

to France with a desponding heart and he gave up the hopeless contest but what he really regretted was his cowardly treason to the truth as he held it and he wrote some statements which he didn't distribute and which were found later in which he told how sorry he was for what he had done and how he still believed/that this was a spiritual communion with Christ and not a bodily partaking of a physical-- not a change of substance. Now by this you see that the thing has been definitely accepted by the Roman church by this time, that could write strongly against ~~it~~ without any difficulty two centuries before this time. Berengar now writes upon it and is considered as a heretic and condemned except as he retracts everything and in subsequent ^{years} / anyone who denied/ ^{it} was subject to death and today anyone who denies it in the Roman church is, of course, subject to excommunication. Berengar said, where it says, Christ is the lamb, He's a door, He's a vine, He's the cornerstone, He's the Rock, He's the Lion, he says all of these are figurative words and why not that He said, "This is my body", and that, of course, offended the Roman church and also offended Martin Luther who insisted that "This is the body of Christ", while he strongly opposed the Roman of transubstantiation, he insisted that the body of Christ, the actual body of Christ is in with and under the element, and that is held by the Lutheran church today and held very strongly although they are very strongly opposed to the Roman catholic view of transubstantiation. So now transubstantiation is definitely established by this time in the Roman church and in the Council of Trent, in 1551 the Council of Trent reaffirmed the doctrine against protestants in these words, that by the consecration of bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ, our Lord, and of the whole substance of the wine into the substance of His blood which conversion is by the Holy Catholic Church suitably and properly called transubstantiation. Now, of course this belief has two results; one is that it becomes a more important thing, the miracle of the change here and the offering of it on the altar than the actual communion, and it is not a spiritual relationship to Christ but it is in the claim of the Roman church an unbloody repetition of the actual sacrifice of Christ at Calvary. There is actual merit secured by the offering of the body of Christ to God in the mass.