

THE ACTIVE ROLE OF CHRIST AND THE HOLY SPIRIT IN THE SANCTIFICATION OF THE EUCHARISTIC ELEMENTS

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DURING THE LAST two decades several bilateral ecumenical commissions of Christian churches have issued agreed statements on the subject of the Eucharist. In general they display a striking conformity in the way they speak about how Christ's sacramental presence is realized. In this essay all examples derive from commissions which have Roman Catholic participants and, in individual cases, representatives of the Anglican, Lutheran, Orthodox, or Reformed traditions. Besides the passages quoted from bilateral commission documents, relevant sections of the Faith and Order Commission's "Lima text" of 1982 are included. This document is the product of the collaboration of representatives of nearly all major Christian denominations along with the five churches mentioned above.

The content of these texts is analyzed and compared with the traditional theologies of these churches. At least superficially, the way of describing the sanctification of the Eucharistic elements corresponds to the language and theological viewpoint of the Orthodox and Reformed Churches. It is less at home with the Anglo-Catholic, Lutheran, and Roman Catholic traditional theologies. This raises the question about the extent to which an ecumenical agreement has actually been attained, particularly between Orthodox and Roman Catholic theologies; for if the latter theologians can use the same language as the Orthodox and, in turn, do accept the same concept of essential change of bread and wine into the body and blood of Christ as the Orthodox, it would seem that full agreement on the theology of the sanctification of bread and wine is in sight.

An agreement between the Orthodox and Roman Catholic Churches on this important theological issue could have significance for the broader ecumenical context. If these two churches are able to arrive at a common understanding and way of speaking about the sanctification of the bread and wine, it could provide the impetus for a much wider consensus among the churches whose Eucharistic theology partially originates in one or other of these older traditions.

However, despite the use of theological language by Roman Catholic theologians which seems to favor a traditional Orthodox view, several

aspects of this complex subject need further discussion before true agreement in understanding is achieved. Some outstanding problems related to the Orthodox-Roman Catholic dialogue on this subject are identified in the fourth part of this essay. Here it is argued that a common way of speaking and thinking about the subject is possible regarding some disputed aspects of the liturgical event of sanctification of the elements. Beyond this, a further step in the direction of the formulation of a common theology of sanctification of the Eucharistic gifts seems open.

In the final section a new approach to the theology of the procession of the Spirit is discussed. Admittedly of Augustinian inspiration, it takes account of the basic concern of Greek patristic Trinitarian theology. In addition, it furnishes the basis for a theology of sanctification in which the Trinitarian processions are integrated within a descending and ascending Christology in a completely consistent way. This systematic viewpoint enables one to account more easily for the personal active mission of both the Spirit and the risen Lord in the event of the sanctification of bread and wine.

AGREED STATEMENTS

1. Roman Catholic/Lutheran (RCL): 1) *U.S.A. Lutheran-Roman Catholic Commission*: (1) "The presence of Christ . . . [comes] about . . . by the power of the Holy Spirit through the word."¹ 2) *International Catholic-Lutheran Commission*: (1) "During his life on earth, Jesus Christ did all things in the Holy Spirit. . . . It is also through the Holy Spirit that Christ is at work in the Eucharist. All that the Lord gives us and all that enables us to make it our own is given to us through the Holy Spirit. In the liturgy this becomes particularly clear in the invocation of the Holy Spirit (*epiklesis*)."² (2) "In the power of the Holy Spirit the bread and wine become the body and blood of Christ through the creative word."³

2. Roman Catholic/Anglican (RCA): 1) *International Anglican-Roman Catholic Commission*: (1) "Through the prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit."⁴ (2) "The Lord . . . comes to his people in the power of the Holy Spirit. . . . By the transforming action of the Spirit of God, earthly bread and wine become the

¹ "The Eucharist: A Lutheran-Roman Catholic Statement" II.1,d), in *Lutherans and Catholics in Dialogue 3: The Eucharist as Sacrifice* (Washington, D.C.: USCC, 1967) 193.

² "Catholic-Lutheran Agreed Statement on the Eucharist" 21 (*Origins* 8 [1979] 469).

³ *Ibid.* 22 (*Origins* 469).

⁴ *Windsor Statement* (1971) 10 (*The Final Report: Windsor, September 1981* [Washington, D.C.: USCC, 1982] 16).

heavenly manna and the new wine.”⁵ (3) “His body and blood are given through the action of the Holy Spirit, appropriating bread and wine so that they become the food of the new creation already inaugurated by the coming of Christ.”⁶

3. Roman Catholic/Reformed (RCR): 1) *Group of Les Dombes*: (1) “In virtue of the creative word of Christ and through the power of the Holy Spirit, the bread and wine become sacrament and so ‘participation of the body and blood of Christ’ (1 Cor 10:16).”⁷ (2) Sacraments are signs “given by Christ . . . at work today in the power of the Spirit.”⁸ (3) Sacraments are “effective encounters with God who gives Himself to us by the presence of His Son in the power of His Spirit.”⁹ (4) “Thanks to the Spirit, the Church’s sacramental action makes real what it signifies. . . . Their [=sacraments] principle is the Holy Spirit.”¹⁰ (5) “Chrysostom clearly points out the significance of the epiclesis . . . ‘it is the grace of the Spirit who carries out this mystical sacrifice.’”¹¹ (6) “According to the traditions, the Eucharistic epiclesis is found either before Christ’s words of institution, to show that the Spirit’s action actualizes and carries out the Son’s words . . . or after the anamnesis . . . to show the gift of the Spirit who perfects the work of the Father and Son; or sometimes before the institution and after the anamnesis, to show the role of the Spirit who constitutes Christ’s Eucharistic and ecclesial body.”¹² (7) “By the power of the Spirit Christ is present and gives himself in person in the sacrament.”¹³ (8) “By beseeching the Father to send the Spirit [epiclesis] to fulfill the words of the Son on which the sacrament is founded the Church celebrates the sacrament under the form of a prayer, not a magical rite.”¹⁴

4. Roman Catholic/Orthodox (RCO): 1) *U.S.A. Orthodox–Roman Catholic Consultation*: (1) “In this Eucharistic meal, according to the promise of Christ, the Father sends the Spirit to consecrate the elements to be the body and blood of Jesus Christ and to sanctify the faithful.”¹⁵

⁵ Ibid. 11 (*Final Report* 16).

⁶ “Elucidation” (*Windsor Statement*, 1971): Salisbury, 1979, 6 (b) (*Final Report* 21).

⁷ *Toward a Common Eucharistic Faith* (1972) V. 19 (H. R. McAadoo, *Modern Eucharistic Agreement* [London: SPCK, 1973] 60).

⁸ *The Holy Spirit, the Church and the Sacraments* (1979), Introduction (2) (*One in Christ* 16 [1980] 234).

⁹ Ibid. II (25) (*One in Christ* 240).

¹⁰ Ibid. II (99) (*One in Christ* 257).

¹¹ Ibid. II (116): quotation from *Hom. in pent.* (PG 50, 458) (*One in Christ* 261).

¹² Ibid. III (117) (*One in Christ* 261).

¹³ Ibid. Thesis V (113) (*One in Christ* 263).

¹⁴ Ibid. Thesis VI (132) (*One in Christ* 263–64).

¹⁵ *An Agreed Statement on the Holy Eucharist* (1969) 3 (E. J. Kilmartin, *Toward Reunion: The Orthodox and Roman Catholic Churches* [New York: Paulist, 1979] 73).

