

The word mass is like so many, it simply is taken from a shortening of a word that really does not mean anything, the communion service at the beginning they consecrate the blood and the wine and at the end of it they say you are dismissed, which is in Latin. Just is a term which happens to come at the end of that service. As to the particular doctrine of the mass as different to our view point, is developed a few centuries after this time and we do not find, clear ~~enough~~ enough writings of Gregory or Leo to be sure of their view on it, there are statements which we can interpret our way and statements which they can interpret their way because it was not a subject of discussion. For instance the R. Cl today say the apostle John believed because he quotes Christ as saying, unless you eat my blood and eat my flesh you have no part in me. Well how can you eat his flesh and drink his blood if you do not have it? In order to have it is for the priest to make it for you. And that is what the priest does, he takes bread and wine and changes them, and they are no longer the ~~body and the~~ bread and the wine but the body and the blood of Christ. Now we do not believe that is what John meant or what Christ meant, but they are the words that he used, now if you define those words in Leo or in Gregory, exactly the words John used naturally the Romanists say they believe what the Romanist believe today, the truth probably is they had not thought very clearly on the matter and it was not a matter of discussion of the time, and they were very very far from having reached the view of the mass which came to be accepted later. Now about 3 centuries after this time, there was a heated argument. and There were people on both sides and it very important for us in connection of the Roman Catholic Church and I want to discuss it at that time and then we might go back and quote a phrase or two from these men to see what could be gathered out of it. But neither of it then is particularly important in the development of the doctrine and there is no reason to say they held the present view of the Roman Catholic rather than ours. Although there is no proof