

# **The real presence of Christ in the Holy Sacrament of Eucharist**

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## **Abstract:**

Jesus Christ, the Son of God Incarnate, transcends times and spaces, and is really present in order to sanctify and deify every member of His Mystical, sacramental Body, namely the Church. Christ is present in the Church through the Eucharist, sacramentally, by His Body and His Blood under the appearance of the bread and the wine. By all this mysterious process, the objective salvation, the sanctification and the deification is extended, personally appropriated by all the faithful, who as members of the Church are united with Christ in the Offering brought before the heavenly Father. Viewed from this perspective, the Orthodox dogmatic teachers show that the Eucharist has a threefold character: Anamnestic, Mystery and Sacrifice. The present study, starting from these realities, highlights Christ's presence in history through His incarnation, and of the same Christ, yet mysteriously, sacramentally in the Holy Eucharist, the consecrated bread and wine that by transformation are precisely His Holy Body and His Holy Blood.

## **Keywords:**

Jesus Christ, Church, Eucharist, Sacrament, Holy Sacrifice, Priesthood, Christians

## **Introduction**

Jesus Christ, the Son of God, is the second person of the Holy Trinity who has revealed and fulfilled in the world the love and divine iconony through which the processes of knowledge, salvation and deification or sanctification of man and of all creation are possible. The person and the work of Jesus Christ are the

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foundation that objectively and subjectively realizes union and communion between God and man. Without our Lord Jesus Christ, the relations of communion between man and God are not possible in the fullest way. Moreover, even the divine presence would be questioned, for on the one hand it might be considered that God would be retired and distant from man and the world, or even that there would be no real as being and structure of rationality and supreme love. But all these are dismantled by the real presence of Christ in history and eternity through Incarnation, Sacrifice, Resurrection and Exaltation, and especially in the life of every Christian through the Holy Mysteries in general, and especially through the Mystery of the Holy Eucharist.

But understanding and knowing the true presence of Christ in the world and in the Holy Eucharist cannot be perceived rationally. The life of man without the divine revelation that culminates in Christ would be meaningless, and the doubts and uncertainties that lie on life and the world would never be overcome, because the answers given by science are limited. To all this, the Divine Revelation transmitted by Holy Scripture and Holy Tradition has clear answers. From our data, we found out that Jesus Christ is "*the mystery of the hidden age and of ignorant angels*" (cf. Ephesians 3: 9), who assumed, besides sin, all the human fires, being the First and the Only-Begotten of the Father And by incarnation He is born as a man of the Holy Spirit and of Our Lady, all for the purpose of salvation of man and the sanctification of creation. And the great mystery lies in the fact that the person who receives the human nature through the incarnation of the "*fullness of the time*" is identical to the second Person of the Holy Trinity, that is, Jesus Christ, the Son of God. "And the Word became flesh and dwelt among us, and we saw His glory, glorious as the One-Born of the Father, full of grace and truth" (John 1:14). The act of incarnation has not changed anything in the divine nature of Christ, nor in the triumphal structure, because all the persons of the Holy Trinity are in perfect perihoresis; Their essence is unique, and God is immutable and incognizable in and after His Being. Scriptural theology, deeply patristic, clearly shows that the Son of God through the Incarnation received what was not, that is, the human nature, but remained unchanged what was, that is, the divine nature, or as the Christological dogma shows, Jesus Christ is God And True Man.

The Christ transcends the times and spaces, without being limited by them, to anchor man and the world forever in holly world. This real presence has the purpose of sanctification and deification of every member of His sacred body, sacramental, namely the Church. The same Incarnate Christ is present in the Church by the Eucharist, sacramentally with His Body and Blood in the image of bread and wine, which by His transformation encompasses Him and represents Him in a real way. Through all this mysterious process there is the expansion of objective salvation, sanctification and deification, personally acquired by all the

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faithful who, as members of the Church, unite with Christ in the sacrifice to the heavenly Father. In view of all this, Orthodox dogmatists show that the Eucharist has a threefold character: Anamnetic, Mystery and Sacrifice (cf. 1 Corinthians 11). The present study, starting from these realities, highlights the presence of Christ in the history of the Incarnation, and of the same Christ, but mysteriously sacramental in the Eucharist, in the sanctified bread and wine, which by transformation become the Holy Body and His Holy Blood. „*Thus, the presence of the body and blood of the Lord under the faces of bread and wine to give us from love for food and drink, or to unite with us from love to the fullest, gives full justification and efficacy to the incarnation and resurrection of the Lord in the love of us*”<sup>2</sup>. So the purpose of Christ's actual presence in the Eucharist is to salvation and sanctification of the faithful by joining with Him to acquire or impersonate the fruits of His sacrifice, which by living with Him are personal results of the faith, will and love of each believer.

### **1.The Eucharist- central sacrament of the Church. The founding, meaning and implications**

The sacraments are services instituted by Christ and made by the Church, more precisely by the sacramental priesthood (bishops and priests) through which Christians share in a form seen with the saving and sanctifying grace of the Holy Spirit as the work of God the Unseen - The Holy Trinity. This graceful and personal reception of the fruits of the work of objective salvation culminates in union with Christ in the Holy Eucharist. „*In the liturgical and spiritual tradition, the essence of the Church is fulfilled precisely in the unceasing connection of the Word and the Mystery as the incarnation of the Word that is fulfilled in time and space*”<sup>3</sup>. Through the Sacred Sacraments, in general, man becomes a member and participates in the life and communion of the Church, initiated by Baptism and Mirungere and perfected in the Eucharist. Christians, by virtue of the quality of members of the Mysterious Body, sacramental of Christ (the Church), are the bearers of Christ (Christophors) being spiritually nourished from Baptism with His Holy Body and Blood. The presence of Christ in the Church through the Holy Sacraments is occasioned by the Holy Spirit, who updates the sacrifice and forgiveness objectively accomplished on the Cross. Therefore, each Holy Myself shares a specific grace related to the Person and the Work of Christ. Christ is also present as the Creator of the Sacraments through the Holy Spirit in the icon of the

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<sup>2</sup> Pr. Prof. Dumitru Stăniloae, “Taina Euharistiei, izvor de viață spirituală în ortodoxie”, in *Ortodoxia* 31 (1979), no. 3-4, p. 506.