5. *Faith and Order Commission (FOC)*: (1) "The Spirit makes the crucified and risen Christ really present to us in the Eucharistic meal, fulfilling the promise contained in the words of institution. . . . The bond between the Eucharistic celebration and the mystery of the Triune God reveals the role of the Holy Spirit as that of one who makes the historical words of Jesus present and alive . . . the Church prays to the Father for the gift of the Holy Spirit in order that the Eucharistic event may be a reality: the real presence of the crucified and risen Christ. . . ." ¹⁶ (2) "It is in virtue of the living word of Christ and by the power of the Holy Spirit that the bread and wine become the sacramental signs of Christ's body and blood."¹⁷ (3) "There is an intrinsic relationship between the words of institution, Christ's presence, and the epiclesis, the invocation of the Spirit."¹⁸

ANALYSIS OF TEXTS OF AGREED STATEMENTS

Bilateral Commissions

1. RCL 1), (1) states that the Spirit is active in the realization of the sacramental presence of Christ "through the word." In a footnote (23) reference is made to Lutheran confessions and dogmatic statements of the Council of Trent which affirm the sacramental real presence of Christ. However, none of the texts cited states that Jesus Christ works through the power of the Spirit to effect his sacramental presence.¹⁹ For example, Trent's *Decree on the Holy Eucharist* teaches that the "body" is "indeed under the species of bread and the blood under the species of wine *ex vi verborum*."²⁰

RCL 1) states elsewhere that "God in Christ acts" in the Lord's Supper.²¹ But it is also said that "God acts in the Eucharist, effecting a change in the elements."²² It is not clear how one should describe the active role of Christ. In other words, is Christ exercising his personal mission in the sanctification of the elements along with the Spirit, or is the Spirit alone exercising a personal mission by applying the words which Christ spoke at the Last Supper to the elements?

RCL 2), (1) compares Christ's working through the Spirit during his earthly life to his working through the Spirit in the Eucharist. Hence the

¹⁶ *Eucharist II. C,14 (Baptism, Eucharist and Ministry [Faith and Order Paper 111; Geneva: WCC, 1982] 13).*

¹⁷ *Ibid. II. C,15 (Baptism, Eucharist and Ministry 13).*

¹⁸ *Ibid. II. C, Commentary (14) (Baptism, Eucharist and Ministry 13).*

¹⁹ Cf. Karl-Heinz Kandler, "Abendmahl und Heiliger Geist: Geschichte Jesu Christi eucharistisches Wirken durch den Heiligen Geist?" *Kerygma und Dogma* 28 (1982) 215.

²⁰ Sessio 13, *Decretum de ss. Eucharistia*, cap. 3 (DS 1640).

²¹ II.1,c) (*Lutherans and Catholics in Dialogue* 3, 193).

²² II.2,c) b (*Lutherans and Catholics in Dialogue* 3, 195).

exercise of the twofold mission of Christ and Spirit is affirmed in the Eucharist. An appeal is made to the liturgical epiclesis to show that the Church reckons with the personal mission of the Spirit in the Eucharistic consecration. A footnote (14) refers to the "Accra text" of the Faith and Order Commission, which says that "the action of the Eucharist has an epikletic character, i.e., that it depends upon the work of the Spirit."²³ Since the content of the epiclesis includes a petition for the coming of the Spirit over the assembled community and the gifts (Eastern), or for the coming of the Spirit to sanctify the gifts and the community (New Roman Eucharistic Prayers), the reference to the epiclesis places the community in a new light.

Commenting on the text of RCL 2), (1), Karl-Heinz Bieritz makes the following observation:

When, therefore, the Eucharistic prayer petitions the Spirit of God for the gifts of bread and wine and for the assembled community, the dimension in which the meal event is realized is likewise named: it is . . . event in the Holy Spirit. In this dimension the question about the subjects of the event appears in a new light: already when the community assembles to celebrate the meal, it does this in the Holy Spirit, that means . . . in the power of the Lord present with it and in it "in the Holy Spirit." "In the Holy Spirit" it prepares bread and wine and offers itself as gift in the following of its Lord; "in the Holy Spirit" it speaks the words of thanksgiving and remembrance; "in the Holy Spirit" it appeals thereby to the . . . words of the Lord. . . . And when the Lord becomes present under the action of the community in his sacrifice, he does this "in the Holy Spirit"; "in the Holy Spirit" he bestows himself in his body and blood; "in the Holy Spirit" he gathers the many to his body. The "being in one another of word and action of the Lord and of the community" . . . obtains its meaning and unity because it is a speaking and acting in the Holy Spirit—because here the divine subject is realized and penetrates, as it were, the subjectivity of the celebrating community without destroying this subjectivity. Therefore the editor of *Das Herrenmahl* writes: "Only in the Holy Spirit does the congregation come to the faith without which it cannot celebrate the Eucharist [RCL 2), 23]." And further: "The epiclesis is also the prayer for a living faith which prepares us to celebrate the remembrance of the suffering and resurrection of Christ. The Eucharist is not an automatic means for the salvation of the world; it presupposes the presence of the Holy Spirit within the believers."²⁴

In short, RCL 2), (1) describes the Eucharistic gathering as an assembly united to the Lord in the Spirit. The action of the community is, at the

²³ *The Eucharist 17 (One Baptism, One Eucharist and a Mutually Recognized Ministry* [Faith and Order Paper 73; Geneva: WCC, 1975] 22).

²⁴ "Abendmahlsverständnis und Abendmahlspraxis in der Gegenwart," *Kerygma und Dogma* 27 (1981) 263–64.

same time, the action of the Lord. The interaction and interpenetration of Christ and the community is made possible because it is a speaking and acting in the Holy Spirit, who is the personal bond of unity between Christ and the community. Christ possesses the one Spirit in fulness; the community shares in this one Spirit. Hence there is one Spirit in many persons: in Christ and in his members. It is this one Spirit who enables the community to so celebrate the Eucharist in union with Christ that the "creative word" of Christ and his action penetrates that of the community and comes to historical realization in the activity of the community.

RCL 2), (2) adds a qualification which is significant in the context of a Catholic-Lutheran dialogue. It speaks of the bread and wine *becoming* the body and blood of Christ through the creative word in the power of the Spirit. The introduction of the concept of change of bread and wine is foreign to traditional Lutheran theology. But it could be accommodated to the basic concern of the Lutheran theology of Eucharistic consecration in a conceptual framework other than that of the scholastic theology of transubstantiation. And, in fact, this agreed statement takes another conceptual starting point for reflection on the notion of change.²⁵

2. RCA 1), (1) attributes the sanctification of the bread and wine to the action of the Spirit. This sanctifying action is said to be a response to the "prayer of thanksgiving, a word of faith." Since the relation of the prayer of the Church to the personal mission of Christ is not discussed, the peculiar sacramental value of the recitation of the account of institution of the Eucharist and the epiclesis of the Spirit is not considered. RCA 1), (2) and (3) also refer simply to the transforming action of the Spirit.

Elsewhere RCA 1) emphatically states that Christ "is present and active, in various ways, in the entire Eucharistic celebration . . . gives himself sacramentally in the body and blood of his paschal sacrifice . . . offers to his Church, in the Eucharistic signs, the special gift of himself."²⁶ However, there is no development of the relationship of the personal

²⁵ It is difficult to avoid the conclusion that this agreed statement not only assumes that both the doctrine of transubstantiation and that of consubstantiation are obsolete, but also that it is inclined to favor some version of transignification on the hermeneutical level. The approach of Alexander Gerken comes to mind (*Theologie der Eucharistie* [Munich: Kösel, 1975] 173-210). Gerhard Gäde's analysis of the text allows him to conclude that both the ontological implication of the Tridentine dogma of *conversio substantiae* and the basic concern of the Lutheran consubstantiation, i.e., the elements undergo no physical change, are affirmed ("Das Herrenmahl' und die eucharistischen Realpräsenz: Theologische Untersuchung zum ökumenischen Konsens im katholisch/lutherischen Dokument 'Das Herrenmahl,'" *Catholica* 45 [1981] 287-317, esp. 310-16).

²⁶ *Windsor Statement* (1971) III.7 (*Final Report* 15).

active mission of Christ and the Spirit in the event of sanctification of the Eucharistic elements.

3. RCR 1), (1) seems to take note of the active personal mission of Christ in the sanctification of the bread and wine. It refers to the "creative word of Christ" and "the power of the Holy Spirit" as the grounds for the realization of the sacrament.²⁷ But RCR 1), (2) distinguishes between Christ's institution of the sacraments and the activity of the Spirit who makes them efficacious today. RCR 1), (3) refers to the *presence* of Christ and the *action* of the Spirit in the sacramental celebrations. RCR 1), (4) links the efficacy of the Church's sacramental action to that of the Spirit. RCR 1), (5) singles out a text of John Chrysostom as an example of patristic witness to the fact that the Spirit is the active agent of sanctification in the Eucharist. This calls for some comment.

