

EUCHARIST AND CHURCH

*Real Presence, Sacrifice
& Human Sexuality*



By Brendan Roberts

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This booklet is dedicated to those either
searching for the true meaning regarding
the Holy Eucharist or those who have
turned their back and walked away from
this truth.




Introduction

While waiting for Mass to begin you start gagging as you are overwhelmed by the throat-tickling pungent smell of body odour and it's not yours. Another instance could be the person next to you appears to have bathed in aftershave or perfume. On the other side of you someone bellows out an irritating tune which sounds like a cat fighting in the dead of night. You shudder as memories of fingernails scratching the school blackboard haunt you.


Seriously this booklet is not about that but something much deeper. We are going to explore the Eucharist in relation to real presence, sacrifice and human sexuality. One may ponder why I would write such a booklet. Though it has been on my heart for a while to write it, the inspiration to finally do so came from a friend. This friend had grown up Catholic but informed me she was going to another Church. The thought kept returning: *how could you leave the Eucharist?* According



to her, it was through this other denomination that she had found a personal relationship with Christ. She questioned why the Catholic Church uses so many symbols; and believed that this Pentecostal Church in fact also had the Body and Blood of Christ. Despite her decision she confessed that she missed the Eucharist in the Catholic Church.



The Eucharist is a subject central to my heart. Ever since I released my first book, *Set Free!* in 1995 I have written on the subject. It culminated into a whole chapter in my last book, *God: Fact or Fiction?* Each book is an expression of the deepening of my knowledge. This booklet contains some of the material from that book, explained simply and using quotes from Sacred Scripture and the Church Fathers to show that the body and blood of Christ are more than merely symbolic as our Pentecostal brothers and sisters in Christ believe. Furthermore the new material includes excerpts from Pope Benedict's Apostolic Exhortation, *Sacramentum Caritatis*, a document arising





from the Synod on the Holy Eucharist held in 2006. We will also explore why the Church calls the Eucharistic sacrifice “the source and summit and mission of the Christian life.”¹

Mere Bread or Something More?



Every Sunday you go forward in a long queue, either with an attitude of indifference or holy respect for a piece of bread. But is it a piece of bread or is it in fact something else? The Catholic Church² teaches that the appearance of bread and wine does not change but the substance does. But is it only a matter of private prayer that changes the bread and wine into the body, blood, soul and divinity of Christ? If it was so then anyone would be able to consecrate the bread and wine. However Christ gave a special authority to his disciples saying, “Whatever you bind on earth will be bound in heaven.” This sacred authority has been handed on through the consecration of all clergy.³ When the priest celebrates the Eucharist, or any of the sacraments the priest





does so *in Persona Christi* (in the Person of Christ).

In St. John's Gospel it is clear that Jesus is offering something truly out of this world. Jesus does something unheard of, equating himself to the bread of life and living bread. "Whoever eats this bread will live forever." (v51) For the Jew this was astonishing and troubling for blood was viewed as the essence of one's being. Furthermore Christ equated himself with God by claiming authority of judgement – the end time judge:



“Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day.”

What is Presence?

Presence can mean company, friendship and thus closeness or even intimacy. The latter sounds like into-me-see. Therefore we allow someone to see within our hearts. We can be present with someone physically, in



the same house, or even the same room. We can also be present with someone mentally, recalling a past memory of them. Though the memory may be good or bad they are made present. But their presence is not engaging – the presence is either one way or isolated even if they are thinking of you. But if you are physically present to that person and they respond to your presence with a smile then the presence is greater. Therefore someone's presence can be present to us by different degrees; the past memory is often not as intimate as the current physical presence. Lovers express different levels of presence, from intimacy shared by words and gifts to the intimacy shared in touch.

Another way that some-one can be present to another is spiritually; we pray to and with the saints. When we ask them for their intercession they become present to and with us. They are even more present with us in the Mass. When we pray together, "Holy, holy, holy" we are spiritually present in heaven with the saints before the throne of God.