<sup>3</sup> Alexandre Schmemmann, *Euharistia Taina Împărăției*, trans. by Pr. Boris Răduleanu, Editura Anastasia, București 1993, p. 74.

sacramental priesthood. It is the Holy Spirit who discovers and fulfills in the ecclesial space all the mysteries and works of God (Romans 8: 11-14 and 26-27). The Holy Apostles, through the Holy Spirit sent by Christ on the day of Pentecost, began to preach the gospel of salvation, accompanied by the administration of the Baptism of All that believed him and desired union with him (Matthew 28: 19-29, John 20, 21-23), as the history of Christianity shows in its beginnings. The Church, through all cultic acts, occasion the union of Christians with Christ, and this union is fully realized in the Mystery of the Holy Eucharist. In this sense, in the early Christian centuries, the Church was understood to mean the assembly (baptism) of those baptized to do the Eucharist. Because it has a communal Eucharistic character, the Church fully expresses itself through the Divine Liturgy, in which it updates the whole history of salvation. By anamnesis, the ecclesial community enters into relationship with the events of salvation, and through Epicles it becomes a communion of the Holy Spirit.

The Divine Liturgy has at its center the sacrifice of bread and wine, which, through the icon of the Archbishop (Christ), is the sacrifice of the entire Christian community to the heavenly Father. The Holy Eucharist as Mystery and Sacrifice is the unifying center of the entire ecclesial community, because through it Christ shared with the community, realizes an intimate and profound connection of the believer with God, but also horizontally with the members of the community to which he belongs. The Eucharist is the sacrifice of the Church as the sacrifice of Christ which, through the bread materials, the water and wine pretended on the table of the Holy Shrine in His Body and Blood by the Holy Spirit are assumed at the same time on the heavenly altar of Christ that remains on earth in heaven, to give the believers His Body and Blood, to salvation and eternal life. „*In the spiritual atmosphere of the Divine Liturgy, the New Testament atmosphere, extended around the Savior of the Holy Apostles, extends. Whoever remains in isolation and does not live in the communion of the Kingdom, who has the form of the Church on the earth and lives in supreme degree in Mass, has no salvation. Mass means in Greek common ministry*”<sup>4</sup>. This liturgical ministry of the "people of God" (1 Peter 2: 9) becomes the sacrifice of thanksgiving - the Eucharist and the atonement to God because it is identical to the sacrifice of Christ.

The Holy Mystery of the Eucharist, Communion, or Communion is the Mystery by which the Christian shares in the form of bread and wine, with the Body and Blood of our Lord and Savior Jesus Christ for the forgiveness of sins

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<sup>4</sup> Pr. Prof. Dr. Dumitru Stăniloae, *Spiritualitate și comuniune în Liturgia ortodoxă*, Editura IBMBOR, București, 2004, p. 9-10, 16.

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and for everlasting life<sup>5</sup>. Etymologically, the word Eucharist comes from Greek and means gratitude.

The mysterious and real presence of Christ, the historian, sacrificed and risen, in the Holy Mystery of the Eucharist, makes it have the greatest importance for the cult of the Church and the life of Christians. „*Christ of the Gospel and Christ of the Eucharist are One and the same Christ, God, Man, Jesus Christ*”<sup>6</sup>. For these reasons, the mystical sacramental aspect of the Eucharist cannot be interwoven with the human mind, but paradoxically he is appropriated personally by sharing with His Holy Body and Blood all believers. From where it follows that if by the other Holy Mysteries the believers share the divine, saving and sanctified grace, in the Holy Eucharist they receive more than that, namely, the source of grace, Christ Himself. The teandric character of the Church is fully revealed by the Holy Eucharist. This true and blameless Sacrament and Sacrifice brought to God the Father as a thanksgiving by Christ with the whole community of the Church is a synthesis and symbiosis of the times of fulfillment, but also an eschatological reality experienced by hic and wallet Christians (here and now).

Jesus Christ instituted the Eucharist at the Last Supper, both formally and materially, using bread and wine, which He thanked and blessed for the First Apostles for the first time. At this point, the Holy Worker shows the Holy Apostles the connection of Eucharist with His sacrifice on the Cross, the "cup" he will assume in order to deify the human being contained in Him as body, but also as the obedience of the human to the Father's will. In a comparative analysis, the moment of the institution and commission for the first time by Christ, of the Eucharist, is presented as such in the Holy Scripture:

<b>Matthew 26, 26-28</b>	<b>Mark 14, 22-24</b>	<b>Luke 22, 19-20</b>
<p>And when they were taking food, Jesus took bread and, after blessing it, he gave the broken bread to the disciples and said, Take it; this is my body.</p> <p>And he took a cup and, having given praise, he gave it to them, saying,</p>	<p><i>And while they were taking food, he took bread, and after blessing it, he gave the broken bread to them, and said, Take it: this is my body. And he took a cup, and when he had given praise, he gave it to them: and they all had a drink from it. And he said</i></p>	<p><i>And he took bread and, having given praise, he gave it to them when it had been broken, saying, This is my body, which is given for you: do this in memory of me. And in the same way, after the meal, he took the cup, saying, This cup is the new testament,</i></p>

<sup>5</sup>*Liturghier*, București 2012, p. 195.

<sup>6</sup> Pr. Prof. Dumitru Radu, “Caracterul eclesologic al Sfințelor Taine și problema intercomuniunii”, (PhD thesis), in *Ortodoxia* 30 (1978), nr. 1-2, p. 20.

<p><i>Take of it, all of you, for this is my blood of the testament, which is given for men for the forgiveness of sins.</i></p>	<p><i>to them, This is my blood of the testament, which is given for men.</i></p>	<p><i>made with my blood which is given for you.</i></p>
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Christ's words of inauguration at the Last Supper fully show that the Eucharist as the Mystery has its foundation in the Crucifixion and Resurrection of the Lord. The sacrifice of the Cross on Golgotha is the conclusion of the "new covenant" (Matthew 5:17), which also follows from the word of Christ exposed by the Gospel of John (6:35,39 and 53-58): „*I am the bread of life. He who comes to me will never be in need of food, and he who has faith in me will never be in need of drink. .... Then Jesus said to them, Truly I say to you, If you do not take the flesh of the Son of man for food, and if you do not take his blood for drink, you have no life in you. He who takes my flesh for food and my blood for drink has eternal life: and I will take him up from the dead at the last day. My flesh is true food and my blood is true drink. He who takes my flesh for food and my blood for drink is in me and I in him. As the living Father has sent me, and I have life because of the Father, even so he who takes me for his food will have life because of me. This is the bread which has come down from heaven. It is not like the food which your fathers had: they took of the manna, and are dead; but he who takes this bread for food will have life forever.*” The bloody sacrifice on Golgotha is the sacrifice that definitively replaces all the bloody sacrifices of the Old Testament (Hebrews 10: 10,12,10,14). The Savior, establishing and doing for the first time at the Last Supper, the Holy Eucharist, as prefiguration of his sacrifice, discovered the two aspects of it, namely: of Sacrament and Sacrifice, which Christians are obliged to bring as gratitude to Parousia: "*This you shall do for My remembrance*" (Luke 22:19; I Corinthians 11,25); "*That whenever you eat this bread and drink this cup, the death of the Lord shall be proclaimed until it cometh.*" (1 Corinthians 11:26). This commandment by the Apostles and the Church at its beginnings (Acts 2:42, 46:10,7,11, 1Corinthians 10:16-17, 11,23) is a proclamation of the saving Christ's death. But His sacrifice culminates in the resurrection, because Christ has risen from the dead and with Him all humanity, and will come a second time to Parusia to judge alive and dead. In view of these considerations, the Eucharist is not only a commemoration of His death, but a real communion with Christ in His Sacrifice and Resurrection, which is the guarantee and foundation of communion and eternal life for the ecclesial community.

