was to be arrested. But he ate of his own body and drank of his own blood, while he was pondering on the dead. With his own hands the Lord presented his own body to be eaten, and before he was crucified he gave his blood as drink" (***Treatises 12:6 [A.D. 340]***).

Theodore of Mopsuestia The Lord's Supper, His offering of bread and wine is not symbolic but truly becomes His flesh and Blood in priestly consecration!

"When [Christ] gave the bread he did not say, 'This is the symbol of my body,' but, 'This is my body.' In the same way, when he gave the cup of his blood he did not say, 'This is the symbol of my blood,' but, 'This is my blood'; for he wanted us to look upon the [Eucharistic elements] after their reception of grace and the coming of the Holy Spirit not according to their nature, but receive them as they are, the body and blood of our Lord. We ought . . . not regard [the elements] merely as bread and cup, but as the body and blood of the Lord, into which they were transformed by the descent of the Holy Spirit" (***Catechetical Homilies 5:1 [A.D. 405]***).

Council of Ephesus The Eucharist is an unbloody sacrifice making present the sacrifice of the cross of Christ!

"We will necessarily add this also. Proclaiming the death, according to the flesh, of the only-begotten Son of God, that is Jesus Christ, confessing his resurrection from the dead, and his ascension into heaven, we offer the unbloody sacrifice in the churches, and so go on to the mystical thanksgivings, and are sanctified, having received his holy flesh and the precious blood of Christ the Savior of us all. And not as common flesh do we receive it; God forbid: nor as of a man sanctified and associated with the Word according to the unity of worth, or as having a divine indwelling, but as truly the life-giving and very flesh of the Word himself. For he is the life according to his nature as God, and when he became united to his flesh, he made it also to be life-giving" (***Session 1, Letter of Cyril to Nestorius [A.D. 431]***).

The Didache The Sacrament of Penance through the authority of the Church!

"Confess your sins in church to a priest, and do not go up to your prayer with an evil conscience. This is the way of life. . . . On the Lord's Day gather together, break bread, and give thanks, after confessing your transgressions so that your sacrifice may be pure" (***Didache 4:14, 14:1 [A.D. 70]***).

Ignatius of Antioch The Real and True Presence of JC in the sacrifice of mass!

"Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how their contrary opinions are to the mind of Christ... They abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes" (Letter to Smyrnaeans 6:2-7:1 (***A.D. 110***)).

Ignatius of Antioch The Authority of the Church to consecrate the Eucharist!

"Make certain, therefore, that you all observe one common Eucharist; for there is but one Body of our Lord Jesus Christ, and but one cup of union with his Blood, and one single altar of sacrifice—even as there is also but one bishop, with his clergy and my own fellow servitors, the deacons. This will ensure that all your doings are in full accord with the will of God" (***Letter to the Philadelphians 4 [A.D. 110]***).

Cyril of Jerusalem The Consecration from bread and wine to the Body and Blood!

"The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, the bread becomes the body of Christ and the wine the blood of Christ." (Catechetical Lectures 19:7 (A.D. 350))

Pope Clement I The Sacrament of Holy Orders: Bishops and Priests!

"Our sin will not be small if we eject from the episcopate those who blamelessly and holily have offered its sacrifices. Blessed are those presbyters who have already finished their course, and who have obtained a fruitful and perfect release" (***Letter to the Corinthians 44:4–5 [A.D. 80]***).

Justin Martyr The sacrifice of the mass is the sacred and pure offering of JC!

"God speaks by the mouth of Malachi, one of the twelve [minor prophets], as I said before, about the sacrifices at that time presented by you: 'I have no pleasure in you, says the Lord, and I will not accept your sacrifices at your hands; for from the rising of the sun to 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 . . . [Mal. 1:10–11]. He then speaks of those Gentiles, namely us [Christians] who in every place offer sacrifices to him, that is, the bread of the Eucharist and also the cup of the Eucharist" (***Dialogue with Trypho the Jew 41 [A.D. 155]***).

Justin Martyr The Body, Blood, Soul and Divinity of JC in the sacrifice of mass!

"We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus" (*First Apology* 66 [A.D. 151]).

Irenaeus The Body, Blood, Soul and Divinity of JC in the sacrifice of mass!

