

The Apology [Defense] of the Augsburg Confession

Article X: Of the Holy Supper.

54] The Tenth Article has been approved, in which we confess that we believe, that *in the Lord's Supper the body and blood of Christ are truly and substantially present, and are truly tendered, with those things which are seen, bread and wine, to those who receive the Sacrament.* This belief we constantly defend, as the subject has been carefully examined and considered. For since Paul says, 1 Cor. 10, 16, *that the bread is the communion of the Lord's body, etc.,* it would follow, if the Lord's body were not truly present, that the bread is not a communion of the body, but only of the spirit of Christ. **55]** And we have ascertained that not only the Roman Church affirms the bodily presence of Christ, but the Greek Church also both now believes, and formerly believed, the same. For the canon of the Mass among them testifies to this, in which the priest clearly prays that the bread may be changed and become the very body of Christ. And Vulgarius, who seems to us to be not a silly writer, says distinctly that *bread is not a mere figure, but* **56]** *is truly changed into flesh.* And there is a long exposition of Cyril on John 15, in which he teaches that Christ is corporeally offered us in the Supper. For he says thus: *Nevertheless, we do not deny that we are joined spiritually to Christ by true faith and sincere love. But that we have no mode of connection with Him, according to the flesh, this indeed we entirely deny. And this, we say, is altogether foreign to the divine Scriptures. For who has doubted that Christ is in this manner a vine, and we the branches, deriving thence life for ourselves? Hear Paul saying 1 Cor. 10, 17; Rom. 12, 5; Gal. 3, 28: We are all one body in Christ; although we are many, we are, nevertheless, one in Him; for we are, all partakers of that one bread. Does he perhaps think that the virtue of the mystical benediction is unknown to us? Since this is in us, does it not also, by the communication of Christ's flesh, cause Christ to dwell in us bodily? And a little after: Whence we must consider that Christ is in us not only according to the habit, which we call love, 57]* *but also by natural participation, etc.* We have cited these testimonies, not to undertake a discussion here concerning this subject, for His Imperial Majesty does not disapprove of this article, but in order that all who may read them may the more clearly perceive that we defend the doctrine received in the entire Church, that in the Lord's Supper the body and blood of Christ are truly and substantially present, and are truly tendered with those things which are seen, bread and wine. And we speak of the presence of the living Christ [living body]; *for we know that death hath no more dominion over Him, Rom. 6, 9.*