Is Christ Really Present?

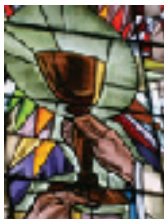
As Catholics we believe that the Eucharist contains a special presence. It is a presence of friendship and also intimacy, a presence to and with us. Christ gives himself as the whole Christ; the Church calls it the substantial presence.


“A substantial presence whereby Christ, the God-Man, is wholly and entirely present.”

Therefore we receive the fullness of Christ in the Eucharist. In Sacred Scripture Jesus speaks about living in him and his living in us, denoting a wonderful unity. This is fully realised in baptism and also through the Eucharist, we as Church and as individuals are united with him. This means we receive Christ's body, blood, soul and divinity. Body, blood and soul is Christ's humanity and so that leaves his divinity meaning He is God. Christ therefore gives himself totally to us. Cardinal Ratzinger in *God Is*




Near Us highlights that we are brought up into Christ with the Church in the Eucharist when he says: “When we truly communicate, this means that we are taken out of ourselves, that we are assimilated into him, that we become one with him and, through him, with the fellowship of our brethren.”⁴ Keeping this in mind then the scripture from the Gospel according to John comes to life; “For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in that person. As the living Father sent me and I draw life from the Father, so whoever eats me will also draw life from me.” (John 6:55-57) Pope Benedict XVI says that Christ gives us the totality of his life and that we are sharers in God’s own life through the Holy Eucharist.⁵ As you recall there are different degrees of presence. Is it any wonder that







since Christ gives himself to us so entirely in the Eucharist that this would be ultimate in presence? Pope Paul VI said that calling the Eucharist "real" does not exclude other types of presence, for example the presence of Christ in the Word, the Priest, and the people. But in the Eucharist the presence of Christ is such in the "fullest sense".





This Real Presence is also so deeply personal that the death and resurrection of Christ is re-presented; Christ freely and lovingly gives of Himself totally to His Church and the individual through the Eucharist. God is with us. This glorious sacrament transcends time; spiritually we are brought back to Calvary and Calvary is re-presented. The Eucharist also involves the mystery of the resurrection of Christ. It is the risen Christ we receive in the Eucharist.



Jesus stated that the cup is the new covenant in his blood poured out for us (see Luke 22:19-20). The old covenant was broken many times by the Israelites but God was always faithful. They rejected



his Son and so He established the Church which is fulfilling the old covenant. God manifested the old covenant through a special presence of his power in the Ark of the Covenant. Jesus Christ establishes the new covenant and in the Last Supper institutes the celebration of it with his real presence in the bread and wine. Likewise with the consecration of bread and wine we too can receive the real presence of Christ. As we are completely united with Christ; with his presence infilling us it is the closest intimacy with God that Christians can have on earth.



What is Eucharist?

Eucharist means thanksgiving. Praise, thanks and rejoicing are so intertwined that they are inseparable, forming one act of worship. We give thanks for the wonderful death and resurrection (paschal mystery) of Christ; Christ through the priest re-presents his paschal mystery. Therefore




spiritually we are taken to the foot of Calvary as we witness God's awesome saving moment for the whole of creation.

This rich history of the Church resounds at every mass when we recall the Paschal Mystery of Christ.


As Catholics we often tend to forget that Sacred Scripture not only came from the Church but that it contains such richness concerning the Living Bread – it is the living Word of God! The Church is celebrating the revelation handed on (tradition) to us from the Apostles. Christ's death and resurrection is celebrated as He died for his bride, his body the Church. We also remember the events of the Church and our lives where this mystery has been exemplified and lived out. Therefore we also celebrate what God has done and celebrate ourselves for God has given us a dignity as humans.







We also celebrate our shared identity or dignity as Christians – being able to live and worship with others. We can even share a common perspective and attitude to life as God’s saved children within His body, the Church. With such a mindset we are thus drawn out of ourselves, towards God and others. Then we can truly exclaim, “We are an Easter people and Allelujah is our song!”

