

there is one flesh of our Lord, Jesus Christ, and one cup of his blood that makes us one, and one altar, just as there is one bishop along with the presbytery and the deacons, my fellow slaves. In that way whatever you do is in line with God's will" (*Letter to the Philadelphians*, 4, [ca. A. D. 104 / 107]).

And St. Ignatius of Antioch said, "Try to gather together more frequently to celebrate God's Eucharist and to praise him. For when you meet with frequency, Satan's powers are overthrown and his destructiveness is undone by the unanimity of your faith" (*Letter to the Ephesians*, 13, [ca. A. D. 104 / 107]).

Note: Ignatius was a disciple of the Apostle John for over thirty years, before suffering a martyr's death in the arena in Rome.

"You must not let anyone eat or drink of your Eucharist except those baptized in the Lord's name. For in reference to this the Lord said, 'Do not give what is sacred to dogs'" (*The Teaching of the Twelve Apostles*, Commonly Called the *Didache*, [ca. 70 / 80 A. D.]).

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

which are called Gospels, thus handed down what was commanded them: that Jesus, taking bread and having given thanks, said, "Do this for my memorial, this is my body"; and likewise taking the cup and giving thanks he said, "This is my blood"; and gave it to them alone. This also the wicked demons in imitation handed down as something to be done in the mysteries of Mithra; for bread and a cup of water are brought out in their secret rites of initiation, with certain invocations which you either know or can learn" (*The First Apology of Justin the Martyr*, 66, [Inter A. D. 148 / 155]).

And St. Irenaeus of Lyons said, "And just as the wooden branch of the vine, placed in the earth, bears fruit in its own time-and as the grain of wheat, falling into the ground and there dissolved, rises with great increase by the Spirit of God, who sustains all things, and then by the wisdom of God serves for the use of men, and when it receives the Word of God becomes the Eucharist, which is the body and blood of Christ-so also our bodies which are nourished by it, and then fall into the earth and are dissolved therein, shall rise at the proper time, the Word of God bestowing on them this rising again, to the glory of God the Father" (Irenaeus, *Against Heresies*, [Inter A. D. 180 / 190]).

Enough said? Amen!

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Pamphlet 013

And God Said...!

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In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. **And God said**, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be

lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and

over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day". (Gen. 1:1-31)

"So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isaiah 55:11).

And God said, "I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh" (Jn. 6:51).

And God said, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 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. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever" (Jn. 6:53-58).

And God said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the

covenant, which is poured out for many" (Mk. 14:22-24).

And the Saints said.

And St. Paul said, "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (1 Cor. 10:16-17).

And St. Paul said, "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord" (1 Cor. 11:27).

And St. Ignatius of Antioch said, "Pay close attention to those who have wrong notions about the grace of Jesus Christ, which has come to us, and note how at variance they are with God's mind. They care nothing about love: they have no concern for widows or orphans, for the oppressed, for those in prison or released, for the hungry or the thirsty. They hold aloof from the Eucharist and from services of prayer, because they refuse to admit that the Eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins and which, in his goodness, the Father raised [from the dead]. Consequently those who wrangle and dispute God's gift face death" (*Letter to the Smyrnaeans*, 6, 19-20, [ca. A. D. 104 / 107]).

And St. Ignatius of Antioch said, "You should regard that Eucharist as valid which is celebrated either by the bishop or by someone he authorizes. Where the bishop is present, there let the congregation gather, just as where Jesus Christ is, there is the Catholic Church". (*Letter to the Smyrnaeans*, 8, [ca. A. D. 104 / 107]).

And St. Ignatius of Antioch said, "Be careful, then, to observe a single Eucharist. For