Eucharistic bread and wine symbolize the unity of Christ's sacrifice in which the Church community is assembled like wheat or grape grains. Through the Holy Eucharist, the whole Church is like bread, as one body (1 Corinthians 10,17). The

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identity of the Eucharist is the same from its establishment to parousia. Orthodox theology does not present several Eucharists in many forms, nor does it speak of its changes or developments, because it is the Sacrifice of Christ, and within it Christ is present in real life. So, from the Last Supper to the end of the ages, the Savior in the sacramental, blameless form, through bread and wine, unites with the Apostles and all Christians who receive the Body and His Blood through the Eucharist. Through it, Christ is fully present in the ecclesial community and in every member of it, nourishing them personally from baptism, living in their flesh through His Body and Blood. „*For what may be more magnificent than to be recognized by the Father as the members of His Son, as One who, on our faces, finds the very features of His Son ... But how can we put together the Divine Body to the bodily one with which it is more inward, To the fullest extent that the spirit-born are more sons than the fleshly children to their parents? And all the more, God overcomes by adopting his own adoption even the parents who give birth to the infants of their being*”<sup>7</sup>. Thus, the Eucharist Christ becomes consanguine<sup>8</sup> with us, from his incarnation, and confiding with us through the Eucharist, living in us through the grace of the Holy Spirit, sent by Him as Comforter and life-giving (John 15: 26,20,21-23) .

The full transparency of Christ and creation in the Eucharist is shown in the union of the ecclesial community with Him. Each member is animated by the desire to give thanks to Christ, because the union is full: „*Christ's recite is one with our conscience, His will, one with our will, our body and blood, one with our body and blood*”<sup>9</sup>. The active presence of Christ urges them to doctrinal unity (the same faith), canonical and cultic. The Church and the Eucharist are inseparable. The Church through the Eucharist is full in its appearance as a teandric community, but especially in the unseen aspect in the sense of communion with Christ, because it offers all of Christ to its members who unite them in the same sacrifice and love. „*Without the Eucharist, the Church is not possible, for it is only the Eucharist who unites without dissolving and extending without dividing or separating those united with Christ, or those in whom Christ has made unnecessary food and drink*”<sup>10</sup>. Thus, by sharing the Eucharist, union with Christ and life in Christ, every Christian is open and directed to all men as a result of communion and spiritual life.

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<sup>7</sup> Nicolae Cabasila, *Despre viața în Hristos*, Cartea a IV-a, trans. by Pr. Prof. Dr. Ene Braniște, și Pr. Prof. Dr. T. Bodogae, Edit. Arhiepiscopiei București, 1989, p. 123.

<sup>8</sup> Sfântul Chiril al Ierusalimului, *Cateheze*, IV,3, trans. By Pr. Dumitru Fecioru, Ed. IBMBOR, București, 2003, p. 356.

<sup>9</sup> Nicolae Cabasila, *Despre viața în Hristos*, Cartea a IV-a, p. 109.

<sup>10</sup> Pr. Prof. Dr. Dumitru Radu, *Characterul ecleziologic...*, p. 265.

## 2. The Christ in History, Church and Eucharist - Sacrificial and Sanctifying Sacrifice and Sacrament

In the teaching of the Church, the unseen the Seven Holy Mysteries is Christ, and the sacramental priesthood exercises His service. That is why the sacraments are done by bishops and priests. This ministry has a profound purpose and ecclesial character, because it is done with special training only within the Christian community that has the right faith (Orthodox) and only the members of the sacramental priesthood praying and communing with the whole Church. In the communion and community of the Holy Mass, in which the Holy Eucharist is officiated, every member of the Christ body lives with Christ in the grace of the Holy Spirit the joy of the resurrection and life of the Sacrifice of the Cross: „*Christ, as a subject that dies and rises, becomes the subject of the mysterious death and resurrection of our subjects. The Church is formed and lives as an organic plurality of subjects, in the direction of death and resurrection, having the head and source of this movement in it, and in this sense being transparent to Christ*”<sup>11</sup>. That is why the Eucharist has a sacrificial but also a sacramental character, which involves a commemorative, anamnestic aspect of the sacrifice on Golgotha, but also a real, epiclyal and permanent presence of Christ in it and in the Church, to lead to Salvation, all the faithful. This mysterious presence is also included in the form of bread and wine made in His Holy Body and Blood held on the Holy Table in the Altar in the Ark or as a great honor by the Church in order to be offered to the faithful who share Fear and faith through which they truly unite with Christ, present in them.

Father Professor Dumitru Stăniloae emphasizes the quality of Jesus Christ as the forever Archieue<sup>12</sup>. If Christ is an eternal archbishop, without, of course, excluding teaching and royal dignity, it follows that in the Church the saving sacrifice on Golgotha is a continual continuity and a continuous presence in which Christ includes humanity in the state of sacrifice to the heavenly Father for all the faithful, who are liturgically in communion with Him. The Eucharist as the Sacrament and Sacrifice of the Church is, in the first place, a great paradox identifying itself without repetition of the bloody sacrifice of the Christic historian on Golgotha, but now it is blatantly committed, and secondly, it updates over time this sacrifice an eschatological character. The Sacrifice on Golgotha and the Eucharistic Sacrifice represent the same realities realized by the presence of the same Christ then and in our time. Of course, as our great dogmatist shows, the

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<sup>11</sup> Pr. Prof. Dr. Dumitru Stăniloae, “Transparența Bisericii în viața sacramentală”, in *Ortodoxia* 22 (1970), nr. 4, p. 512.