"He took from among creation that which is bread, and gave thanks, saying, 'This is my body.' The cup likewise, which is from among the creation to which we belong, he confessed to be his blood. He taught the new sacrifice of the new covenant, of which Malachi, one of the twelve [minor] prophets, had signified beforehand: 'You do not do my will, says the Lord Almighty, and I will not accept a sacrifice at your hands. For from the rising of the sun to its setting my name is glorified among the Gentiles, and in every place incense is offered to my name, and a pure sacrifice; for great is my name among the Gentiles, says the Lord Almighty' [Mal. 1:10–11]. By these words he makes it plain that the former people will cease to make offerings to God; but that in every place sacrifice will be offered to him, and indeed, a pure one, for his name is glorified among the Gentiles" (*Against Heresies* 4:17:5 [A.D. 189]).

Irenaeus Transubstantiation of bread- wine into the Flesh and Blood of JC!

"If the Lord were from other than the Father, how could he rightly take bread, which is of the same creation as our own, and confess it to be his body and affirm that the mixture in the cup is his blood?" (*Against Heresies* 4:33–32 [A.D. 189]).

"He has declared the cup, a part of creation, to be his own blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own body, from which he gives increase unto our bodies. When, therefore, the mixed cup [wine and water] and the baked bread receives the Word of God and becomes the Eucharist, the body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the gift of God, which is eternal life—flesh which is nourished by the body and blood of the Lord, and is in fact a member of him?" (*ibid.*, 5:2).

Irenaeus The Authority of The Church, Sacred Scripture and Sacred Tradition!

"As I said before, the Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth. For, while the languages of the world are diverse, nevertheless, the authority of the tradition is one and the same" (*Against Heresies* 1:10:2 [A.D. 189]). "That is why it is surely necessary to avoid them [heretics], while cherishing with the utmost diligence the things pertaining to the Church, and to lay hold of the tradition of truth. . . . What if the apostles had not in fact left writings to us? Would it not be necessary to follow the order of tradition, which was handed down to those to whom they entrusted the churches?" (*ibid.*, 3:4:1).

commands the offering up of himself" (*ibid.*, 24:2). The Cross of Christ and the Eucharist are One Single Sacrifice! "What then? Do we not offer daily? Yes, we offer, but making remembrance of his death; and this remembrance is one and not many. How is it one and not many? Because this sacrifice is offered once, like that in the Holy of Holies. This sacrifice is a type of that, and this remembrance a type of that. We offer always the same, not one sheep now and another tomorrow, but the same thing always. Thus there is one sacrifice. By this reasoning, since the sacrifice is offered everywhere, are there, then, a multiplicity of Christs? By no means! Christ is one everywhere. He is complete here, complete there, one body. And just as he is one body and not many though offered everywhere, so too is there one sacrifice" (*Homilies on Hebrews* 17:3(6) [A.D. 403]).

John Chrysostom The Sacrament of Anointing of the Sick for forgiveness of sin!

"The priests of Judaism had power to cleanse the body from leprosy—or rather, not to cleanse it at all, but to declare a person as having been cleansed. . . . Our priests have received the power not of treating with the leprosy of the body, but with spiritual uncleanness; not of declaring cleansed, but of actually cleansing. . . . Priests accomplish this not only by teaching and admonishing, but also by the help of prayer. Not only at the time of our regeneration [in baptism], but even afterward, they have the authority to forgive sins: 'Is there anyone among you sick? Let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he has committed sins, he shall be forgiven'" (*On the Priesthood* 3:6:190ff [A.D. 387]).

Fulgentius of Ruspe. The Single Sacrifice of the Lord's Cross and the Eucharistic!

"Hold most firmly and never doubt in the least that the only-begotten God the Word himself became flesh [and] offered himself in an odor of sweetness as a sacrifice and victim to God on our behalf; to whom . . . in the time of the Old Testament animals were sacrificed by the patriarchs and prophets and priests; and to whom now, I mean in the time of the New Testament . . . the holy Catholic Church does not cease in faith and love to offer throughout all the lands of the world a sacrifice of bread and wine. In those former sacrifices what would be given us in the future was signified figuratively, but in this sacrifice which has now been given us is shown plainly. In those former sacrifices it was fore-announced that the Son of God would be killed for the impious, but in the present sacrifice it is announced that he has been killed for the impious" (*The Rule of Faith* 62 [A.D. 524]).