It is noteworthy that no reference is made to other texts of Chrysostom in which only Christ is mentioned as the consecrator of the elements. For example, in *Homily on the Second Epistle to Timothy* 2, 4, he says: "The oblation is the same, whoever offers . . . it is the same which Christ gave to his disciples and which now priests make . . . because men do not sanctify this, but he himself who sanctified that one [=at Last Supper]. For just as the words which God spoke are the same which the priest now speaks, so the oblation is the same. . . . And therefore this is the body of Christ, as that; indeed, whoever thinks that this is less than that, he does not know that also Christ is now present and works."²⁸

In *Homily on Matthew* 82, 5, Chrysostom says: "The work before us is not of human power. He who did it then at that meal [=Last Supper], this one accomplishes it now."²⁹ But nowhere is he so explicit about the activity of Christ in the Eucharist as in the *Homily on the Betrayal of Judas*: "For it is not man who makes the oblations become the body and blood of Christ but this one, the Christ crucified for us. Supplying the outward appearances, the priest stands upright, proclaiming those words 'This is my body,' he [=priest] says. This word refashions the oblations."³⁰

These quotations should not lead us to think that Chrysostom limits the liturgical moment of sanctification of the elements to the words of Christ spoken by the priest. In other texts he is just as one-sided in attributing the sanctification to the Spirit. He links the coming of the Spirit to the long intercessory prayer in his treatise *On the Priesthood* 3, 4.³¹ But while he frequently ascribes the sanctification of the elements

²⁷ The reference to 1 Cor 10:16 in this pericope is puzzling, since nowhere does Paul mention the Holy Spirit (cf. Kandler, "Abendmahl und Heiliger Geist" 216).

²⁸ PG 62, 612.

³⁰ PG 49, 380.

²⁹ PG 58, 744.

³¹ PG 48, 642; *ibid.* 6, 11 (PG 48, 681).

to the Spirit,³² the primordial causality of Christ as divine person in the Eucharistic consecration does not escape him.³³

From the writings of Chrysostom one cannot conclude that he moved from an earlier exclusive attribution of the sanctification of the elements to Christ to a later exclusive attribution of the sanctification to the Holy Spirit. In the heat of the controversy over the divinity of the Spirit, Chrysostom, like many others, confessed the equality of the Spirit with Father and Son by stressing the sanctifying activity of the Spirit in the Eucharist.

There are no solid grounds for the assumption that Chrysostom departed from a balanced approach to the twofold mission of Christ and the Spirit in the time of the Church. Moreover, since he understands that there exists a correspondence between the sanctification of the elements of the Eucharist and the Incarnation,³⁴ it is reasonable to suppose that he would ascribe the transformation of the elements both to an act of Christ, who as Logos took flesh, and to the Holy Spirit, who also had an active role in the Incarnation.

RCR 1), (6) interprets the various forms of the epiclesis as referring to the fact that the Spirit is active agent of sanctification. Where it states that the Spirit "actualizes and carries out the Son's words," the Spirit alone seems to be conceived as having an active role vis-à-vis the risen Lord. RCR 1), (7) and (8) again speak of the Spirit as agent of Christ's sacramental presence.

4. RCO 1), (1) merely states that the Father sends the Spirit to consecrate the elements and sanctify the faithful. The members of this consultation judged that this affirmation was sufficient to describe the purely divine action by which the bread and wine become the body and blood of Christ and the purely divine action by which the communicants are drawn into spiritual union with the risen Lord.

This text purposely prescind from the liturgical question of the roles of the recitation of the account of institution and the epiclesis. Correspondingly, it omits any consideration of how the twofold mission of Christ and the Spirit might be integrated into the explanation of the Eucharistic sanctification. The consultation was not able to mediate between the Western tradition, which ascribes the consecratory role to the words of Christ, and the Eastern tradition, which awards the epiclesis of the Spirit a decisive function.

The consultation was also aware that the interpretation of the role of the risen Lord and the Spirit in the Eucharistic consecration is bound

³² *De sancta pentecosta* (PG 50, 459); *De coemeterio et cruce* 3 (PG 49, 397).

³³ *Baptismal Catecheses* 3, 26 (A. Wenger, *Huit catéchèses baptismales* [SC 50; Paris 1957]); *In Jn hom.* 46, 4 (PG 59, 261).

³⁴ *In beato Philogono hom.* 6 (PG 48, 753).

up with the way of understanding the meaning of the sending of the Spirit by the risen Lord from the Father. On the side of Christ, it is a theandric act made once for all and so is continually realized in the Church, just as the self-offering of Christ on the cross remains eternally present to the Church in its transhistorical dimension. But this sending by Christ is interpreted in Eastern theology in correspondence with the procession of the Spirit *a Patre per Filium* and by Western theology as mirroring a procession *a Patre Filioque*. Moreover, Eastern theology traditionally speaks of a personal, proper mission of the Spirit, while Western theology traditionally awards the Spirit a mission by "appropriation." Since no consensus could be reached on these issues, it was not possible to come to an agreement on the nature of the activity of the risen Lord and the Spirit in the sanctification of the Eucharistic elements.

Summary. The language and orientation of 11 texts favor an Orthodox or Reformed theology; RCR 1), (1) and RCL 2), (1), (2) are consistent with a Roman Catholic and, to a lesser degree, Lutheran position. 14 texts, when read in the context of the dialogue partners, contain a basic ambiguity concerning the meaning of the sanctifying activity of the Spirit. However, RCO 1), (1) implies a change of being of the bread and wine which terminates in unity of being with Christ. This consultation assumes that the theology of the Greek patristic writers and the Latin high scholastics is based on a concept of sanctification which makes the Eucharistic change the unique instance in which ontological sanctification (change of being resulting from change of meaning) issues in a unity of being with the reality signified.³⁵

Faith and Order Commission

FOC (1) describes the Spirit as the one who "makes . . . Christ really present," who applies the "historical words of Jesus" to the present celebration. FOC (2) connects the "living word of Christ" and the power of the Spirit to the realization of the sacrament. FOC (3) states that there is an intrinsic relation between the words of Christ, his presence, and the invocation of the Spirit. The language of traditional Orthodox and Reformed theology is used in all three passages. FOC (2) can be interpreted as consistent with traditional Roman Catholic and Lutheran theology.

ECUMENICAL PROBLEM

Traditional Roman Catholic theology of the Eucharist describes the process of sanctification of the elements in terms of the actualization of

³⁵ Kilmartin, *Toward Reunion* 20-21. The consultation judged that any further discussion of the theology of sanctification of the elements lies beyond the scope of that affirmation of faith which is a condition for Eucharistic sharing.

the personal mission of Christ through his word spoken by his minister. Through this theandric act the divine power of the Trinity, the *operatio divina* as such, works the transformation of the bread and wine. Occasionally Latin theology speaks of the sanctifying action of the Spirit. But since the Spirit is not generally awarded a personal mission of sanctification, this activity must be understood to be only attributed to the Spirit by appropriation, i.e., insofar as it corresponds to the name "Spirit."

Lutheran Eucharistic theology derives from the scholastic synthesis. It deviates from this only insofar as it postulates the doctrine of consubstantiation in reaction to transubstantiation and so speaks of a *unio sacramentalis* which Christ himself effects between himself and the bread and wine. Thereby it rejects the concept of a *conversio substantiae* by which the bread and wine *become* the body and blood.

Within the conceptual framework of traditional Lutheran theology of the Eucharist, Karl-Heinz Kandler objects to bilateral commission statements in which Lutheran participants agree to the idea that Christ effects the sacrament "through the Holy Spirit." He is not merely reacting to terminology which is foreign to Lutheran confessional statements. His real objection comes from the fact that this way of speaking contradicts the witness of the New Testament and the early Church before the end of the fourth century.³⁶

According to Kandler, Christ is the bearer of the Spirit in a unique way. As such, he promised and sent the Spirit to the Church. Correspondingly, the Eucharistic food, sacrament of the crucified and risen Lord, is pneumatic food (1 Cor 10:3 ff.). It is filled with the Holy Spirit because Christ is filled with the Holy Spirit. Having effected his sacramental presence by his word, in correspondence to the inner-Trinitarian procession of the Spirit *a Patre Filioque*, Christ gives his Spirit to the communicants: "Christ effects his presence immediately through his word, but the Holy Spirit enables Christ's body and blood to become a blessing for the communicants."³⁷ Hence "There can be no talk of a pneumatological side of the Eucharistic change which is related to the elements, but of a pneumatological side of the Eucharistic change of the community."³⁸

The Orthodox theology of sanctification of the elements takes as point of departure the personal mission of the Spirit. It is the Spirit who applies the redemptive work of Christ by changing the elements into the body and blood of Christ. Corresponding to the procession of the Spirit *a Patre per Filium*, the Spirit exercises his personal work of sanctification independently of, but in conformity with, the personal mission of Christ.