<sup>12</sup> Pr. Prof. Dr. Dumitru Stăniloae, “Iisus Hristos, arhieru în veac”, in *Ortodoxia* 31 (1979), nr. 2, p. 218.

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continuity of the archbishop's work and the non-repayment of the sacrifice „*Is paradoxically conciliated, precisely because of the eternal undiminished value of the sacrifice and the power emanating from it, which itself represents a continuous and infinitely impressive prayer for us*”<sup>13</sup>. In this sense, the Eucharist and the Priesthood are interdependent and essential to the teandric constitution of the Church. Christ's unique but continuing sacrifice is the source of the priesthood exercised by Christ, which extends sacramental in the Church through the organs seen, the holy priesthood of apostolic succession, and this as a necessity for the salvation and sanctification of man and creation.

In the theology of the Orthodox Church is affirmed and confirmed the true presence in the Eucharist of Christ, the Son of God Incarnate, by transforming bread and wine into His Holy Body and Blood in order to unite with the members of His Mystical Body, the Church. Regarding the mysterious, paradoxical<sup>14</sup> way of the presence, identification and simultaneity of the Cross on the Cross with the Eucharist, but especially of the transformation of bread and wine into the Body and Blood of the Lord, and the continued presence of Him in them, many controversies arose, Over which Christian thinking has passed through the understanding and definition of the mysterious character, without separating the epicenic anamnesis. By the Holy Spirit, in the Holy Mysteries, in the ecclesial dimension, the risen Christ extends to the members of the Church until the end of the ages. In this respect, St. Cyril of Alexandria says: „*although separated from one's own hypostases, namely, one who is Peter or John, another Thomas or Matthew, we did in the same body in Christ, being fed with one body and sealed in the unity, in the One Holy Spirit. And if Christ is Unshared - for it is not divided at all - we are all one in Him*”<sup>15</sup>.

The anamical moment of the Eucharist is related to that of the epiclesis, and the aspect of memory does not refer only to a reality belonging to the past, but involves the presence of Christ as a sacrifice and permanent resurrection in the Church. Therefore, for St. Ignatius, the Church is structured in the wood of the Cross. In this respect the doctrinal theology of Professor Nicolae Chițescu presents two stages of the founding of the Church, an invisible one initiated by the incarnation of the Logos and perfected on the Cross, and another seen at the Pentecost embodied by the community nucleus of the day of the Holy Spirit's coming down to which they were added Time Christians. The moments of

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<sup>13</sup> Pr. Prof. Dr. Dumitru Stăniloae, “Iisus Hristos, arhieru în veac”, p. 218.

<sup>14</sup> Kallistos Ware (Ware Timothy), *The Orthodox Church*, London: Penguin Books, 1964, p. 287.

<sup>15</sup> Sfântul Chiril al Alexandriei, *Scrieri. Partea a III-a. Despre Sfânta Treime*, (PSB 40), trans. by Pr. Prof. Dumitru Stăniloae, IBMBOR, București, 1994, p. 561.

realizing the communion of the human with the divine through Christlike iconography are: The Incarnation, the Sacrifice on the Cross and the Resurrection from the Dead, acts by which humanity united to divinity is purified from sin and made fully accessible to the divine grace that crosses it ontologically and imbues it. These moments of communion through the Eucharist are personally updated by each believer, as an extension of Christ to all members of the Church, His Mysterious Body. Believers are caught up in His sacrifice, and therefore have an entrance to the Father because they are brought under the condition of a clean sacrifice. The Eucharist was instituted because the Sacrifice and Risen Christ came and remained in the members of the Church until the end of the ages. The sacrifice of Christ in the history of salvation is a fulfillment of communion, because in it the love of God is reflected in all humanity, to all the hypostatic and relational people in Him from incarnation, and thus the fruits of His work are for all mankind. This sacrifice present through the Eucharist in the Church is updated by the Episcopally, when the priest asks the heavenly God to "send His Holy Spirit" over those present and over the gifts of bread and wine offered as a sacrifice by the church community through the special priesthood, be transformed into the Holy Body and Blood of Christ.

The Eucharistic sacrifice is the same as the Sacrifice on the Cross, and the Sacrifice and Sacrifice are one and the same reality, one and the same Person, that of Christ. This identity of the Eucharistic Sacrifice with the Sacrifice on the Cross is given by the Sacrifice (Christ the Lord), the same matter of sacrifice, His Holy Body and Blood, brought about with the same purpose: deliverance from sin and death of humanity, and has the same welcoming, Namely the Holy Trinity. This is also expressed by the prayer proclaimed by the protos during the cherub: *„...And me, the one who is clothed with the grace of the priesthood, trust me, in the power of Your Holy Spirit, to stand before this sacred table of Yours, and to sacrifice Your Holy and Blessed Body and Your precious Blood .... That you are the One who brings and the One who brings you, the one who receives and the one who divides you, Christ our God and glorify you, together with the one without your beginning Father and the Most Holy and the good and life of your Creator Spirit , Now and ever and forever. Amen”*<sup>16</sup>.

But from the point of view of the mode of bringing or doing there are some differences of form between the Eucharistic Sacrifice and the Sacrifice on the Cross, without thereby affecting its essence, namely the real presence of Christ with our assumed humanity as the body of Him In a sacrificial and sanctified sacrifice. These differences have been dogmatically delimited as follows:

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<sup>16</sup>*Liturghier*, p. 159-169.

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1. The sacrifice on the Cross of Golgotha was bloody, while the Eucharistic Sacrifice was sacrificed mysteriously, sacramentally and bloody;

2. The bloody sacrifice on the Cross of Golgotha was brought once and for all (there will be no more) and only in that place, time and space, while the Eucharistic Sacrifice is made as the presence of the risen Christ over time and eternity In the sacramental space of the Church, understood as communion and teandric communion.

3. The bloody sacrifice on the Cross of Golgotha was brought, as a fulfillment of objective salvation for the whole of humanity, by Christ only, while the Eucharistic Sacrifice is made by Christ within the liturgical framework, but with the members of His secret body the Church (the clergy and the believers) The purpose of their salvation, which personally appropriates the fruits of His sacrifice.

4. In the Bloody Sacrifice on the Cross of Golgotha, the body of Christ was not broken or broken as the fulfillment of prophecy (Psalm 33:19) "For these things were done, that the Scripture might be fulfilled: (John 19:36), but what was not broken on the cross is accomplished in the Eucharistic Sacrifice, without breaking any division as Saint Paul's Apostle shows: "The cup of blessing that we bless, Is not the communion with the blood of Christ? The bread that we break is not the communion with the body of Christ? That one bread, one body, we are the many; For we all share of bread "(1 Corinthians 10: 16-17).