Clement of Alexandria Transubstantiation of Bread-wine into the Body-Blood of JC!

"'Eat my flesh,' [Jesus] says, 'and drink my blood.' The Lord supplies us with these intimate nutrients, he delivers over his flesh and pours out his blood, and nothing is lacking for the growth of his children" (*The Instructor of Children* 1:6:43:3 [A.D. 191]).

Hermas The Permanence of the Sacrament of Marriage!

"What then shall the husband do, if the wife continue in this disposition [adultery]? Let him divorce her, and let the husband remain single. But if he divorce his wife and marry another, he too commits adultery" (*The Shepherd* 4:1:6 [A.D. 80]).

Tertullian The Sacrament of Confirmation for graces and gifts of the Spirit!

"[T]here is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is

but be fully assured by the faith, not doubting that you have been deemed worthy of the body and blood of Christ. . . . [Since you are] fully convinced that the apparent bread is not bread, even though it is sensible to the taste, but the body of Christ, and that the apparent wine is not wine, even though the taste would have it so, . . . partake of that bread as something spiritual, and put a cheerful face on your soul" (ibid., 22:6, 9).

Gregory Nazianzen The Sacrament of the Holy Eucharist!

"Cease not to pray and plead for me when you draw down the Word by your word, when in an unbloody cutting you cut the Body and Blood of the Lord, using your voice for a sword" (Letter to Amphilocheus 171 [A.D. 383]).

Ambrose of Milan The Sacerdotal priesthood offers the sacrifice of the Eucharist!

"We saw the prince of priests coming to us, we saw and heard him offering his blood for us. We follow, inasmuch as we are able, being priests, and we offer the sacrifice on behalf of the people. Even if we are of but little merit, still, in the sacrifice, we are honorable. Even if Christ is not now seen as the one who offers the sacrifice, nevertheless it is he himself that is offered in sacrifice here on Earth when the body of Christ is offered. Indeed, to offer himself he is made visible in us, he whose word makes holy the sacrifice that is offered" (Commentaries on Twelve Psalms of David 38:25 [A.D. 389]).

Ambrose of Milan Transubstantiation of bread-wine into the Flesh and Blood of JC!

"Perhaps you may be saying, 'I see something else; how can you assure me that I am receiving the body of Christ?' It but remains for us to prove it. And how many are the examples we might use! . . . Christ is in that sacrament, because it is the body of Christ" (The Mysteries 9:50, 58 A.D. 390).

John Chrysostom The Sacerdotal priesthood offers the sacrifice of the Eucharist!

"When you see the Lord immolated and lying upon the altar, and the priest bent over that sacrifice praying, and all the people empurpled by that precious blood, can you think that you are still among men and on earth? Or are you not lifted up to heaven?" (The Priesthood 3:4:177 [A.D. 387]). "Reverence, therefore, reverence this table, of which we are all communicants! Christ, slain for us, the sacrificial victim who is placed thereon!" (Homilies on Romans 8:8 [A.D. 391]). "The cup of blessing which we bless, is it not communion of the blood of Christ? Very trustworthy and awesomely does he [Paul] say it. For what he is saying is this: What is in the cup is that which flowed from his side, and we partake of it. He called it a cup of blessing because when we hold it in our hands that is how we praise him in song, wondering and astonished at his indescribable gift, blessing him because of his having poured out this very gift so that we might not remain in error; and not only for his having poured it out, but also for his sharing it with all of us. 'If therefore you desire blood,' he [the Lord] says, 'do not redden the platform of idols with the slaughter of dumb beasts, but my altar of sacrifice with my blood.' What is more awesome than this? What, pray tell, more tenderly loving?" (Homilies on First Corinthians 24:1(3) [A.D. 392]). "In ancient times, because men were very imperfect, God did not scorn to receive the blood which they were offering . . . to draw them away from those idols; and this very thing again was because of his indescribable, tender affection. But now he has transferred the priestly action to what is most awesome and magnificent. He has changed the sacrifice itself, and instead of the butchering of dumb beasts, he

"It is possible, then, for everyone in every church, who may wish to know the truth, to contemplate the tradition of the apostles which has been made known throughout the whole world. And we are in a position to enumerate those who were instituted bishops by the apostles and their successors to our own times—men who neither knew nor taught anything like these heretics rave about.