³⁶ "Abendmahl und Heiliger Geist" 220-22.

³⁷ Ibid. 224.

³⁸ Ibid. 227.

The Reformed theology of the Eucharist is, in part, an outgrowth of the Orthodox position. But more immediately, in its classical form, it derives from a reaction to the objectivism of the Late Middle Ages in which presence is conceived only as spatial-thingly presence. This objectivism contrasts with a genuine sacramental thinking in which the unity of the divine and human, established by God Himself, is continually kept in view.

Calvin, who saw this objectivism as a threat to the sovereignty of God, reacted in the extreme. Thereby he neglected the historical and structural dimension of this sovereignty: the fact that God in freedom had bound Himself through the Incarnate Word to the history of humanity. Consequently the spiritual-corporeal dimension of the sacramental was all but abandoned. He stressed the invisible working of the Spirit also in the sacraments, and, as a result of his pessimistic doctrine of predestination, restricted the reality of the effect of the Eucharistic gifts and so the reality of the presence of Christ to the predestined. The idea that Christ's presence is bound to the sacrament by the divine will is foreign to his systematic theology. In keeping with the objectivism of the Late Middle Ages, he viewed the "already" and "not yet" in a purely spatial way. Christ cannot be here present in a sacramental-corporeal way, says Calvin, because he is at the right hand of the Father.

To a certain extent, both the Lutheran and the Reformed theology of the Eucharist, while the product of a reaction to late medieval scholasticism, were conditioned by the inability of both the Orthodox and Roman Catholic theologies to offer a satisfactory systematic account of the twofold active personal missions of Christ and the Holy Spirit in the historical life of Jesus Christ and in the time of the Church. In the measure that a new synthesis can be achieved by these churches, it may be hoped that the basis will be provided for a broader ecumenical consensus on the subject of the sanctification of the Eucharistic elements.

RECONCILIATION BETWEEN ORTHODOX AND ROMAN CATHOLIC THEOLOGIES OF EUCHARISTIC SANCTIFICATION

As previously noted, scholastic theology sees Christ as actualizing his personal mission in the Eucharist through his minister. Acting *in persona Christi*, the priest bestows new meaning on the bread and wine by employing the words of Christ. At the same time, the divine power of the Trinity acts through the risen Lord to transform the elements into Christ's body and blood. Orthodox theology, on the other hand, does not speak of Christ acting through the priest who is instrument of his personal mission in the process of sanctification of the bread and wine. Some modern Orthodox theologians have adopted the phrase *in persona Christi* to describe the activity of the priest when he recites the account

of the institution of the Eucharist. But this merely means that the priest, who represents Christ, places the Christological sign as a *conditio sine qua non* for the realization of the Eucharistic sanctification. In other words, the minister bestows new meaning on the elements by speaking the words of Christ. However, the Holy Spirit, invoked in the epiclesis, transforms the bread and wine. More precisely, the Holy Spirit actualizes Christ's personal mission, exercised during his earthly life, by applying the words of the Last Supper to each Eucharist. Therefore the sanctification of the gifts is attributed to the personal mission of the Spirit and not to the divine power of the Trinity as such, which works through the actively present risen Lord.

The Orthodox theologians Paul Evdokimov³⁹ and Cyprian Kern,⁴⁰ for example, reject the teaching of the official theology of the Roman Catholic Church, which affirms that the priest acts *in persona Christi* when he recites the account of institution of the Eucharist. This technical expression is used, especially since Vatican Council II, to convey the idea that Christ acts immediately through the priest to consecrate the bread and wine. According to these Orthodox theologians, the priest acts *in nomine Christi*, i.e., as a *typos* or "icon" of Christ he places the Christological sign. On the other hand, these same theologians say that the priest acts immediately *in persona ecclesiae*. This means that his act is an act of the Church when he petitions the coming of the Spirit to sanctify the gifts of the Church. The epiclesis is seen as the expression of the fact that the priest does not act immediately *in persona Christi* and that the recitation of the account of institution is not the unique expression of the divine sanctifying action.

Other Orthodox theologians are less reticent about using the expression *in persona Christi* for the priest. André Scrima does not agree with Evdokimov that a sharp distinction should be made between the concept of the priest acting *in nomine Christi* and *in persona Christi*. He says that "Saint Paul and the whole Orthodox tradition" agree that the two expressions are equivalent; for "The one who acts *in nomine Christi* acts by the power of the Spirit received in the sacrament of order; he acts effectively *in persona Christi* in the accomplishment of the mystery."⁴¹ A similar statement can also be found in the text issued by the Anglican-Orthodox Doctrinal Commission at the close of the Moscow conference of July 26–August 2, 1976:

³⁹ *L'Orthodoxie* (Neuchâtel: Delachaux et Niestle, 1959) 250.

⁴⁰ *Evcharistija* (Paris, 1947) 238–39.

⁴¹ *L'Esprit saint et l'église: L'Avenir de l'église et l'oecuménisme* (Paris, 1969) 115; Yves Congar, *Je crois en l'Esprit saint 3: Le fleuve de vie coule en orient et en occident* (Paris: Cerf, 1980) 309.

In the Eucharist the eternal priesthood of Christ is continually manifested in time. The celebrant in his liturgical action has a twofold ministry: as icon of Christ, acting in the name of Christ for the community, and also as representative of the community, expressing the priesthood of the faithful.⁴²

But in these instances, more irenic, there is no clear and unequivocal affirmation of the actualization of the personal mission of Christ in the action of the priest. The content of these statements does not go beyond that of Evdokimov and Kern.⁴³

The divergent approaches of the two theological traditions can be reconciled at the level of the economic Trinity if Roman Catholic theology is able to attribute to the Holy Spirit a personal mission in the economy of salvation. In the latter part of this century Heribert Mühlen has provided the most comprehensive systematic treatment of the theology of the Holy Spirit within Catholic circles. His approach to the immanent Trinity results in a new model of the procession of the Spirit which is a variation of the traditional Latin *Filioque* model.⁴⁴ Nevertheless, he is able to show, to the satisfaction of many Catholic theologians, that in light of the biblical witness and whole tradition a personal mission should be predicated of the Holy Spirit. In a companion volume on the theology of the Church, Mühlen develops the concept that the mystery of the Church can be described as One Person (=Holy Spirit) in many persons (=Christ and the members of his body).⁴⁵

Yves Congar agrees with Mühlen's main thesis. He attempts to provide a corrective at only one point, i.e., by suggesting that Mühlen should have furnished a better integration between the twofold mission of Christ and the Spirit in the time of the Church.⁴⁶

At the level of official theology, Catholic tradition ascribes the work *ad extra* to the Trinity as such: *omnia opera Trinitatis sunt indivisa*.

⁴² "L'Accord conclu par la Commission doctrinale mixte anglicane-orthodoxe," *Istina* 24 (1979) 73.

⁴³ Robert Hotz, *Sakramente im Wechselspiel zwischen Ost und West* (Zurich: Benziger, 1979) 235-41, cites representative Orthodox theologians who reject the Roman Catholic theology of *in persona Christi*. He does not mention those who attempt to give a positive meaning to the phrase, as does Congar (*Je crois* 3, 308-9). But this is understandable, since the texts cited by Congar are irenic but intransigent.

⁴⁴ *Der Heiliger Geist als Person: Beitrag zur Frage nach der Heiligen Geistes eigentümlichen Funktion in der Trinität, bei der Inkarnation und im Gnadenbund: Ich-Du-Wir* (Münster: Aschendorff, 1963).

