

and hold up the body of Christ before them and they would say a joke on the congregation and instead of saying this is become the body and the blood of Christ the priest would put in other words and say blood thou art and blood thou shalt remain. And then they would hold up the piece of bread just or dinary bread and all of the people would not know if it was actually Christ's body and they would bow reverently before them and the priest would laugh up their sleeve and what a high joke they played on the people when actually it was just bread they were holding and the ~~plep~~ people thought it was Christ's body, and so that sort of irreverence had a lot to do with early question that came in the mind of Martin Luther about the whole situation of which he was. Well now from the Catholic

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We do not think Christ taught transubstantiation you have no reason to think these early fathers taught it, from the statement which are similar to Christ. And we find some who go a bit in detail leading them to think their ~~thp~~ thought was moving in that direction, but we do not find before the ninth century ~~in~~ any clear statement. When any leader in the church leading us to believe that he actually thought the priest should perform such a thing. At first clear evidence of such an ~~idea~~ idea having emerged comes during this ninth century. A 800 years after the time of Christ. And so if you are familiar with the name of Paschasius ~~Rab~~ Radbertus, and he lived from 800-865, he was an able man he was one who was educated in Charlemagne schools, he was a monk, he was a learned man, and who wrote a book in 831, a book in honor of the blessed body and blood of Christ. And in this book he did not use the term of ^utransubstantiation, that term did not come until 2 centuries later. ~~By~~ But he tapped what the Roman Church today call transub.....ion. He taught that the substance of the bread and the wine is effectually changed into the flesh and the blood of Christ so there is nothing else there but the flesh and blood of Christ though the figure of the bread and the wine remain to the senses of sight, touch and smell.