"But since it would be too long to enumerate in such a volume as this the successions of all the churches, we shall confound all those who, in whatever manner, whether through self-satisfaction or vainglory, or through blindness and wicked opinion, assemble other than where it is proper, by pointing out here the successions of the bishops of the greatest and most ancient church known to all, founded and organized at Rome by the two most glorious apostles, Peter and Paul, that church which has the tradition and the faith which comes down to us after having been announced to men by the apostles. "With this church, because of its superior origin, all churches must agree—that is, all the faithful in the whole world—and it is in her that the faithful everywhere have maintained the apostolic tradition" (ibid., 3:3:1–2).

Cyprian of Carthage The Sacrament of Holy Orders – Sacerdotal Priesthood!

"If Christ Jesus, our Lord and God, is himself the high priest of God the Father; and if he offered himself as a sacrifice to the Father; and if he commanded that this be done in commemoration of himself, then certainly the priest, who imitates that which Christ did, truly functions in place of Christ" (Letters 63:14 [A.D. 253]).

Cyprian of Carthage The Real Presence of JC at mass. One should avoid sacrilege!

"He [Paul] threatens, moreover, the stubborn and forward, and denounces them, saying, 'Whosoever eats the bread or drinks the cup of the Lord unworthily, is guilty of the body and blood of the Lord' [1 Cor. 11:27]. All these warnings being scorned and contemned—[lapsed Christians will often take Communion] before their sin is expiated, before confession has been made of their crime, before their conscience has been purged by sacrifice and by the hand of the priest, before the offense of an angry and threatening Lord has been appeased, [and so] violence is done to his body and blood; and they sin now against their Lord more with their hand and mouth than when they denied their Lord" (The Lapsed 15–16 [A.D. 251]).

The New Covenant Sacerdotal Priesthood – Sacrament of Holy Orders

"Presbyters although they are Priests of the 2nd rank, do not possess the highest degree of the pontificate. They are dependent on the Bishops in exercise of their power and are united with them in sacerdotal dignity."...Written by St. Cyprian 258 a.d. Epist 61,3:e.d Hartel, 696

Cyprian of Carthage The Primacy and Infallibility of Kephas! Church Unity-Authority!

"The Lord says to Peter: 'I say to you,' he says, 'that you are Peter, and upon this rock I will build my Church, and the gates of hell will not overcome it. And to you I will give the keys of the kingdom of heaven; and whatever things you bind on earth shall be bound also in heaven, and whatever you loose on earth, they shall be loosed also in heaven' [Matt. 16:18–19]. . . . On him [Peter] he builds the Church, and to him he gives the command to feed the sheep [John 21:17], and although he assigns a like power to

all the apostles, **yet he founded a single chair [cathedra]**, and he established by his own authority a source and an intrinsic reason for that unity. Indeed, the others were also what Peter was [i.e., apostles], **but a primacy is given to Peter**, whereby it is made clear that there is but one Church and one chair. So too, all [the apostles] are shepherds, and the flock is shown to be one, fed by all the apostles in single-minded accord. **If someone does not hold fast to this unity of Peter, can he imagine that he still holds the faith?** If he [should] desert the chair of Peter upon whom the Church was built, can he still be confident that he is in the Church?" (**The Unity of the Catholic Church 4: 1st edition [A.D. 251]**).

"**Cyprian to [Pope] Cornelius**, his brother. Greeting. . . . We decided to send and are sending a letter to you from all throughout the province [where I am] so that all our colleagues **might give their decided approval and support to you and to your communion, that is, to both the unity and the charity of the Catholic Church**" (**Letters 48:1, 3 [A.D. 253]**).

Council of Nicaea I The Authority of the Church and the Sacerdotal Priesthood!

"It has come to the knowledge of the holy and great synod that, in some districts and cities, the deacons administer the Eucharist to the priests, whereas neither canon nor custom permits that they who have no right to offer [the Eucharistic sacrifice] should give the Body of Christ to them that do offer [it]. And this also has been made known, that certain deacons now touch the Eucharist even before the bishops. Let all such practices be utterly done away, and let the deacons remain within their own bounds, knowing that they are the ministers of the bishop and the inferiors of the priest. Let them receive the Eucharist according to their order, after the priests, and let either the bishop or the priest administer to them" (**Canon 18 [A.D. 325]**).