Eucharistic Ignorance?




According to St. Paul we should not treat the blood of the covenant as if it were not holy. “Therefore anyone who eats the bread or drinks the cup of the Lord unworthily is answerable for the body and blood of the Lord.” (1 Corinthians 11:27) In Jewish cultural understanding this was no small thing. The blood of a person represents the life-force of the person. Therefore to drink someone’s blood was not only against their religion, but meant that one would take






on the life-force or spirit of the person. In other words the personal presence becomes one with the recipient. If you recall, in the book of Genesis Cain murdered Abel and the blood of Abel cried for vengeance. As Christ is divine and so even greater than Abel then if you were to treat Christ's blood unworthily or with indifference you would be answerable to God. As Catholics we must not be complacent but should seek to learn more about the Holy Eucharist.




Paul goes further than saying we should not disdain the Eucharist but that we must recognize the body and blood of the Lord for what it truly is:




“Everyone is to examine himself and only then eat of the bread or drink from the cup; because a person who eats and drinks without recognizing the body is eating and drinking his own condemnation.” 1 Corinthians 11:28

Paul also links the Blood of Christ with the Spirit of grace while emphasizing that we must treat the blood as holy:





“Anyone who disregards the Law of Moses is ruthlessly put to death on the word of two witnesses or three; and you may be sure that anyone who tramples on the Son of God, and who treats the blood of the covenant which sanctified him as if it were not holy, and who insults the Spirit of grace, will be condemned to a far severer punishment.” Hebrews 10:28-29

The Church Fathers Testify






Now that we have seen that Sacred Scripture clearly defines the Eucharist as something truly divine let us explore what the Church Fathers testified to. The Fathers of the Church were holy men from both the east and west of Christendom, united as the Catholic Church until the schism in 1054. St. Ignatius, the third bishop of Antioch who died about the year A.D. 110 gives us the earliest testimony of belief in the Holy Eucharist outside of






Sacred Scripture: “They abstain from the Eucharist and from prayer, because they do not confess that the Eucharist is the Flesh of our Saviour Jesus Christ, Flesh which suffered for our sins and which the Father, in His goodness, raised up again.”⁶ St. Ignatius echoing the Gospel of St. John called the Eucharist the medicine of immortality and St. Irenaeus (A.D. 140-202) wrote that when we receive the Eucharist our bodies “are no longer corruptible but have the hope of resurrection into eternity.”⁷ St. Justin the Martyr, who was beheaded for his faith in Jesus Christ, clearly establishes that the Eucharist is the flesh and blood of Christ: “For not as common bread nor common drink do we receive these; but since Jesus Christ our Saviour was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and







by the change of which our blood and flesh is nourished, is both the flesh and blood of that incarnated Jesus.⁸

Do You Believe?





Why is it that many Catholics try to rely on reason alone when it comes to the Eucharist? For many the stumbling block is that what looks like a piece of bread still tastes like a piece of bread. But if one were to truly reason, they would take the evidence given by Sacred Scripture and the Church Fathers. The reality of the Eucharist is distinct from the appearances. It is the reality of the bread that is transformed into the reality of the living body of Christ. In the Gospel according to John he links faith in the Eucharist with eternal life. “In all truth I tell you, everyone who believes has eternal life...” To “believe” is not merely a matter of reason. One is to believe with one’s mind and heart. In doing so one will allow the body and blood of the Lord to transform one’s soul into being fruit of love for God and for others – for





as Christ said his bread brings forth life for the world (John 6:51) and he who eats his body and blood draws life from him. (John 6:57)

If one still finds a large blockage in the way, then take it to the Lord himself and beseech Him like the man in the Gospel who begged Jesus to heal his son: “Lord I believe, help my unbelief.” Yes, it takes great faith to believe in the real presence of Christ in the Eucharist. Therefore Catholic and Orthodox Christians have great faith when they believe in his real presence because Christ said that “whoever eats my body and drinks my blood I will raise on the Last Day”.



Anyone who eats this bread will live for ever.”(See John 6:26-71)

Are You What You Eat?

Have you heard the expression, “You are what you eat”? As Church and as individuals




we say, “Amen!” to what we can become, the body of Christ. First we offer ourselves, our jobs, families, friends, enemies, hurts, failings




and joys to Christ who in turn presents them to the Father. In turn Christ offers himself to us totally in such an intimate way that we receive him into our very bloodstream. So our bloodstream is fused with Christ and spiritually we are united with him. Saint Augustine expressed this uniting with Christ as: “If you have received them properly, you yourselves are what you have received”⁹ He also reveals that “not only have we become Christians, we have become Christ himself.”¹⁰ So we say “Amen!” to who we are and who we are called to be; and we say “Amen!” to our reception of communion as sacrament.

Every time one receives Holy Communion in the Catholic Church one is making a re-commitment to their Saviour.






How is this so? God made a covenant with the Jewish people. A sign of this covenant was the Passover Meal during which the unblemished lamb was consumed by each person. *Can you see a connection with this symbol and the Catholic faith, particularly the Eucharist? Who then is the unblemished lamb?* Jesus is the Lamb of God who takes away the sins of the world. Jesus' sacrificial death and resurrection is re-presented and so we receive the risen and glorified lamb in the Holy Eucharist.




Furthermore when we receive his body and precious blood we receive his body, blood, soul and divinity.




When we eat this lamb worthily we are both personally and corporately renewing our covenant with our God.

An Active Participation



Can we really stumble into mass, listen to the homily, recite the prayers,




receive Holy Communion and then leave the Church not thinking about God for another week? Is the mass like T.V where we just sit without any effort on our part? No! We are called to a greater participation in the Sacrament of the Holy Eucharist.



We are called to have a greater awareness of the mystery celebrated and its relationship to daily life; and learn to make an offering of ourselves. Our active participation includes an examination of one's life together with a missionary commitment to bring Christ's love into our homes, places of study, recreation and workplaces for the sacrament "by its nature tends to permeate every aspect of our existence"¹¹




When one offers their company or closeness to another for true companionship there should be a response. The essence of personal presence, demands a free self-communication and openness. The friendship is only genuine when one






person freely reveals himself and another freely accepts that giving in trust, in faith. Therefore when Christ offers himself to us as a self-gift we are called to have a spiritual openness to receive that gift of love with faith.

We are called to a personal encounter with Christ in the sacrament.





Cardinal Ratzinger says that if one person is “closed off” from another, then the other is not fully present. Therefore “personal presence is a matter of mutual communication or mutual giving”.¹² It is thus evident that one has the potential to diminish or block the full presence of Christ to the person, while Christ’s presence in the Eucharist is still full, that is his substantial presence remains. We are required to also give of ourselves totally in response to Christ. But to participate with such an openness means having a pure heart. Saint Paul calls us to examine our hearts before receiving the body and blood of the Lord.






Therefore we must work at becoming more holy and frequent the Sacrament of Reconciliation in order for the full presence of Christ, the full grace to work in our hearts when we receive him in his body, blood, soul and divinity. Since we receive the risen Christ then receiving the Eucharist is a deeply personal act which requires us to abandon ourselves to his loving embrace.




Another aspect of Eucharist which as individuals we may forget is that we are called to communion with the Father, Son and Holy Spirit; and also communion with our brothers and sisters in Christ. It can be easy to think that receiving Holy Communion is merely an individualist activity. But it is as an individual within the Church for we the body of Christ, the Church, are called to receive Our Lord and Saviour and then to take that love out to others. The Pope explains that the Eucharist itself commits us, in our daily lives, to doing everything for God's glory. Therefore when we receive the Holy Eucharist we actually




have a big responsibility to give God glory
in whatever we do.


Heavenly Reality




But the mass is not just an earthly ritual in which Christ becomes food for our souls. For with the mass there is also the aspect of sacrifice. Christ is not re-sacrificed which some fellow brothers and sisters in Christ from other denominations claim. But in fact the graces of the wonderful death and resurrection of Christ are applied now – it is as if spiritually we are at the foot of Calvary as Christ offers his life for us to God the Father. Vatican II states that the sacrifice of the cross is perpetuated down the ages.¹³




During the mass we respond to the priest's invocation when we say, "We lift up our hearts to the Lord." We do not wait for Christ to come down and accept them – He has already accepted us. We are lifting our hearts into heaven and so during the Eucharistic



Prayer spiritually we are in heaven. St. Padre Pio and St. Catherine of Sienna confirm the Church's teaching that during the mass heaven and earth are united with the souls in Purgatory and those in heaven.



In regards to eschatology (end times fulfilment) the Pope gives a wonderful insight; he explains that the Eucharist gives us a real foretaste of the fulfilment which not only all humanity but all creation is destined. (Romans 8:19ff) Humanity is created for true and eternal happiness. Therefore we can experience a part of heaven on earth through the sacraments, of which the banquet of the Holy Eucharist is a real foretaste of the heavenly banquet, the wedding-feast of the lamb. In the former we come together and share and reflect the latter when we will be together in person with the saints in heaven.



Graces Through the Holy Eucharist


A Sacrament brings about what it signifies. In comparison the sign merely points to a




deeper reality. For example, a street sign points to the reality that it conveys. The Sacrament of the Eucharist *points to* the deeper reality, Christ. It also *brings about* the deeper reality of Christ, for he gives himself totally to us. Plus it signifies our response of thanksgiving and uniting with Christ through His Paschal Mystery which is re-presented. Grace firstly brings us to the table of the Lord. We as Church are nourished as God calls us together and our unity is enhanced. Also grace is communicated in the Eucharist to strengthen us and bestow God's love and enable us to be more holy. As we receive Christ in his totality this grace also heals and cleanses us of venial (small) sins. For the grace to be effective we must receive the body and blood of the Lord worthily. Then the virtues such as peace, patience, self-control and charity (love) will be strengthened in us.

For it is in the mass that we are closest to our loved ones who have passed on – gone to Heaven.






When we receive Christ into us it is a deeply personal and social moment. For Christ is at work in each person and as a congregation. There is a sacred space that we enter at this moment, together and individually. From this union we are bound together, our sense of Church is strengthened and we are called to let the presence of Christ and the graces of the Holy Spirit transform our lives. Pope Benedict calls it the “grace-filled” encounter with the Risen Lord.”¹⁴



The Pope relates the act of consecration of the bread and wine into the body and blood of Christ to Elijah calling upon God. So the minister calls down the Holy Spirit and grace inflames the hearts of the faithful. The gifts of the Holy Spirit are also related to the sacrament: “It is our participation in the Eucharistic sacrifice which perfects within us the gifts given to us at Baptism. The gifts of the Spirit are given for the building up of Christ’s Body (1 Cor 12) and for ever greater witness to the Gospel in the world.”¹⁵ As a result the Holy Eucharist brings Christian initiation to completion.






The bishops of the Eucharistic synod emphasised that a love for the Eucharist leads to a growing appreciation of the sacrament of Reconciliation (Confession). How could this not be so without God's grace? The Pope made a fascinating distinction regarding sin; it is never a purely individual affair for it always affects the Church. It is the Grace of God, the Holy Spirit who calls us back to the bosom of the Church.

