

# On the Body and Blood of the Lord (De corpore et sanguine Domini) - Lanfranc of Canterbury

Data source: Own research (PhD) and secondary literature

By Sarah Luginbill, Trinity University

*\* Data Source entry, prepared based on data sourced from an external project.*

Entry tags: Religious Group, Medieval Christianity, Text, Christian Theology

In 1050, Berengar of Tours (c.999-1088) argued that the bread and wine of the Eucharist were not really Christ, but symbolic of His body and blood respectively. Around 1062, Lanfranc of Canterbury (1005/10-1089), prior of the Benedictine abbey of Bec, responded to Berengar with the *De corpore et sanguine Domini*, which reaffirmed Paschasius Radbertus' declaration that the consecrated bread and wine were truly the body and blood of Christ. Lanfranc's assertion rested on three main points: 1) transformation of the bread and wine into Christ at the moment of consecration relied on the miraculous power of the priest, 2) even though the bread and wine transform, they maintain their earthly properties and appearance, and 3) the body of the Eucharist is identical to the body of the Virgin Mary's son, Jesus Christ.



Date Range: 1062 CE - 1063 CE

Region: West Europe

Region tags: Western Europe

Western Europe around the year 1062.

## Status of Readership:

✓ Elite    ✓ Religious Specialists

## Sources and Corpora

### Print Sources

Print sources used for understanding this subject:

- Source 1: Lanfranc of Canterbury and Guitmund of Aversa, and Mark G Vaillancourt. *On the Body and Blood of the Lord; On the Truth of the Body and Blood of Christ in the Eucharist*. Washington: The Catholic University of America Press, 2011.
- Source 2: *De corpore et sanguine Domini adversus Berengarium Turonensem*. PL 150:407-442. Edited by Jacques-Paul Migne. Paris: Garnier, 1880.

### Online Sources

Online sources used for understanding this subject:

- Source 1 URL: [https://medieval.bodleian.ox.ac.uk/catalog/work\\_2914](https://medieval.bodleian.ox.ac.uk/catalog/work_2914)
- Source 1 Description: Manuscript copies of Lanfranc's text in Latin

## Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

– Source 1 URL: [https://medieval.bodleian.ox.ac.uk/catalog/work\\_2914](https://medieval.bodleian.ox.ac.uk/catalog/work_2914)

– Source 1 Description: Manuscript copies of Lanfranc's text in Latin

## General Variables

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### Materiality

Methods of Composition

– Written



Inked

– with Ink

Medium upon which the text is written/incised

– Paper



Specify type of paper

– Specify: Parchment/vellum (animal skin)

Was the material modified before the writing or incising process?

– Physical preparation

Was the text modified before the writing or incising process?

– Other [specify]: n/a

### Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– No

Is the location where the text stored accompanied by iconography or images?

– I don't know

Is the area where the text is stored accompanied by an-iconic images?

– I don't know

## Production & Intended Audience

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### Production

Is the production of the text funded by the polity?

– No

Is the text considered official religious scripture?

– No

Written in distinctly religious/sacred language?

– No

### Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Does the Religious group actively proselytize and recruit new members?

– Yes

↳ Is proselytizing mandated according to the text?

– No

↳ Is proselytizing encouraged according to the text?

– No

↳ Are there specific rewards for proselytizing according to the text?

– No

↳ Is proselytizing by coercion acceptable according to the text?

– No

↳ Is textual justification for proselytizing part of the norm in the religious group?

– Yes

↳ Is normative proselytizing located in a specific time?

– No

↳ Is normative proselytizing located in a specific place?

– No

↳ Is normative proselytizing directed toward a specific audience?

– No

↳ Is the text silent on matters of proselytization?

– Yes

↳ Does proselytization take place regardless of the fact that the text is silent on the matter?

– I don't know

↳ Is proselytizing forbidden or restricted by the text?

– No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Is the text in question employed in ritual practice?

– No

Is there material significance to the text?

– No

## Context and Content of the Text (Beliefs and Practices)

### Context

Is the text itself accompanied by art?

– No

Are there multiple versions of the text?

– No

Is the text part of a collection of texts?

– No

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

↳ Cultural with religious implications?

– No

↳ Behavioral literature?

– No

↳ Other

– Other [specify]: religious/theological

## Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?  
(Select all that apply)

– Other [specify]: n/a

Are there lineages or a single lineage established by the text?

– No

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– No

## Beliefs

Is a spirit-body distinction present in the text?

– Yes

↳ Spirit-Mind is conceived of as having qualitatively different powers or properties than other parts?

– No

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body?

– Yes

↳ Other spirit-body relationship?

– No

↳ Within conceptions of the mind: are there distinct notions of psychological states or aggregates?

– No

↳ Do practitioners engage in debates about mind-body dualism?

– Yes

↳ Are debates framed in other ways?

– No

↳ Do practitioners distinguish between a corporeal body and an incorporeal soul or spirit?

– Yes

↳ Are there other sides or features of the debate?

– Yes

↳ What are historical mainstream and minority positions?

– No

Is belief in an afterlife indicated in the text?

– Yes

↳ Is the spatial location of the afterlife specified or described by the religious group?

– No

↳ Is the temporality of the afterlife specified or described by the religious group?

– Yes

↳ Is there debate in the interpretation of the language of the afterlife?

– No

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses dicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– No

Previously human spirits are present

– No

Non-human supernatural beings are present

– No

Does the text attest to a pantheon of supernatural beings?

– No

Are mixed human-divine beings present according to the text?

– No

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

– Other [specify]: n/a

Does the text guide divination practices?

– No

### **Supernatural Monitoring**

Is supernatural monitoring present in the text?

– No

Do supernatural beings mete out punishment in the text?

– No

Do supernatural beings bestow rewards in the text?

– No

### **Messianism/Eschatology**

Are messianic beliefs present in the text?

– No

Is an eschatology present in the text?

– No

### **Norms & Moral Realism**

Are general social norms prescribed by the text?

– No



Is there a conventional vs. moral distinction in the religious text?

– No

Are there centrally important virtues advocated by the text?

– No

### Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– No

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– No

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– No

# Institutions & Production Environment of Text

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## Society & Institutions

Society of religious group that produced the text is best characterized as:

– A Spiritual Elect

Are there specific elements of society that have controlled the reproduction of the text?

– A Spiritual Elect

Are there specific elements of society involved with the destruction of the text?

– Other

## Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– No

## Education

Are there formal educational institutions available for teaching the text?

– No

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

Is education gendered with respect to this text and larger textual tradition?

– No

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

### **Bureaucracy**

Is bureaucracy regulated by this text?

– No

### **Public Works**

Does the text detail interaction with public works?

– No

### **Taxation**

Does the text specify forms of taxation?

– No

## Warfare

Does the text mention warfare?

– No

## Food Production

Does the text mentioned food production/disbursement?

– No

## Bibliography

### General References

Reference: Jean De Montclos. Lanfranc et Berenger: La controverse eucharistique du XIe siècle. Leuven:

Reference: Gary Macy. The Theologies of the Eucharist in the Early Scholastic Period: A Study of the Salvific Function of the Sacrament according to the Theologians, c.1080-c.1220. Oxford: Oxford University Press.

Reference: James McCue. The Doctrine of Transubstantiation from Berengar through Trent: The Point at Issue. *The Harvard Theological Review*, 61(3)