5. The bloody sacrifice on the Cross of Golgotha was visible to the contemporaries with the bodily eyes, for on the Cross was crucified Christ's non-risen historical body, while the Eucharistic Sacrifice is present in the form of bread and wine, His Body and Blood The Risen Christ, the transfigured, the deified that cannot be seen by the bodily eyes, the body that transcends time, space and creation.

6. The Eucharistic Sacrifice is the way in which Christ's historical presence is through the Church in union with Christians of all times, in the state of Sacrifice and Sacrifice and Sacrifice.

7. The personal union of the believing man with Christ in the Eucharist by sharing with the Holy Body and Blood is a pretense and a pretense of happiness in the heavenly kingdom, hence the eschatological character of the Eucharistic Sacrifice.

Therefore, the Eucharistic sacrifice is one and the same as the sacrifice on Golgotha, the differences do not concern the essence or the being, but the way of committing it. The Eucharist *„is a real sacrifice, but sacrificial, blameless, of bread and wine sanctified and transformed into the Holy Body and the blood of the Lord through the power of the Holy Spirit to the prayer of the priest. The point and moment when the sacrifice on the cross and the liturgical one is identified,*

*becomes one, is the moment of transformation*<sup>17</sup>. This moment identified with the true presence of Christ is mystical, mysterious and paradoxical. In the theology of the Orthodox Church, mystic and paradoxical involves authentic, practical experience, centered on the gracious action but community-developed in virtue of merciful love, because the transcendent reality is immanent. In the Church, through Christ, the sanctified immanent is a reality of the transcendent. As an expression of these realities, the Eucharistic sacrifice preserves the mysterious character, both sacramentally and in terms of perception and understanding, therefore, of course, it implies the light of God's revealed faith, but especially its practice by participating to the life of the Church. In the patristic sense this mystery, this mystery of faith, is actually a revelation and knowledge, for: „*Spiritual joy, before the joy of future life above the mind, is the work of the mind secretly sacrificing and sharing the Lamb of God in the altar of the soul, and eating the Lamb of God in the understanding of the soul, means not only to understand or not Share Him as such, but also make us Lamb, taking His image sacrificed in the future. For here we take the rationale, but there we hope to take the very realities of the mysteries*”<sup>18</sup>. If in the appearances after the resurrection the presence of Christ is visible and personal, instead the encounter with Christ in the Eucharist remains mysterious, inner. Christ, the real present, remains unflattering, or, more precisely, His appearance is that of the bread and the holy wine made by the Holy Spirit in His Body and Blood. This appearance is nothing but the chenna of His glory, addressed to our human condition, our faith, and our conscience. So, in the Eucharist there is a real encounter with Christ, and by sharing with these Holy Gifts the Christian can also say to Saint Paul the Apostle: *"I crucified with Christ; And I no longer live, but Christ lives in me. And the life now in the flesh lives in faith in the Son of God, who loved me and gave himself for me "*(Galatians 2:20).

### **3. The conversion of bread and wine into the Mystery of the Eucharist and the true presence of Christ in them, from an interconfessional point of view**

The fundamental importance of the Sacrament of the Eucharist is given by the real presence of Christ through the bread and wine that through the descent of the Holy Spirit are truly transformed into His Holy Body and Blood. The moment of invoking and descending the Holy Spirit over the gifts of bread and wine

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<sup>17</sup> Pr. Prof. Dr. Ene Braniște, “Deosebiri confesionale cu privire la Sfintele Taine”, in *Ortodoxia* 11 (1959), no. 4, p. 509.

<sup>18</sup> Sfântul Grigore Sinaitul, *Filocalia*, vol. VII, *Capete foarte folositoare în acrostin*, cap. 112, trans. by Pr. Dumitru Stăniloae, IBMBOR, București, 1977, p. 132.

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brought as sacrificial offerings by the sacramental priesthood in the Divine Liturgy is called the Epiclean. But, according to Orthodox teachings, the Eucharist as the Mystery comprises three inseparable stages, namely, Satisfaction - centered on the words of establishment, Anamnesa - remembering the saving sacrifice, and the Epiclese - the time of the bread and wine transformation, or the presence of the real Christ. Of course the rationale of this mysterious presence is the act of communion with Christ by the priesthood and believers. This is actually the purpose of the Eucharist: „*That they may be to those who share, to the awakening of the soul, to the forgiveness of sins, to the sharing with Your Holy Spirit, to the fullness of the kingdom of heaven, to the dare to You, and not to judgment or chastisement*”<sup>19</sup>.

The conversion of bread and wine into the Body and Blood of Christ at the Last Supper and in the Eucharistic Mystery committed during the Divine Liturgy is a moment that can not be understood and understood by the human mind. That is why Christ's presence in the form of bread and Eucharistic wine was intensely debated and explained in various Christian confessions using different terms but insufficient to encompass this mystical and sacramental reality. For the Orthodox Church things are clear, even if they use terms like *transubstantiation*<sup>20</sup> or especially *conversion* through and into the Eucharist Christ is present, and the celebration of the Divine Liturgy has as its object the transformation of the gifts of bread and wine into the Divine Body and Blood of Christ, Offered to believers for the forgiveness of sins and for the acquisition of the kingdom of heaven.

Orthodox theology according to scriptural reality admits to preparing the gifts that will be brought in the Eucharistic sacrifice only the pure and leavened wheat bread and the pure, grape wine, fermented, as Christ instituted this mystery at the Supper who preaches His Sacred Passions . By turning the matter of bread, water, and wine during sanctification, it truly changes into the body and blood of the Lord, preserving its external form to be naturally received by the believers. Sanctification of honest gifts takes place at the time of the epiclese. During the Epiclese, the liturgical priest says in secret the prayer: “*We still bring you this word of service without blood, and we call you, and we pray and humble to you: send your Holy Spirit upon us and on these gifts, which are put forward. ... And make this bread, the True Body of Your Christ (blessing the cruciform artus) ... And what is in this cup, the True Blood of Your Christ (blessing the wine) ... Transforming with Your Spirit Saint*”<sup>21</sup>. The moment of this prayer is considered to be the fulfillment of the descent of the Holy Spirit, which at Pentecost was over

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<sup>19</sup> *Liturgier*, p. 177.

<sup>20</sup> Ware, Timothy, *The Orthodox Church*. London: Penguin Books, 1964, p. 290.

