

SUMMARY

The experience of the mystery of the Eucharist, according to Jerzy Klinger, is the central Christian source of getting to know and meeting the Risen Christ. Tradition, as the witness to the power of God, working in each and every age, is in a living and dynamic relation to the Eucharist. The quality of meeting Christ in the Eucharist is enhanced by Tradition. Since the Edict of Milan (313), it has shown its effect by the care of Christian believers for a better preparation for Holy Communion and using “silence” to develop the devotion to, the Mother of God. The tradition has increased the need of the faithful to develop their individual piety and a new ideal of sainthood, which was being perceived in monastic life; hence a need of establishing liturgical holidays to the Mother of God; first Christmas introduced by Patriarch of Constantinople St. Gregory of Nazianzus (379). A thorough study of the Eucharist ecclesiology demonstrated by Jerzy Klinger, closely related to universal ecclesiology, leads to a conclusion that it is the intention which most essential. The unity of those two types of ecclesiology depends on the Eucharistic intention of the local Church. With the intention there comes the synthesis of each local Church with the “quality of the whole”, which is the Body of Christ. Is it a specific response to the question: what to do for reconciliation in the Church?

Eucharistic *koinonia*, the center of unity of which is the Body of Christ and one cup, since the mid-third century has been slowly transforming into church, ecclesiastic, administrative, jurisdictional *koinonia*. It is the jurisdictional *koinonia* which divides the Church into the clergy and the laypersons, and forms a paradoxical theory about the validity of the sacrament outside the Church. The Eucharistic *koinonia* is the summit of the presence of Christ the Lord and the essence of the communion of all the faithful.

Just as the transubstantiation of bread and wine into the Body and Blood is permanent, so the Eucharistic assembly is sanctified and blessed in a continuous and permanent way into the Church, the Body of Christ. The study of the prospect of spiritual change, which can occur due to the experience of the Eucharist, leads to the interesting conclusion that Christ acts in sacraments with and through us, and irrespective of the sacramental sign of the Church, through love. Jerzy Klinger calls all the Christians to recognize Christ in the world in the sign of love and thus to get to know the unity of the Church.

A very interesting aspect of the analysis of the theological work of Jerzy Klinger is getting to know the beginnings of the liturgy in the Church, the foundation of which were the meetings of the Apostles with the Risen Christ. A different experience of the presence of the Risen Lord in the Apostles and in St. Paul gave rise to the liturgy of the Apostolic type and Paul's type. Those two types of liturgy, almost immediately joined together since the Last Supper, is their common source. However, they have left their trace in the synoptic Gospels and the Gospel of St. John, and they are most visible in eastern liturgies. Jerzy Klinger assumed the hypothesis about two types of liturgy from Oscar Cullman and supplemented it by paying attention to the mystic meeting of Saul of Tarsus with Christ on the way to Damascus. The Orthodox scholar showed a more profound cause, psychological in nature, which made the theological vision of St. Paul focus on the passion of Christ. Reflecting, one could not disregard the thought about the effect of suffering, witness and martyr's death of the Deacon St. Stephen as well on the awareness of Saul (later St. Paul). The nature of attributes between those two types of the Eucharist, the apostolic type and Paul's type, has always been and still

remains especially in Eastern liturgies. The Church is growing in the power of grace whenever two directions get joined together: Christocentric memorial (the Western Church) with pneumatological eschatological (the Eastern Church).

The analysis of the prayer “Our Father” from the Gospel of St. Luke discloses the hypothesis of the original anaphora of the apostolic type found in the Lord's Prayer. That fact has become an invitation to the analysis of the longer version of that prayer in St. Mathew's Gospel. As a result of an attempt at searching for the answer to the question: why is it that in the prayer “Our Father” in St. Mathew's Gospel there are two other requests, pointing to the Sacrifice of Jesus Christ? One draws a conclusion that assuming the Lord's Prayer from St. Mathew as Eucharistic anaphora, one can see in it a spiritual closeness with the liturgy of St. Paul's type. Besides, it shows a clear essential communion of the liturgy of the apostolic type with the liturgy of St. Paul's type.