Augustine The Body, Blood, Soul and Divinity of JC in the sacrifice of mass!

"In the sacrament he is immolated for the people not only on every Easter Solemnity but on every day; and a man would not be lying if, when asked, he were to reply that Christ is being immolated. For if sacraments had not a likeness to those things of which they are sacraments, they would not be sacraments at all; and they generally take the names of those same things by reason of this likeness" (**Letters 98:9 [A.D. 412]**).

"For when he says in another book, which is called Ecclesiastes, 'There is no good for a man except that he should eat and drink' [Eccles. 2:24], what can he be more credibly understood to say [prophetically] than what belongs to the participation of this table which the Mediator of the New Testament himself, the priest after the order of Melchizedek, furnishes with his own body and blood? **For that sacrifice has succeeded all the sacrifices of the Old Testament, which were slain as a shadow of what was to come.** . . . Because, instead of all these sacrifices and oblations, his body is offered and is served up to the partakers of it" (**The City of God 17:20 [A.D. 419]**).

Augustine The Body, Blood, Soul and Divinity of JC in the sacrifice of mass!

"Christ was carried in his own hands when, referring to his own body, he said, 'This is my body' [Matt. 26:26]. For he carried that body in his hands" (**Explanations of the Psalms 33:1:10 [A.D. 405]**).

"I promised you [new Christians], who have now been baptized, a sermon in which I would explain the sacrament of the Lord's Table. . . . That bread which you see on the altar, having been sanctified by the word of God, is the body of Christ. That chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the blood

of Christ" (**Sermons 227 [A.D. 411]**). . . . "What you see is the bread and the chalice; that is what your own eyes report to you. But what your faith obliges you to accept is that the bread is the body of Christ and the chalice is the blood of Christ. This has been said very briefly, which may perhaps be sufficient for faith; yet faith does not desire instruction" (**ibid., 272**).

Augustine Justification in Baptism, and if one falls later Absolution by a Priest!

"When you shall have been baptized, keep to a good life in the commandments of God so that you may preserve your baptism to the very end. I do not tell you that you will live here without sin, but they are venial sins which this life is never without. **Baptism was instituted for all sins. For light sins, without which we cannot live, prayer was instituted.** . . . But do not commit those sins on account of which you would have to be separated from the body of Christ. Perish the thought! For those whom you see doing penance have committed crimes, either adultery or some other enormities. **That is why they are doing penance. If their sins were light, daily prayer would suffice to blot them out.** . . . In the Church, therefore, there are three ways in which sins are forgiven: in baptisms, in prayer, and **in the greater humility of penance through a priest**" (**Sermon to Catechumens on the Creed 7:15, 8:16 [A.D. 395]**).

Serapion The Body and Blood of the Lord is Spiritual food, and unbloody sacrifice!

"Accept therewith our hallowing too, as we say, 'Holy, holy, holy Lord Sabaoth, heaven and earth is full of your glory.' Heaven is full, and full is the earth, with your magnificent glory, Lord of virtues. Full also is this sacrifice, with your strength and your communion; for to you we offer this living sacrifice, this unbloody oblation" (**Prayer of the Eucharistic Sacrifice 13:12-16 [A.D. 350]**).

Cyril of Jerusalem The Body and Blood of the Lord is Spiritual food, and unbloody sacrifice!

"Then, having sanctified ourselves by these spiritual hymns, we beseech the merciful God to send forth his Holy Spirit upon the gifts lying before him, **that he may make the bread the Body of Christ and the wine the Blood of Christ**, for whatsoever the Holy Spirit has touched is surely sanctified and changed. Then, upon the completion of the spiritual sacrifice, the bloodless worship, over that propitiatory victim we call upon God for the common peace of the churches, for the welfare of the world, for kings, for soldiers and allies, for the sick, for the afflicted; and in summary, we all pray and offer this sacrifice for all who are in need" (**Catechetical Lectures 23:7-8 [A.D. 350]**).

Cyril of Jerusalem Transubstantiation of bread-wine into the Flesh and Blood of JC!

"The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, the bread becomes the body of Christ and the wine the blood of Christ" (**Catechetical Lectures 19:7 [A.D. 350]**).

"Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master's declaration, the body and blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste,