

Doctrine Of The Real Presence

The "Mysterium Fidei" of Pope Paul VI and the "Mystery of the Eucharist" of Max Thurian are complementary with each other. Pope Paul VI would like to set the real stand of the Catholic Church about the Real Presence of Christ in the Eucharist while Max Thurian would like to initiate ecumenical dialogues by reaffirming the doctrines of the Catholic Church in a balanced theological view.

The Doctrine of the Real Presence of Christ

Pope Paul VI's "Mysterium
Fidei"

Max Thurian's "The Mystery
of the Eucharist"

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Doctrine of the Real Presence is a theological concept that has been central to Christian belief, particularly within the Roman Catholic, Eastern Orthodox, and some Anglican and Lutheran traditions. This doctrine asserts that Jesus Christ is truly present in the Eucharist, also known as Holy Communion or the Lord's Supper. The belief is not merely symbolic; it posits that during the consecration of the bread and wine, they become the actual body and blood of Christ. This article delves into the historical development, theological implications, scriptural foundations, and contemporary perspectives regarding the doctrine of the Real Presence.

Historical Development

Early Church Fathers

The roots of the doctrine of the Real Presence can be traced back to the early church. The writings of the Church Fathers provide significant insight into how the early Christians understood the Eucharist. Key figures include:

- Ignatius of Antioch (c. 35-107 AD): In his letters, Ignatius emphasized the importance of the Eucharist and referred to it as the "flesh of our Savior."
- Justin Martyr (c. 100-165 AD): In his First Apology, Justin articulated the belief in the transformation of the bread and wine into the body and blood of Christ, stating that this was not merely a symbol but a mystery.
- Irenaeus of Lyons (c. 130-202 AD): Irenaeus defended the real presence against Gnostic interpretations, asserting that the Eucharist is a vital connection to the divine.

Medieval Scholasticism

The doctrine of the Real Presence was further developed during the medieval period, particularly through the work of scholastic theologians.

- Thomas Aquinas (1225-1274): Aquinas systematically articulated the doctrine in his seminal work, the Summa Theologica. He introduced the concept of "transubstantiation," which describes how the substance of bread and wine changes into the body and blood of Christ while the accidents (appearance, taste, and smell) remain unchanged.
- Council of Lateran IV (1215): This ecumenical council affirmed the doctrine of transubstantiation, making it a formal teaching of the Catholic Church.

Theological Implications

Understanding Transubstantiation

Transubstantiation is the cornerstone of the Catholic understanding of the Eucharist. It is important to differentiate between:

- Substance: The essence of what something is.
- Accidents: The properties that can be perceived through the senses.

According to this doctrine, when the priest consecrates the bread and wine, their substance is transformed into the body and blood of Christ, but their

accidents remain as bread and wine. This transformation is believed to happen through the power of the Holy Spirit.

Presence of Christ

The Real Presence has various implications on how believers engage with the Eucharist:

1. **Communion with Christ:** The doctrine emphasizes that partaking in the Eucharist is a genuine encounter with Christ, fostering a deep spiritual communion.
2. **Sacrificial Nature:** The Eucharist is seen as a re-presentation of Christ's sacrifice on the cross, not a new sacrifice but a participation in the one eternal sacrifice.
3. **Unity of the Church:** The Real Presence fosters a sense of unity among believers, as they all partake of the same body and blood of Christ, symbolizing their unity in faith.

Scriptural Foundations

The doctrine of the Real Presence is supported by several key biblical passages:

New Testament References

1. **The Last Supper:** Accounts in the Gospels (Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20) detail Jesus' words during the Last Supper, where He took bread and wine and declared them to be His body and blood.
2. **John 6:51-58:** In this passage, Jesus states, "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." This discourse emphasizes the necessity of partaking in His body and blood for eternal life.
3. **1 Corinthians 11:23-26:** Paul recounts the institution of the Eucharist and emphasizes its significance as a proclamation of the Lord's death until He comes.

Old Testament Typology

Some theologians point to Old Testament precedents that foreshadow the Eucharistic mystery:

- **Manna in the Wilderness (Exodus 16):** The bread from heaven that sustained

the Israelites is seen as a type of the true bread, Jesus.

- **Passover Lamb (Exodus 12):** The sacrificial lamb of Passover symbolizes Christ's sacrifice, with its blood providing salvation for the faithful.

Contemporary Perspectives

Ecumenical Views

The doctrine of the Real Presence is a point of divergence among various Christian denominations:

- **Roman Catholic and Orthodox Churches:** Both maintain a belief in the Real Presence and transubstantiation.
- **Lutheran Church:** Lutherans affirm the real presence of Christ in the Eucharist but reject the notion of transubstantiation, advocating instead for "sacramental union."
- **Reformed Churches:** Many Reformed traditions view the Eucharist as a symbolic act, emphasizing the spiritual presence of Christ rather than a physical one.
- **Anglican Tradition:** Anglicans hold a range of beliefs, from a view similar to transubstantiation to a more symbolic interpretation.

Challenges and Critiques

The doctrine of the Real Presence faces several challenges in contemporary discourse:

1. **Modern Rationalism:** Some argue that the idea of a physical transformation is at odds with modern scientific understanding.
2. **Historical Criticism:** Critics question the historical accuracy of the Gospel accounts and the theological interpretations that have developed over time.
3. **Interfaith Dialogue:** The distinctiveness of the doctrine can pose challenges in dialogues with non-Christian faiths, particularly regarding the nature of the divine and the sacramental economy.

Conclusion

The doctrine of the Real Presence remains a profound and central tenet of the Christian faith, particularly within the Catholic and Orthodox traditions. It encapsulates the mystery of the Eucharist as a participation in Christ's sacrifice and a means of grace for believers. Despite the challenges it faces from modernity and differing theological perspectives, the Real Presence

continues to invite believers into a deeper relationship with Christ through the sacrament, fostering unity, reverence, and a commitment to the teachings of Jesus. As the Church navigates contemporary issues, the doctrine serves as a reminder of the continuity of faith and the mystery of divine presence in the life of the believer.

Frequently Asked Questions

What is the doctrine of the real presence in Christianity?

The doctrine of the real presence holds that Jesus Christ is truly present in the Eucharist, in the substance of bread and wine, during the celebration of the Mass. This belief is central to Catholic, Orthodox, and some Anglican traditions.

How do different Christian denominations interpret the doctrine of the real presence?

Catholics believe in transubstantiation, where bread and wine become the actual body and blood of Christ. Lutherans affirm a form of 'sacramental union,' while other denominations may view it symbolically or as a memorial.

What biblical passages support the doctrine of the real presence?

Key passages include John 6:51-58, where Jesus speaks of being the bread of life, and the Last Supper accounts in Matthew 26:26-28, Mark 14:22-24, and Luke 22:19-20, where He institutes the Eucharist.

How does the doctrine of the real presence influence Christian worship practices?

The doctrine significantly shapes the liturgy of the Eucharist, emphasizing the reverence during Communion, the use of consecrated elements, and the belief in the ongoing presence of Christ in the sacrament.

What historical developments led to the formulation of the doctrine of the real presence?

The doctrine developed through early Church teachings, ecumenical councils (notably the Fourth Lateran Council in 1215), and theological writings, responding to challenges from reformers and differing interpretations of the Eucharist.

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