⁴⁵ *Una Mystica Persona: Der Kirche als das Mysterium der Identität des Heiligen Geistes in Christus und den Christen: Eine Person in vielen Personen* (2nd ed.; Paderborn: Schöningh, 1967).

⁴⁶ *Je crois en l'Esprit saint 1: L'Esprit saint dans l'"économie," révélation et expérience de l'Esprit* (Paris: Cerf, 1979) 46-50.

However, this activity is predicated of the divine Persons "by appropriation," as Pope Leo XIII teaches in the encyclical letter *Divinum illud munus*.⁴⁷ Pius XII, in the encyclical letter *Mystici corporis*, goes a step further by referring the axiom to the Trinity insofar as "supreme efficient cause."⁴⁸ Thus he does not relate the axiom to the theology of uncreated grace, in which each divine Person has a special relation to the justified.⁴⁹ Moreover, the axiom does not relate to the theology of the Incarnation, for the Word alone assumed flesh in person. Finally, it is not clear that this axiom can be opposed to a personal mission of the Spirit to the Church, by which the Spirit becomes involved in a historicity analogous to that of the Incarnate Son. In short, it applies without difficulty to creation. But the Incarnation is the work of the Son alone, though also a work of the Godhead and so in some sense done by all three divine Persons. The work of sanctification is, according to tradition, that of the Spirit. But it is also a work of the Godhead, and so in some sense is done by all three divine Persons.

Still, many Catholic theologians cannot accept the concept of a personal mission of the Spirit. According to Mühlen, there are two personal missions, and so two personal epiphanies, in the economy of salvation. The epiphany of the Son took place in the Incarnation; that of the Spirit is realized in the Church. But Battista Monden, for example, argues that Catholic theology teaches that all activity *ad extra* is common to all three Persons of the Trinity apart from the Incarnation. Since there is only one personal mission, there is only one personal epiphany: that of the Incarnate Son. "Therefore one cannot speak of a personal epiphany of the Holy Spirit (in the Church), as does Mühlen."⁵⁰

Orthodox theology also ascribes the works *ad extra* to the whole Trinity. But it begins its speculation with the distinction of Persons. These works are activities of the Father through the Son and perfected by the Spirit, who proceeds from the Father through the Son. Thus in the economy of salvation the personal mission of the Son is complemented by that of the Spirit. From this perspective it would seem that the Orthodox should agree that the personal missions both of the Incarnate Word and of the Spirit are involved in an active way in the sanctification of the Eucharistic elements.

There is a second difference between the Orthodox and Roman Catholic theologies of Eucharistic sanctification which is implicit in the first.

⁴⁷ DS 3326.

⁴⁸ DS 3814.

⁴⁹ Sebastian Tromp, [Pius Papa XII] *De mystico Iesu Christi corpore deque nostra in eo cum Christo coniunctione* (Rome: Gregorian University, 1948) 132.

⁵⁰ *Le nuove ecclesologie: Un'immagine attuale della chiesa* (Rome: Paoline, 1980) 222.

Scholastic theology emphasizes the actualization of the personal mission of the risen Lord in the Church through the priest who preaches his word and celebrates his sacraments. This tends to create the impression that the priest, in the celebration of the sacraments, is an impersonal agent or a mere "instrument" of Christ. The *alter Christus* theology, made popular in the post-Reformation period, attempted to give a personal dimension to this theology. But it is only a mask for an attempt to locate the priest somehow outside the community of believers.

The true perspective of the Latin tradition, and of scholastic theology, is not found in the concept of the "quasi identification" of the priest with Christ. Rather, the priest is personal instrument or minister of Christ. This can be documented in scholastic theology's insistence on the priest having the intention "of doing what the Church does" (*faciendi quod facit ecclesia*) when he celebrates a sacrament.

The history of interpretation of this phrase shows that there is no agreement on its precise significance. However, all scholastic theologians agree that the intention is required which is necessary for an *actus humanus* in the public forum.⁵¹ All Catholic theologians agree that the correct execution of a sacramental rite is not sufficient for the realization of a sacrament. What more is required? Some say that only the ecclesiastical context is the necessary prerequisite. Hence, if the minister celebrates a sacrament in the context of church, acting externally as minister of Christ, a sacrament is realized. Other theologians argue that something more is necessary. The minister, as chief celebrant, can destroy the possibility of the existence of a sacrament by a hidden deliberate act of the will not to be a minister of Christ in Christ's Church.

In the debate between the "externalists" and "internalists" it is obvious that two concepts of a sacrament are at work and so two views of the proper function of a minister. One begins with the analogy of human signs which can be forged, the other with the distinction between the minister as a public person and as a private person. At present the dogmatic and theological data can be accommodated to either position. But Catholic theology today seems more inclined to the opinion that at least in certain cases, e.g., baptism, Eucharist, and order, the fact of posing the sacramental rite in a vital ecclesiastical context includes the

⁵¹ The Council of Trent, Sessio 7, *Decretum de sacramentis*, can. 11, teaches that the minister must have the intention "saltem faciendi quod facit ecclesia" (DS 1611). The acts of the Council show that this canon was directed against statements of Luther which imply that the intention of the minister counts for nothing. The canon indicates the object of the minister's intention but not how he must intend it (G. Rambaldi, *L' Oggetto dell' intenzione sacramentale nei teologi dei secoli XVI e XVII* [Rome: Gregorian University, 1944] 51).

necessary and sufficient intention on the part of the presiding minister for a valid sacrament.⁵²

Post-Reformation Catholic theology commonly held that the presiding minister can invalidate the sacramental rite as offer of grace by a hidden intention. However, it did not reckon with the fact that, according to a part of the whole tradition, the assembled community as such is the immediate subject of the sacramental celebration and that the individual is subject insofar as a believing active participant. From this latter perspective it seems improbable that the presiding minister can destroy the sacramental character of the rite by a hidden intention. Regarding the efficacy of a sacramental celebration, the sacrament of marriage is unique. The individual partners can be called ministers of the sacrament in the sense that their mutual commitment in faith before the Church conditions the realization of the sacramental state. Otherwise individual participants are not so dependent on the intentions of each other. It is more probable that the presiding minister cannot be said to invalidate the social act except by publicly persuading the congregation that it is not engaged in the celebration of a sacrament. Also, of course, if the community as a whole gathers together without the intention of engaging its faith in the celebration of a sacrament of faith, a situation difficult to imagine, a sacramental celebration is not realized.

In any case, from the standpoint of the exigencies of Catholic dogmatic theology, one can describe the role of the presiding minister of the Eucharist in the following way. The minister is a public person who places a public act in the context of a community of faith. As long as the minister acts as minister of the Church, i.e., places the ritual act externally in a serious way, he represents the apostolic office in its commission to preside at the Eucharist. By placing the visible act as representative of the Church, which as a whole is commissioned to celebrate the Eucharist by Christ, the priest necessarily acts as the representative of Christ, who is the head of the Church. In other words, the ritual act is the expression of the faith of the Church. Through it the Church does what Christ did at the Last Supper in order to participate in the mystery of this act. It is able to do this because it is called by Christ and given the gift of faith through the communication of the Spirit. The Church accomplishes this act only in the power of the Spirit of Christ, who is the personal principle of unity between Christ and the Church. Hence the ritual act enables the community to enter into personal contact with

⁵² The debate over how the minister must intend to do what the Church does reached a high point in Catholic theological circles between 1955-59. L. Renwart, who figured prominently in the discussion, summarizes the end result in "L'Intention du ministre des sacrements, problème mal posé," *Nouvelle revue théologique* 81 (1959) 469-88.

the Lord, who is present in the act of the Church. This ritual act fills up the distance between the earthly community and the risen Lord which is introduced by his glorification.