<sup>21</sup> *Liturgier*, p. 176-177.

the Apostles, and similarly in the Church at this moment descend upon the priestly priests (who represent the great community of believers) and above all the gifts of bread and wine, As the presence of the risen Christ. „*Through the calling of the Holy Spirit and the consecration by the priest of the elements of the Eucharist, the bread and wine actually change in the body and blood of Christ itself that the bread and the wine after the blessing are bread and wine only in the outer form and taste, While by being (ἰατροσίαν), they are the flesh and the blood of Christ*”<sup>22</sup>. At the time of the conversion, the sacrifice brought by the sacramental priesthood by the entire ecclesial community is identified with the sacrifice on the cross. “*The sacrifice is not done neither before nor after the bread was sanctified, but at the very moment of sanctification. Thus, we do not err and change with what we must believe in the Sacrifice, namely, that it is not only a conception or a symbol of the sacrifice of the Lord, but a true sacrifice; That what is being sacrificed is not bread, but the Body of Christ Himself: that the sacrifice of the Lamb of God is one, that is, the one brought once (on the cross)*”<sup>23</sup>. The natural consequence of this transformation is the true presence of Christ.

Like Orthodox theology and Roman Catholic theology admits the real presence<sup>24</sup> of the Savior in the Eucharist by transforming bread and wine into the Holy Body and Blood of Christ, and explains it in the spirit of the Aristotelian tomist scholasticism, using the term transubstantiation<sup>25</sup>, according to which the being of one thing divides in *substance* and *accidents*. „*God truly became man in the womb of the Virgin Mary at the incarnation, and Jesus incarnate is present on the Holy Mass in the altar, from the moment of consecration. In other words, the Eucharist is a continuation of incarnation on earth until the end of time*”<sup>26</sup>. In the action of Eucharistic transubstantiation, Roman Catholic theology claims that the substance of bread and wine is transformed into the Body and Blood of Christ, but the accidents remain unchanged. For Roman Catholic theologians Christ's presence in Eucharistic bread and wine is argued even in the physical plane, of

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<sup>22</sup> Hristou Andrușos, *Simbolica*, Ed. A II-a, Editura Anastasia, București, 2003, p. 468.

<sup>23</sup> Nicolae Cabasila, *Tâlcuirea dumnezeieștii Liturghii*, ed. a III-a, trans., and introd. by Pr. Prof. Dr. Ene Braniște, Pr. Prof. Dr. Teodor Bodogae, Ed. Arhiepiscopiei Bucureștilor, 1997, p. 79.

<sup>24</sup> Sarah Beckwith, *Christ's Body: Identity, Culture and Society in Late Medieval Writings*, London, Routledge, 1993, p. 36.

<sup>25</sup> *The Council of Trent*, Session the Thirteenth. IV, Ed. and trans. by J. Waterworth, London: Dolman, 1848, Hanover Historical Texts Project Scanned by Hanover College students in 1995, p. 68, <[www.documentacatholicaomnia.eu/03d/1545-1545\\_Concilium\\_Tridentinum\\_Canons\\_And DECREES\\_EN.pdf](http://www.documentacatholicaomnia.eu/03d/1545-1545_Concilium_Tridentinum_Canons_And DECREES_EN.pdf)> (accessed on 3 March 2018)

<sup>26</sup> Hardon, John A., *With Us Today: On The Real Presences of Jesus Christ in the Eucharist*, Ypsilanti, MI: Ave Maria Communications, 2000, p.15, (my translation).

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course not according to the structure of man, but merely as the fullness of human nature, of the soul united to divinity. *"Transubstantiation corresponds to metaousiasis, and very clearly the substance of bread and wine becomes the humanity of Christ. But not only the substance of bread and wine becomes the substance of the body and blood of Christ ... but it includes everything that Christ does, ... all that is Christ, the whole Christ. Does this include his physical properties? Yes. Does it include his physical organs? Yes. Christ is whole and his substance is all"*<sup>27</sup>. Roman Catholic theologians present the Eucharist so that bread and wine do not change their physical characteristics because they look just like any bread, the taste is identical, the smell is the same, and the shape is the same, but in reality Transformation into substance that changes into the Body and Blood of Christ. Concretely in the Holy Eucharist, Catholic theology speaks of the true presence of the Lord, but we only see bread and wine, so *"not all bread and all the wine are premeditated, but only their substance, as if the Savior would not have said of all the bread And about all the wine: "This is My body," or "This is My Blood", but only about a part of them. According to the Aristotelian meaning of transubstantiation, the words of the Savior: "This is My Body" would have the inscription "In this is My Body". Thus, the Roman Catholic, rationalist theology of transubstantiation prepares the rationalistic Lutheran theory of impediment"*<sup>28</sup>.

Protestant theology, with the exception of the Lutherans, denies the real presence of Christ in them as only signs or symbols that remind us of the saving sacrifice (for example Ulrich Zwingli's thought<sup>29</sup>). In this case, Zwingli explains: *"reality and the represented sign cannot be one and the same. That is why the mystery of Christ's body cannot be His Body."*<sup>30</sup> The Lutherans admit the presence of Christ with Body and Blood in the Eucharist, but as "impenetrability" (that is, according to the formula: as a lord, in the pan, under the pane) and as a sacramental (sacramental) union of the earthly and the celestial, Martin Luther, as a simple commemoration. According to the Lutherans, Christ is presently in the Eucharist spiritually with His Body and Blood because, as by incarnation, he has taken human flesh without changing his divine nature, the same thing is happening now, but the Eucharistic elements are simple Material elements, and the presence

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<sup>27</sup> Hardon, John A., *Advanced Catechists Course, Explanations of Questions*, Vol II: *The Sacraments*; Kensington, MD, Inter Mirifica, 1994, p. 66 §28 (my translation).

<sup>28</sup> Prof. Nicolae Chițescu, *Teologia dogmatică și simbolică*, vol II, IBM. al BOR., București, 1958, p. 881-882.

<sup>29</sup> Stephens W. P., *The Theology of Huldrych Zwingli*, Oxford: Clarendon 1986, p. 224

<sup>30</sup> Ulrich Zwingli, *Commentary on True and False Religion*, trans. Clarence Nevin Heller, Durham.