Woman of the Eucharist




Our Lady gave us Christ – she said “Yes!” to God the Father's plan of salvation, bore Christ in her womb and brought him into the world. Mary had complete harmony with God's will, was unconditionally docile to God's words and treasured the Father's mysteries revealed to her. In fact she learned to understand the mysteries more fully as time went by and placed herself confidently into God's hands. The Second Vatican Council expressed it as the Blessed Virgin “suffering deeply with her






only-begotten Son, associating herself with his sacrifice in her mother's heart (pierced with a sword), and lovingly consenting to the immolation of the victim who was born of her."¹⁶ Relating Mary to the Eucharist the Pope says, "Consequently, every time we approach the Body and Blood of Christ in the Eucharistic liturgy, we also turn to her who, by her complete fidelity, received Christ's sacrifice for the whole Church."¹⁷

Eucharist = Human Sexuality?



One may be horrified by such an association, but I will pose the question: Can the Eucharist be related to sex? By this I do not mean the sex that the world portrays as self-seeking, egotistical, lustful and closed to the gift of life. In contrast the Church uses the term Conjugal Union or Conjugal love. This union is so intimate that one gives of themselves body and soul – their intention is to give rather than seeking what they can get. Furthermore this union is so intimate




that the spouse says, “I give myself to you to treasure and love. This is my body given for you. I give myself completely – this includes my fertility which I do not want to withhold from you for I want to be open to life as a blessing from God.”

So how is this related to the gift of the Eucharist?



1. They are free gifts – given willingly, freely and lovingly – there are no catches.
2. They are open to being fruitful. The fruit the Eucharist can bear in us are the fruits of virtue when we allow the grace of Christ to transform us.
3. They are open to transmitting the love of Christ.
4. They involve a giving and receiving of love.
5. They involve a union of body and soul.
6. They can bring forth new life – one a living image of the






parents and God; the other graces to the soul which enable the person to become a living image of Christ.

Saint Paul relates marriage to the Church when he quotes from the book of Genesis (Gen 2:4): “‘This is why a man leaves his father and mother and becomes attached to his wife, and the two become one flesh.’ This mystery has great significance, but I am applying it to Christ and the Church.” (Ephesians 5:31-32) Therefore marriage images the love of Christ for his Church whereby Christ offers his Body and Soul to the Church in love, and the Church is thus fruitful. Conjugal love is a sacramental sign of Christ’s love for his Church. Pope Benedict recounts that the entire married life is compressed into the sexual union and corresponds to the Eucharist, the centrepiece of the whole life of the Church.




How Much Does God Love You?

Can we measure God’s love? Is his love for you less than his love for the Apostles? God




is not bound by time for all origin theories e.g. the Big Bang have time starting with the origin of our universe. Therefore whoever created the universe is not bound by time.


You have been on the mind of God for all eternity!



How beautiful is that? Furthermore God is love, mercy and all powerful. There are no limits to him. Therefore God's love for you is infinite! His love can not be measured. His love for you is not less than his love for the Apostles.




At the table of promise Jesus was faced with friends who would betray him, deny him and abandon him. What would we have done in such a situation? I know I would have gotten so angry that I would not have broken bread with these so called friends. But Jesus showed his infinite mercy and love when He remained with those weak friends who would leave him when He needed them the most. Pope John Paul II referred to this love when he said, "Consequently




the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love.”¹⁸


Adoration



The Pope affirms that a personal relationship with Jesus in the Eucharist constantly points to the whole communion of the Church and thus nourishes a fuller sense of our identity as members in the Body of Christ. He also urges us as individuals, groups and parishes to make time to adore the Lord in the Eucharist. Blessed Mother Teresa said that if Catholics adored the Lord in the Eucharist for at least one hour per week then abortion would stop. Oh what power there is in adoring the Lord through his great Paschal Mystery – his magnificent death and resurrection.




I have found adoration to be an essential element in my Christian pilgrimage as I have taken the time with other Catholics to





quieten my heart and give the glory due to God for who He has made us to be and for what He has done for us as individuals and as Church.