In this view the priest acts as minister of Christ by acting as minister of the Church. Hence the possibility of the existence of the Eucharist depends on the priest acting in an ecclesial context in which the whole community is potentially an active subject of the celebration. Orthodox theology does not ordinarily speak about the risen Lord actualizing his own personal mission in the sanctification of the Eucharistic elements. Rather, it refers to the Spirit who applies the work of the personal mission of Christ to the concrete Eucharist. Still, Orthodox theology and the liturgy of the Great Entrance emphasize that the crucified and risen Lord is present in the midst of the community from the outset offering himself, his once-for-all sacrifice, as high priest of the Church. As the Agreed Statement of the U.S.A. Orthodox-Roman Catholic Consultation states, "The Eucharistic sacrifice involves the active presence of Christ, the High Priest, acting through the Christian community, drawing it into his saving worship."⁶³ Hence Orthodox theology could agree with the general description given above of the function of the priest presiding at the Eucharist and the function of the ritual act of recalling the words and gestures of the Last Supper.

The crucial difference between the Orthodox understanding of the Eucharistic sanctification and that of Roman Catholic theology lies in the tendency of the Orthodox to distinguish sharply between the economy (work) of the Incarnate Word and the Spirit. According to the Orthodox, the economy of the Incarnate Word took place during Christ's earthly life. The historical Jesus acted authoritatively by his visible theandric acts. His words and actions were the infallible signs of the offer and bestowal of the Spirit, who, acting with divine freedom, co-operates with the redeeming and sanctifying activity of Christ. After the economy of the Son, and so in the time of the Church, the Spirit is fully sent from the Father through the Son. Acting on His own authority, always in harmony with the mission of the Incarnate Word, the Spirit establishes the Church and inspires it to employ the words of Christ and the sacraments instituted by him. Through these words and signs of Christ, the Spirit draws believers to affirm Christ in faith and redeems and divinizes them.

However, another aspect of Orthodox theology must be mentioned in this connection: the concept of the theandric activity of Christ.⁶⁴ The

⁶³ No. 3 (Kilmartin, *Toward Reunion* 73).

⁶⁴ The theology of the theandric activity of Christ is a peculiar contribution of the Greek Fathers. The beginnings are found in Athanasius (295-373), *De incarnatione* 42 (PG 25,

Orthodox tradition teaches that Christ had authority to "send" the Spirit in a limited way during his earthly life, i.e., to individuals. Established in power through the Resurrection, Christ sent the Spirit in fulness. This sending of the Spirit by Christ has two basic characteristics. First, it is a theandric act. Human at base, it is an act of the Son of God in *humanity*. As such, it enabled Jesus to offer and send the Spirit to those he met. When the offer, made through his word and action, was accepted, it became an authoritative sending of the Spirit. In other words, while the offer and sending constitute one act on the part of Jesus, the distinction obtains on the side of the recipient, who has the freedom to respond in the sphere of grace. The sending of the Spirit by the risen Lord is also a theandric act, only now the Spirit is sent in fulness to establish the Church and to draw all individuals into the mystery of the Body of Christ. This bestowal of the Spirit by the risen Lord was first experienced in faith in the perceptible outpouring of the Spirit on the "witnesses of the Resurrection" and then, by themselves and others, in the power of their ministry.

Secondly, the sending of the Spirit by Jesus and the risen Lord is "sacramental." As a theandric act, the authoritative offer and sending of the Spirit is sacrament of a purely divine act by which the Spirit is offered and sent by the Father. The theandric act of Christ is not a substitute for a purely divine act. It is not a kind of medium or conduit by which the bestowal of the Spirit is filtered; for the Spirit is communicated immediately through the medium of the faith of the recipient by a purely divine act of the Father. But the manner in which the Spirit is offered and sent conforms to the only way in which human beings can respond in faith to the offer of the Spirit: by the word and act of Jesus of Nazareth and by his word and act in the word and act of his Church.

In the time of Jesus' earthly life and in the time of the Church, the sending of the Spirit by Christ has the same characteristics. It is a theandric act, sacrament of the sending of the Spirit, which occurs by a purely divine act of the Father. The difference between the two sendings is rooted in the fact that the risen Lord sends the Spirit once for all in

169); Cyril of Alexandria (d. 444), In *Lucam* 4 (PG 72, 549); Leontius of Byzantium (ca. 485-ca. 543), *Contra Nestorianos et Eutychianos* 1, 14 (PG 86, 1458). These Fathers teach that Christ manifested his divinity and divine salvific will through his humanity and the mysteries accomplished by it. The term "theandric" is used by Pseudo Dionysius (ca. 500), *Ep.* 4 (PG 3, 1072). But John of Damascus (d. ca. 754) fully articulates this theology. According to him, the divine will acts through the human will of Christ and so all Christ's human activity is salvific; see, e.g., *De fide orthodoxa* 3, 19 (PG 94, 1080). Thomas Aquinas follows the Greek Fathers in this matter; see *Sum. theol.* 3, q. 19, a. 1 resp. et ad 1, 2; *Quaestio disputata de unione Verbi incarnati* a. 5.

an act which escapes the laws governing human actions in history. Jesus sent the Spirit by discrete human acts which had a beginning and end in the flow of time. The risen Lord's sending of the Spirit is a permanent sending, conformed to his status as glorified Lord established in power. However, this sending is realized in the Church by distinct, concrete acts of the Church.

In the time of the Church this authoritative sending of the Spirit takes the historical form of the signs of Christ: the word of Christ and sacraments of Christ, preached and presided over by ordained ministers of Christ in his Church. When the sign of Christ is placed by those who have been officially established in the apostolic succession of the special ministry of leadership in the Church, it is an authoritative offer and sending of the Spirit. Hence the official minister can be said to offer and send the Spirit in the sense that his activity is sacrament of the theandric act of the risen Lord and, as a consequence, sacrament of the offer and sending of the Spirit from the Father by a purely divine act.

Orthodox and Roman Catholic theology can agree on the sacramental understanding of the theandric act of the sending of the Spirit by Christ. But they differ on the description of the purely divine act. The former holds that the Spirit is sent by the Father, who alone is *monarchos*, through the Son; the latter affirms that the Spirit is sent by the Father and Son acting as one principle. A further difference, also already mentioned, is found in Orthodox theology's view of the personal mission of the Spirit. In this theology the Spirit acts with divine freedom to perfect the work of the historical Jesus by applying the economy (work) of the Incarnate Word in the time of the Church. Roman Catholic theology traditionally interprets the Spirit's mission to refer to the sanctifying action of the Trinity as such. It does not generally speak of a personal mission of the Spirit.

Conclusion

If one prescind from the question of the procession of the Spirit *a Patre per Filium* or *Filioque* and the mission of the Spirit as proper or appropriated, both Orthodox and Roman Catholic theology can agree on the following formulation regarding the process of sanctification of the Eucharistic bread and wine:

In the Divine Liturgy or Mass the priest commemorates the institution of the Eucharist as representative of the Church and so of Christ, the head of the Church. Insofar as he represents Christ, he also represents the theandric act by which Jesus, at the Last Supper, sent the Spirit to transform the bread and wine into his body and blood. This theandric act of Christ was sacrament of the divine act by which the Spirit was

sent to transform the bread and wine into the body and blood of Christ. Since it is represented in the Divine Liturgy or Mass, it is sacrament of the theandric act of the risen Lord and so sacrament of the sending of the Spirit by the Father to transform the bread and wine into the body and blood of Christ.

The invisible mission of the Spirit is announced after the representation of the theandric act of Christ in the epiclesis of the anaphoras of the Divine Liturgy. This structure shows that Christ's theandric act is perfected by the purely divine act. The epiclesis of the Spirit for the sanctification of the gifts is placed before the representation of the theandric act of Christ in the New Roman Eucharistic Prayers. This structure shows that the theandric act of Christ is sacrament of the sending of the Spirit by the Father.

BEYOND TRADITIONAL ORTHODOX AND ROMAN CATHOLIC THEOLOGIES OF SANCTIFICATION OF THE EUCHARISTIC ELEMENTS

Agreement between the Orthodox and Roman Catholic Churches on the process of sanctification of the Eucharistic elements remains unsatisfactory as long as substantial consensus on the procession and mission of the Spirit is not attained. In this final section a model of the procession of the Spirit is described which (1) overcomes the dilemma based on the two traditional processional models; (2) accounts for the twofold active personal mission of the Incarnate Word and Spirit in the life of Jesus of Nazareth and in the time of the Church, and so in the process of the sanctification of the Eucharistic elements. Since it is inspired in part by a Western patristic insight, we can begin with a brief outline of the main traits of classical Western speculation on the Trinity.