Jerzy Klinger claimed that studying the liturgy, one should, at the same time, consider dogmatic processes taking place in the Church. The Orthodox scholar, thanks to that method, pointed to the motive which has made the Roman Church consider the words of institution as the only form of consecration. There was as if in juxtaposition to the words of the institution of the Eucharist, the Last Supper; the Eucharistic epiclesis. The idea is to juxtapose the very term of the Eucharist, as a sacramental communion with Christ by the memory of His Supper before the crucifixion, and so also of His death and resurrection – to a joyful awaiting of His parousia, or rather the sense of His victorious reign together with those who are His own, in the Church as the Kingdom of God. Ignoring the epiclesis resulted in a different development of the Eucharistic experience in the West than in the East. It was distinguished by the doctrine of transubstantiation, instead of the eschatological doctrine of metabole. The liturgy, just like Tradition, vividly reacts to what is happening in the Church. Attributing the transubstantiating power to the words of the institution or epiclesis in an exclusive manner would be non-compliant with the integrity of pastoral theology, being essentially related to the mystery of the descent of the Holy Spirit. The Eucharist is, according to the profound term by St. Irenaeus, “the cup of synthesis”. The entire work of salvation is, in a way, revealed by a double unity of acting of Christ and the Holy Spirit. That unity has been still present in the sacramental economy of the Church. It is consecrating the trinity structure of the entire economy of salvation which is reflected in liturgy not only in the symbol of faith but also in anaphora. Epicleses uttered by Jesus Christ during the Last Supper (John 14: 16-18; 14:26; 16:7-12) affected the formulation of epiclesis of the Holy Spirit by about the second century. The motive of the “hospitality of Abraham” is a distant sign of Incarnation and the Messianic Feast. It is the epiclesis (Eucharistic Prayer 1), which comes after the words of institution, which has its source in the Cenacle of the Fourth Gospel (John 14:23), and its motives in the description of the feast held by Abraham (Hebrews 13:2). Epiclesis is an integral form of Eucharistic liturgy. It opens us up to the action of God's grace and unites us with the salvific act of Jesus Christ.

It is the term “metabole” which is eschatological in nature. The transubstantiation of bread and wine on the altar is metaphysical, which means that the offering no longer belongs to themselves, not to this world, but to spiritual and glorified Body and Blood of Jesus Christ. By the reception of the Holy Communion we realize the unity of our nature with the human nature of Jesus Christ and our participation in His Divinity. Jerzy Klinger wished that all the intellectual discussions on the presence of Christ in the Eucharist should go silent and be taken over by contemplating God in it. The analysis of the eschatological dimension of the

Eucharistic meeting has facilitated drawing the following conclusion; the dynamic aspect of meeting with Christ, which happens over time, becomes a part of the Eucharist. The fullness of the meeting with God will take place only at the end of time. It will be the moment of His second coming. If we receive Holy Communion with the fullness of meeting with Christ in mind, the acting of the sacrament in us will be even greater. It is the cross which is a permanent part of the eschatological dimension of the Eucharistic meeting. In a mystic way, each believer is invited to repeat the entire economy of Incarnation: from birth from the Holy Spirit, through forgiveness and love of enemies to the parousia and meeting of the Lord in Communion. All the people are invited and the entire universe goes the road of crucifixion and resurrection.

A double uniqueness of Christ's Sacrifice and the words of the institution of the Eucharist are confirmed by orthodox theologians. The metaphysical understanding of the memory of Christ's Sacrifice is the victory of the eternity over time and so it is made current thanks to its liturgical celebration. Thanks to it, we are equally, as the Apostles, real participants in the Last Supper. The Eucharist is also an event of the Resurrection which gives rise to the beginning of everything. Resurrection is the beginning of parousia, the second coming and the reign of Christ. Fullness will be reached at the end time. The Eucharist, a small parousia, opens the possibility of communion with the Risen Christ in His Word and His Sacrifice. The experience of the mystery of the Eucharist is profoundly connected with the event of the Pentecost. A direct reception of the Body and Blood of Christ is referred to by the Eastern Church as the communion of the Holy Spirit. Also the acting of the Holy Spirit in us is necessary since only thanks to His presence is it possible for us to recognize the Risen Christ. The greatest damage to us is making the Holy Spirit sad and sorrowful. The sin against the Holy Spirit is an unforgivable crime against meeting the Savior.

The aim of the idea of the Eucharistic communion is to fulfill the will of Jesus Christ expressed during the Prayer in the Cenacle, "Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as We are one" (John 17, 11). Canons of the ancient Church, forbidding *communicatio in sacris* with separated brothers, aimed at defending the unity of the Church. One may not stick to their strict letter. One must penetrate profoundly into the spirit of those canons to make them serve, also today, the unity and holiness of the Church. Christ's call to unity is disturbed by ecclesiological practical mistrust. Turning a blind eye to the presence of the Eucharistic Christ in other denominations leads theologians to an unequivocal statement that it is not the Eucharist which depends on the Church hierarchy, but the validity of the hierarchy depends on the Eucharist. The intercommunion cannot be only a human matter since human action will be delaying the real unification of the Churches. And so what is necessary is a miracle of the unity of the Church which falls within the remit of God. Each Eucharistic identity should not be an obstacle to joint Communion. That thesis is confirmed by the essential identity of the Eucharist and the Church. Communion may only take place in the Church. The word intercommunion is internally contradictory since there exists no Communion outside the Church. The problem of intercommunion should remain unsettled, since we do not know the limits of the Church. One may not consider anyone to be outside the Church only because the person does not understand something. Jerzy Klinger claimed that it is necessary to be getting to know today the real past since only then do we "go" towards the real future.