N.C.: The Labyrinth Press, eds.: Samuel Macauley Jackson and Clarence Nevin Heller, 1981, p. 181-182 (my translation).

of Christ's body in them is invisible<sup>31</sup>. Protestantism therefore considers that bread and wine as eucharistic elements should not be honored in any way. Luther said: „*The attitude towards the mystery is the same as that of Christ. Indeed, for the incarnation of the Godhead, it is not necessary to transubstantiate the human nature, so that the Godhead may be contained under the accidents of the human nature. On the contrary, the first and second threads are declared truly perfect: this Man is God, this God is Om*”<sup>32</sup>. The theological view of impetus was explained by Luther by the omnipresence of the risen human body raised by Christ, by virtue of which it is everywhere. For Calvin, the presence of Christ is not real, but only dynamic, which makes the elements of the Eucharist only symbols. „*Important for Zwingli is what happened in the past, namely on the Cross, which we now remember through faith; For Calvin it is important not only what happened on the cross, but what happens in our time when breaking and receiving bread. For Calvin the Eucharist is more than a commemoration of the sacrifice, in which we confess our faith in Christ and thanks for his saving death; It is a means of God's grace and salvation in Jesus Christ*”<sup>33</sup>. As HristouAndruțos remarks to Protestant theology, "*the earthly elements (bread and wine) are not only figures, as Zwingli thinks, but the guarantees and seals of the real presence as well as the communion of the believers with the Lord and their spiritual union with Him*"<sup>34</sup>. Yet, "*in the Eucharist there is no secret union of the body of the Lord with the earthly elements, as Luther teaches, but only a hidden union of Christ, so-called not from the altar but directly from heaven*"<sup>35</sup>. In the Anglican Church, only a mystical, spiritual presence of the Lord in the Eucharistic elements is accepted. We no longer insist on these older or newer Protestant views defined by "imputation," transsemnification "or" transfinalization"<sup>36</sup>, because they express either the symbolic-spiritual thinking that asserts a sacramental presence of Christ in the Eucharist, but an independent Christ The material elements of bread and

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<sup>31</sup>Douglas Farrow, "Eucharist, Eschatology, and Ethics" in *The Future as God's Gift*, ed. D. Fergusson & M. Sarot, London: T. & T. Clark, 2000, p. 201.

<sup>32</sup> Martin Luther, *Despre captivitatea babilonică a Bisericii*, t. 2, Ouevres, Geneve, 1962, p. 181.

<sup>33</sup> De Gruchy, John, "Real presence" and sacramental praxis – Reformed reflections on the Eucharist, in *NGTT Dutch Reformed Theological Journal* 54 (2013), no. 3-4, p. 5, <<http://ngtt.journals.ac.za/pub/article/view/348/453>>, (my translation, accessed on 3 March 2018)

<sup>34</sup> Hristou Andruțos, *Simbolica*, p. 473

<sup>35</sup> *Ibidem*.

<sup>36</sup> Teologii transsemnificării sunt Edward Schillebeeckx (in *Die eucharistische Gegenwart*, Düsseldorf, 1967) and Piet Schoonenberg (*Tegenwoordigheid*, in *Verbum* 31 [1964])

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wine, or the realistic thinking that they consider to be united with Christ in heaven as in Lutheranism for example.

From an Orthodox point of view, in the Eucharist, material elements: bread and wine, are transformed into the Holy Body and Blood of the Savior. In this respect, Saint John Damascene says: "*As natural as the bread that is eaten, and the wine and the water that is drunk are transformed into the flesh and blood of the one who eats and drinks them, and is not made a very fleshly body, Thus, through the calling and descent of the Holy Spirit, the bread of prosaction, together with wine and water, is made superfluous in the Body and Blood of Jesus Christ, and they do not make two distinct bodies but one and the same body*"<sup>37</sup>.

The conversion of bread and wine into the Body and Blood of Christ, to the Last Supper, and, based on it, in every Holy Mass, is a mystery of impenitence in the meaning and way of accomplishment, because mysticism is not just the way of being Of God, but also of all His work on creation<sup>38</sup>. By grammatically interpreting the words of the Gospel concerning the Holy Eucharist: "eat this is My Body" (Matthew 26: 26-28, Mark 14: 22-24, Luke 22: 17-20), we note that the bread that Christ blessed It was transformed into His Holy Body, which is cleared up by the words of Holy Scripture, for He did not say "this (bread)" - feminine - but He said "it (the body)" - the masculine. Saint Simeon the New Theologian interpreting the Eucharistic preface, he says: „*This little bread, the little part that has been deified, to see it with the eyes of the mind ... So do not be like this to the Jews, and murmuring and saying, Is this bread on the disc and the wine of the chalice not the ones that we see, Do we eat and drink them every day?*"<sup>39</sup>. Also the wine contains, the Eucharistic and the Sacrifice; It reminds us of the death of Christ on the cross, because, just as the grape is thrown or crushed to obtain wine, so also Jesus Christ had to be crucified, humiliated, struck and baptized on the Cross<sup>40</sup>, brought as A sacrifice and a sacrifice of thanks for our salvation.

St. Cyril of Jerusalem urges us to look at the Holy Eucharist with the eyes of faith, having the certainty that it encompasses Christ. The real presence of Christ in the Holy Gifts is explained by St. Cyril of Jerusalem by analogy between the Eucharistic transformation and the miracle of Cana Galilee, where the water was transformed into wine. In the Eucharist there remain only the physical signs of

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<sup>37</sup> Sfântul Ioan Damaschin, *Dogmatica*, IV, 3, Ed. a III-a, trans. by Pr. Dumitru Fecioru, Ed. Scripta, București, 1993, p. 166.

<sup>38</sup> Pr. Prof. Dumitru Stăniloae, *Spiritualitate,și comunitate în Liturghia Ortodoxa*, Ed. IBMBOR, București, 2004, p. 272.

<sup>39</sup> Sfântul Simeon Noul Teolog, *Discursuri teologice și etice*, Ed. Deisis, Sibiu, 1998, p. 490.

<sup>40</sup> IPS. Dr. Nicolae al Makariopolei, „Preînchipuiri euharistice, caracterul și importanța lor”, in *Mitropolia Banatului* 24 (1974), no. 1-3, p. 33.

bread and its guilt, but in essence Christ is present with all his being, with His Body and Blood, but not in Roman Catholic theology only in substance but entirely: substance and accidents, so truly bread and holy wine encompass Christ. *"Christ at the wedding of Cana of Galilee made a sign of His water in wine. Is not it worthy of faith and the conversion of wine into blood? ... In the image of the bread you are given the Body and in the form of the wine you are given the Blood, so that you may come through sharing with the body and blood of Christ united in body and blood with Him. Thus we become Christ bearers, because our body and blood share our members ... Do not look at bread and come as bread and ordinary wine. They are the body and blood of Christ ... the faith to give you the certainty of the fact. Do not judge the mystery after snack ..."*<sup>41</sup>.