Western theological reflection on the immanent Trinity begins with the unity of the divine essence. This approach originates in Tertullian's processional model. He uses *processio* to refer to the derivation from one another of divine persons who are nevertheless consubstantially united in the communication of one and the same divinity. Tertullian attributes the *monarchos* to the Father *principaliter*, even if communicated by Him to the other two divine persons. So *archē* does not refer to the Father, who alone is *origo et fons*, but to the unique divinity communicated from person to person by way of procession.⁵⁵

The subsequent development of speculation on the immanent Trinity in the West progressively stressed the unity of God before any consideration of the divine persons. This viewpoint is formulated in the Fourth

⁵⁵ J. H. Garrigues, "La procession du Saint-Esprit dans la tradition latine du premier millénaire," *Contacts* 73 (1971-73) 286.

Lateran Council.⁵⁶ Since there is one *essentia divina*, it was concluded that there is one principle of operation located primarily in the *essentia divina* and not in the persons as such. In order to maintain this unity of the divine operation and, at the same time, the distinction of persons, the Son alone is said to be generated by the Father. The Spirit, on the other hand, must proceed in some sense from the Son. Otherwise He would not be distinguished from the Son, but simply be another Son. It was, therefore, judged that, corresponding to the unity of the divine operation and the distinction between Son and Spirit, the Spirit proceeds from the Father and Son acting as one principle.

Tertullian speaks of the Spirit *a Deo et Filio*.⁵⁷ Ambrose refers to the Son as *fons Spiritus Sancti*.⁵⁸ Augustine, who took as starting point of his Trinitarian speculation the unity of the *essentia divina*, confesses *Patrem et Filium principium esse Spiritus Sancti*.⁵⁹ In this tradition Pope Leo I, in his letter *Quam laudabiliter* written to Bishop Turibius, July 21, 447, which dogmatically rejects the teaching of the modalists, teaches that the Holy Spirit *de utroque processit*.⁶⁰ Hence at this time the *Filioque* doctrine was solidly established in the West.

Why, then, did the Roman legates at the Council of Chalcedon (451) find no objection to the Niceno-Constantinopolitan Creed which was canonized by the council? This creed was received by the First Council of Constantinople in 381. It included the Cappadocian theology of the procession of the Spirit from the Father (*ek tou patros ekporeuomenon*).⁶¹ Actually the Roman legates understood the *ekporeuomenon*, which Greek theology uses only as a technical term for the coming forth of the Spirit from the Father through the Son, to be the equivalent of the Latin *procedere*, which describes the procession *a Patre Filioque*. Hence in this case agreement was reached on the basis of terminological ambiguity.⁶²

There has never been full agreement between the East and West on the procession of the Spirit. But I. H. Dalmais thinks the possibility may exist if the understanding of the Spirit as the mutual love of Father and Son is integrated into a new synthesis of Trinitarian theology—an insight developed especially by Augustine.⁶³

While Augustine speaks of the procession of the Spirit *a Patre Filioque*, he also received from Hilary of Poitiers (315–66) another way of describing the procession of the Spirit. Hilary refers to the Spirit as *donum in*

⁵⁶ DS 804.

⁶⁰ DS 284.

⁵⁷ *Adversus Praxean* 8 (PL 2, 163).

⁶¹ DS 150.

⁵⁸ *De Spiritu Sancto* 1, 6, 80 (PL 16, 723). ⁶² Garrigues, "La procession" 302–3.

⁵⁹ *De trinitate* 5, 13, 14 (PL 42, 921).

⁶³ "The Spirit of Truth and of Life," *Lumen vitae* 27 (1973) 41–53. He does not pursue this suggestion by introducing systematic considerations.

*omnibus*⁶⁴ and as the *munus* by which we have the *usus* of God and eternal life.⁶⁵ At the Plenary Council of the African Church (393), Augustine was invited, though only recently ordained, to address the assembly on the opinions of learned men concerning the Holy Spirit. He judges that the question has not been sufficiently explored to be able to say what is proper to the Spirit except that He is *donum Dei*. But he seems to favor those who, inspired by this concept, describe the Spirit as the "communion . . . of the Father and Son."⁶⁶

Later on in his *De trinitate*, referring to the Spirit, he says: "For whether it be the unity of both [i.e., Father and Son], or sanctity, or love, or thus unity because love, and thus love because sanctity, it is manifest that not one of the two is that by which the two are conjoined, by which the generated is loved by the one generating, and loves His generator."⁶⁷

Augustine holds that the Holy Spirit proceeds from the Father and Son acting as one principle: "communiter de utroque procedit."⁶⁸ At the same time he says that because the Spirit proceeds from the Father and Son, "He conveys to us the common love by which the Father and Son love each other."⁶⁹ In other words, the manner of procession is that of mutual love, i.e., as the love of the Father for the Son and of the Son for the Father.

The concept of the Spirit as the mutual love of Father and Son is known in the East. It is mentioned in the letter of Maximus the Confessor to the presbyter Marinus (645–46).⁷⁰ Gregory of Palamas' Trinitarian theology also finds some value in this notion: "The Spirit of the Word most high is like the ineffable love of the Father for that ineffable begotten Word; a love of which that same Word and Son beloved of the Father avails Himself toward the Father; but insofar as He has the Spirit issuing with Him from the Father and dwelling in Him connaturally."⁷¹ However, Gregory of Palamas does not dwell on the distinction between the fact and manner of procession, as does Augustine. His Trinitarian theology is clearly an outgrowth of that of the Cappadocian Fathers.

Augustine does not offer a systematic analysis of the relationship between the fact and manner of procession of the Spirit. He simply juxtaposes the two perspectives. When speaking of the fact of procession, he says that the Spirit proceeds *a Patre Filioque*. When he refers to the manner of procession, he says that the Spirit proceeds as the love of

⁶⁴ *De trinitate* 2, 1 (PL 10, 50).

⁶⁵ *Ibid.* 1, 36 (PL 10, 48).

⁶⁶ *De fide et symbolo* 9, 19 (PL 40, 191).

⁶⁷ 6, 5, 7 (PL 42, 927).

⁶⁸ *De trinitate* 15, 26, 47 (PL 42, 1094).

⁶⁹ *Ibid.* 15, 17, 27 (PL 42, 1080).

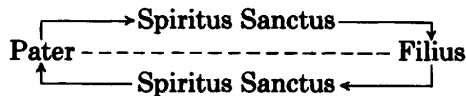
⁷⁰ PG 91, 136.

⁷¹ *Capit. phys.* 36 (PG 150, 1144–45); cf. M. E. Hussey, "The Palamite Trinitarian Models," *St. Vladimir's Theological Quarterly* 16 (1972) 83–89.

Father and Son acting now not in unison but distinctly, i.e., in loving each other. As such, the Spirit is the bond that unites Father and Son: "According to the holy Scriptures, this Holy Spirit is not of the Father alone or of the Son alone but of both, and therefore He conveys to us the common love by which the Father and the Son love each other."⁷²

Beginning with this Augustinian insight, David Coffey has drawn out the consequences by integrating the fact of procession and the manner of procession of the Spirit into what he calls "the bestowal model."⁷³ In his judgment, this new model serves as a remedy for both Eastern and Western theologies of the Trinity, which have been preoccupied with the fact but not the purpose of the procession of the Spirit.

In this model the Son proceeds from the Father by way of generation. The Spirit also proceeds from the Father. But in the manner of the procession the Spirit is bestowed on the Son as the object of the Father's love. In turn, the Son bestows the Spirit on the Father as the object of the Son's love. Thus, as the mutual love of Father and Son, the Spirit proceeds from the Father *per Filium* and also *Filioque* in such a way that the perichoresis is established: the interpenetration of the divine persons. It is readily seen that the Trinity is self-enclosed and self-sufficient. At the same time the purpose of the breathing forth of the Spirit is established: the Spirit is breathed forth as the mutual love of Father and Son. This model can be graphically illustrated in this manner:



When applied to the economic Trinity, it has the advantage of being able to integrate a descending and ascending Christology in a completely consistent way.