Conclusion





Jesus is our Saviour and as the Catholic Catechism states we are called to a personal relationship with Him. What better and more intimate way is there, except in the Holy Eucharist for it is there that we can receive Christ's body, blood, soul and divinity. Pope John Paul II had a profound love of the Lord in the Eucharist. His burning faith in the Eucharist glows with deep insight and hope in his encyclical *Ecclesia De Eucharistia* when he quotes John 6:54. "Those who feed on Christ in the Eucharist need not wait until the hereafter to receive eternal life: they already possess it on earth, as the first-fruits of a future fullness which will embrace man in his totality."¹⁹ Pope Benedict affirms this when he relates





John 6:51, 57 to the eternal life beginning now due to the transformation effected in us by the Eucharist.

Therefore if what the Catholic Church teaches is true, then is this is a glorious treasure, which is priceless, and sadly one which many have ignored. No wonder Pope John Paul II exclaimed, “Here is the Church’s treasure, the heart of the world, the pledge of the fulfilment for which each man and woman, even unconsciously yearns.”²⁰ Thus you can see why the Holy Eucharist is the source, summit and mission of the Christian life.



To finish I want to share part of a poem/song I have written entitled *Explosion of Love*.

Oh bread of life
Oh cup of salvation
Your Word brings life
Illuminating our intellect and hearts...

In the Mass
We seek your mercy



At the foot of Calvary
Spiritually we witness your death...

As we receive your precious body
And the Cup of your full presence
In your Body, Blood, Soul and Divinity
Our souls clap with joy

A gentle explosion of love
Ripples through our souls
Delight raptures us
We are united with our Saviour



Will you allow the Eucharist to transform your life, so that more and more you may attain your primary vocation, holiness? Holiness is the dignity to which you are called to as a child of God. Holiness also brings true freedom to one's soul. So when you next receive the Holy Eucharist let your "Amen" say yes to who you are and who you are called to be. Then let us continue on the wonderful pilgrimage of love until we can say we have run the good race.





Footnotes

1. Second Vatican Council, *Lumen Gentium*, n.11.
2. There is an unbroken link with the apostles in the Catholic and Orthodox churches for up till 1075 we were one ecclesial community.
3. The priest shares in the bishop's priesthood for the bishop has the fullness of priesthood.
4. Joseph Cardinal Ratzinger, *God Is Near Us: The Eucharist, the Heart of Life*, Ignatius Press, San Francisco, 2003, 78.
5. Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* n.7-8.
6. W.A Jurgens, *The Faith of the Early Fathers – Volume One*, The Liturgical Press, Collegeville, Minnesota, 1970, passage 64, 25.
7. Ibid, passage 234, 95.
8. Ibid, passage 128, 55.
9. Saint Augustine, *Sermon 227*, 1: PL 38, 1099.
10. Saint Augustine, *In Iohannis Evangelium Tractatus*, 21, 8: PL 35, 1568.
11. *Sacramentum Caritatis*, n.71.
12. *God Is Near Us*, 121-122.





13. Cf. Second Vatican Council, *Constitution Sacrosanctum Concilium*, 47.

14. *Sacramentum Caritatis*, n.6.

15. *Ibid*, n.17.

16. *Lumen Gentium*, 58.

17. *Sacramentum Caritatis*, n.33.

18. *Ecclesia de Eucharistia*, n.1.

19. *Ibid*, n.18.

20. *Ibid*, n.59.





AUTHOR'S NOTE

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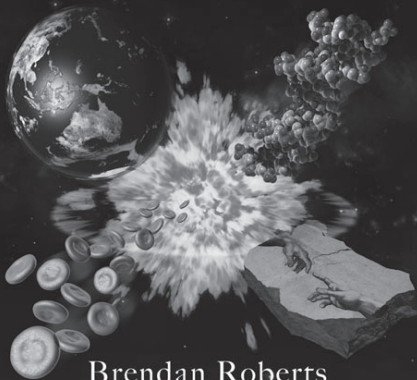


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