The mystery of the Holy Eucharist as a reality of the historical Christ, on the one hand, predicts the Lord's Parousia, and on the other hand, constantly updates the Sacrifice on Golgotha (1 Corinthians 11: 26) where the eschatological state is present. This update of salvation as a symbiosis of the past with the future is factually explained by sharing believers with the Body and Blood of Christ (Luke 22:19) at the Divine Liturgy, by which, the same Christ Who Sacrificed on the Cross, is sacrificing himself now bloody, Mysterious and real for us. Therefore, there is no difference between the Blood seen, the bloody, the Golgotha, and the mysterious sacrament of the Divine Liturgy, being the same sacrifice to the heavenly Father. Christians unite with Christ in the Eucharist and are with Him in a mysterious sacrifice, in a continuation of the sacrifice on the Cross<sup>42</sup> to Parousia when there will be a new heaven and a new earth (Revelation 21: 1).

#### **4. Conclusions. The Consequences and Implications of the True Presence of Christ in the Eucharist**

1. The real presence of Christ in the form of bread and wine sanctified during the Divine Liturgy is in fact the essence and power of the Eucharist, the power of God to forgive sins, and to preach eternal life by believers who share and unite with Christ. On the subjective plane, as far as the effects on Christians are concerned, the real presence of Christ in the Eucharist involves, on the one hand, the forgiveness of sins and eternal life, and on the other hand, he realizes a strong membership and growth of the Mystical Body of Christ-. Here it is to be noted that there is also a negative effect, which is related to the unpreparedness of the believer, that is, to subjective factors, purely human, that is related to the unworthy sharing, which is bringing everlasting chastisement and death, as St. Apostle Paul

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<sup>41</sup> Sfântul Chiril al Ierusalimului, *Catehaze mistagogice*, IV, p. 355-356.

<sup>42</sup> Pr. Prof. Dumitru Stăniloae, "Legătura interioară între moartea și învierea Domnului", in *Studii Teologice* 8 (1956), no. 5-6, p. 277-278.

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states: „If, then, anyone takes the bread or the cup of the Lord in the wrong spirit, he will be responsible for the body and blood of the Lord. But let no man take of the bread and the cup without testing himself. For a man puts himself in danger, if he takes part in the holy meal without being conscious that it is the Lord's body.” (I Corinthians 11: 27-29). So Christ is personally present in the Eucharist with all His being, a person in whom humanity is united to the deity in a historical form from the incarnation, deified and sanctified by His sacrifice and resurrection, and raised up in the heavenly kingdom. At this sacramental-Eucharistic presence all believers participate in the Church until parousia.

2. The presence of Christ in the Eucharist is full, full and contained in every part of this sacred mystery, because it reflects the unity of the Person of the Son of God Incarnate with his saving work, and especially with the fruits of his sacrifice, which are updated in the Eucharist sacramentally and personally by all the faithful, who approach Him "with fear and faith." This reality of the unity and presence of Christ in the Eucharist and in every part of it is also expressed by the prayer proclaimed by the Protoss before the communion with the Holy Body and Blood of Christ: „It breaks and breaks the Lamb of God, He who breaks and breaks, He who eats forever and never ends, but those who share it sanctify them”<sup>43</sup>.

3. Once sanctified, the bread and wine, or the Holy Eucharist, implies the presence of Christ forever. Another natural conclusion is the presence of Christ through the Eucharist in every church. This presence must be understood as a symbiosis and transcendence of history with eternity, the temporal with eschatology. On the one hand, we have the Eucharistic presence of the Holy Body and Blood of Christ (which is unique) in the various local parish churches, and on the other hand He remains present in the form of the bread and the sanctified wine as a state of self-Sacrifice and real and typological dedication to the faithful. Here we refer to the presence and keeping of the Holy Eucharist in the ark of the churches, so that the Holy Gifts (Holy Body and Blood) may be shared quickly among believers and sufferers, but also in the cultic reality of the Liturgy of Present Sacred Presentations in which the presence of Christ is complete From the moment of the Liturgy's liturgy at which they were sanctified.

4. There is an indestructible link between the Church and the Eucharist, which creates and affirms communion and ecclesial unity. Through her being, the Church is a teandrical sacramental-eucharistic community. "Unity in the divine Eucharist and in the bishop involved a single Eucharistic gathering, one altar, and

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<sup>43</sup>Liturghier, p. 186.

one bishop in each Church”<sup>44</sup>. The Eucharist is the center of ecclesial life, but also the form of concrete expression of the Church as a body of Christ. This objective aspect of Christ's actual presence is reflected in the fact that the Eucharist can only share those who profess the same revealed faith teaching, receive the same Baptism, and the same "seal of the Holy Spirit," meaning sacramental, are the members of the Mysterious Body Of Christ, and carry the same life in spirit and in truth.

5. Through the Eucharist, the ultimate union of the faithful man with Christ, the real present, is realized, which through the bread and wine sanctified in His Body and Blood is contrived with members of the ecclesial body. "If you will not eat the body of the Son of Man and drink His blood, you will not have life in you. He that eats my flesh and drinks my blood has eternal life, and I will raise him up in the latter day. He that eats my flesh and drinks my blood abides in me, and I in him "(John 6: 52-56).

6. On the ecumenical plane, the real presence of Christ in the Eucharist is the basis and principle of communion. Without real communion and union with Christ by participating in His unique and creative sacrifice of communion, one cannot conceive of the true Church, with all that it involves in its teandrical constitution, especially by its attributes: unity, holiness, sobriety and apostolicity.

7. The Sacrament of the Holy Eucharist, the holy bread and wine, made in the Holy Body and Blood of Christ, through which He is present, be honest with the same honor and worship of the Person of the Son of God Incarnate, namely adoration<sup>45</sup>. This conclusion preserves the line drawn by the Ecumenical Counsel theology that Christ, the Son of God Incarnate, is equal and consubstantial with God the Father, but especially with the Christological theology in which the real, unique and inseparable presence of the beings: divine and human, Contained everlastingly in Christ. The work of Christ updated by the Holy Spirit is the basis of his presence in time, in the Church, in the Eucharist, in the icons and especially in all the faithful who form with Him a single unity, one Body, one incomprehensible shirt, namely the Church, The eternal, teandrical and sacramental settlement of man's salvation and sanctification of all creation.

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<sup>44</sup> Ioannis Zizioulas, *Euharistie, Episcop, Biserică*, Editura Basilica a Patriarhiei Române, București, 2009, p. 87.

<sup>45</sup> Hristou Andrutsos, *Simbolica*, p. 470.