The processional models of the immanent Trinity derive from the revelation of the missions of the Incarnate Son and the Spirit. From this revelation the Fathers of the Church concluded that the Incarnation is a prolongation of the procession of the Son in the Trinity and that "grace" is a prolongation of the procession of the Spirit. Once the dogma of the Trinitarian processions is established, based on the consistency of God, i.e., the necessary correspondence between the economic and immanent Trinity, our knowledge of the Trinity receives new order and intelligibility. Hence the processional models impart form to data already obtained.

⁷² *De trinitate* 15, 17, 27 (PL 42, 1080).

⁷³ *Grace, the Gift of the Holy Spirit* (Sydney, Australia: Catholic Institute of Sidney, 1979). The discussion of this bestowal model and its application to the subject of this essay are dependent on Coffey's systematic elaboration.

However, the processional models are applicable only to a descending Christology and pneumatology, i.e., from the Godhead to Christ and to grace. They view the Incarnation and grace, communications of the Son to the humanity of Jesus and the communication of the Spirit to human persons, as constituted, i.e., *in facto esse*. They do not show that the communication *in fieri*, in its process of realization or formation, is also in formal correspondence with the inner being of God.

An ascending Christology or pneumatology considers the communication of the Son and the Spirit by the Father in its formation. Through this communication humanity is changed. The result is the realization of humanity's finite transcendence, grounded on and ordered to the infinite transcendence of God. In this change, i.e., sanctification, a reality of this world is made something new. But the being receives a higher determination that leaves intact the perfections which it already has. The potential of the human being is determined in the highest possible way in the Incarnation, and to a lesser degree in the ontic sanctification of ordinary human beings.

In the instance of the transformation of the Eucharistic elements, they are sanctified in that they are used by God as the means, on the side of humanity, by which God and believers in synergism realize this transcendence. This means that the bread and wine are ontologically changed, given a new meaning and so a new being. But this new meaning terminates in the unity of being between the bread and wine and the paradigm of sanctification: Jesus Christ. Human beings do not have the power to bring about complete correspondence of being and meaning in the signs they use. The distance between the sign and the reality can never be fully overcome. However, in the case of the bread and wine, through the power of the Spirit, the sanctification is total in that actual unity of being is established between the sign and the reality signified. This is the only instance among the examples of ontological sanctification where the sanctification is total and at the same time not an example of ontic sanctification (=sanctification of the being-in-itself). Rather, it is ordered to the ontic sanctification of human beings.

The following examples show how the bestowal model orders the data of an ascending Christology and pneumatology, just as the processional model orders the data of a descending Christology and pneumatology. In this way it is shown that the two models are compatible and complementary.

1) *Incarnation*. Corresponding to the procession of the Spirit as the bestowal of the Father's love on the Son, when the Father freely directs His love to personal being created for the purpose of receiving that love, that being is necessarily drawn into union with the proper object of the Father's love. In short, the Father's bestowal of the Spirit outside the

Trinity brings about union of the recipient with the Son. In the case of the Incarnation, the bestowal brings about unity of person with the Son. This means that in the order of nature the bestowal of the Spirit by the Father on the human nature of Jesus is prior to the assumption of that nature by the Word. The Father bestows the Spirit, who creates, sanctifies, and unites the human nature to the divine Son, who assumes it in person.

2) *Public Life of Jesus.* In his public ministry Jesus sends the Spirit by authoritative acts which signify the invisible sending of the Spirit by the Father. The invisible sending of the Spirit by the Father corresponds to the procession of the Spirit from the Father as love on the Son. Consequently it brings about union of human persons with the Son as children of the Father. More precisely, the authoritative acts of Jesus are an offer of the Spirit to others to be received in faith. The accepted offer is the sacrament of the bestowal of the Spirit; for the recipient has the freedom to refuse the offer. On the side of the Father and Christ's authoritative act, the offer and sending are numerically one. But on the side of the recipient, they can be distinguished in their outcome, i.e., according as the offer is accepted or not.

The visible sending of the Spirit by Jesus' theandric act corresponds to the bestowal of the Spirit by the Son on the Father in the Trinity; for its purpose, corresponding to Christ's love of the Father, is to make human beings realize the potential of their human love for the Father. Through the Spirit they commune with Christ in love of the Father.

3) *Pentecost.* Through his resurrection Jesus becomes the cosender of the Spirit with the Father, because he becomes the full realization of divinity in humanity. Since he becomes fully one with the coprinciple of the Spirit, namely, the Son who bestows the Spirit on the Father, by the completion of his human nature in grace, he is able to send the Spirit in fulness. However, the divinity of Christ, as divinity realized in humanity, cannot be simply equated in every respect with that of the Father, which is divinity given. Hence the sending of the Spirit by Christ must be related to, rather than simply identified with, the sending of the Spirit by the Father.

Christ's authority to send the Spirit is an authority which he acquires as the Son of God realized in humanity. The role of the Father in the sending of the Spirit is purely divine, that of Christ theandric. As act of the risen Lord, the sending of the Spirit signifies the bestowal of the Spirit by the Father; for it is ultimately the Father who bestows the Spirit by immediate communication.

At Pentecost Christ sends the Spirit by a theandric act. In this sending the transcendental sending by the Father is signified and accomplished. Through the action, emanating from God as pure divinity and from

Christ as its sacrament, the Church is constituted and individuals are sanctified. Corresponding to the inner-Trinitarian processions, the sending of the Spirit by the Father is the prolongation of the procession of the Spirit from the Father as love bestowed on the Son. The sending of the Spirit by Christ is a prolongation of the answering love of the Son for the Father. It takes the form of a supreme act of love of the Father and for humanity. It is ordered to bringing humanity to love the Father with the love of the Son in the Spirit and at the same time is the highest expression of the human love of Christ for the Father; for the explicit love of the neighbor is the primary act of love of God.

4) *Sanctification of Ordinary Human Beings.* This topic needs no special amplification. The structure corresponds to that of Jesus' public ministry. It need only be noted that the transhistorical act by which the risen Lord sends the Spirit at Pentecost was a once-for-all sending which continues to be realized each time the signs of Christ (his word and sacraments) are presented in his Church through the ordained ministry of his Church. As act of Christ, these signs correspond to the bestowal of the Spirit by the Son on the Father; as act of the Father, they correspond to the bestowal of the Spirit on the Son.

5) *Ordained Ministry.* Through the theandric act by which Christ sent the Spirit, as sacrament of the sending by the Father, the Church was established, its continuance and growth assured. As one of the stable elements of the constitution of the Church, the special ministry of leadership was included in the formation of the Church at Pentecost.

In the ordination rite by which persons are co-opted into this special ministry, the risen Lord's offer of the Spirit is sacrament of the offer by the Father. If the offer is accepted, it becomes an authoritative sending of the Spirit by the risen Lord through the ordaining minister. The ordained receives, with the Spirit, a participation in the authority of Christ to offer and send the Spirit to others.

As sacrament of the act of the risen Lord, the ministerial act of the ordination corresponds to the bestowal of the Spirit by the Son on the Father in the Trinity; for it is ordered to the establishment of a ministry which is equipped to send the Spirit to bring humanity into union with Christ in love of the Father.

As act of the Father, bestowing the Spirit on the ordained, ordination corresponds to the bestowal of the Spirit by the Father on the Son in the Trinity; for it is ordered to enabling the ordained to participate in Christ precisely as sending the Spirit. By this act the Father sends the priest and, through and with the priest, sends the Spirit. Participating in the grace of Christ's headship in a stable way, the ordained authoritatively sends the Spirit.

6) *Eucharist*. At the Eucharist the priest presides as sent by the Father to represent Christ, the head of the Church. At the same time, he presides as sent by the risen Lord, whose sending is sacrament of the sending by the Father. Therefore the priest acts *in persona Christi* in virtue of the theandric act of Christ. He accomplishes his role by placing the signs of Christ: by repeating the words and gestures by which Christ himself instituted the Eucharist. By authoritatively placing the signs of Christ, the priest sends the Spirit in an act which is sacrament of the theandric act of Christ and so sacrament of the sending of the Spirit by the Father to transform the gifts. This means that the priest, as representative of Christ, co-operates with the Spirit by investing the Eucharistic bread and wine with new meaning. The Spirit alone, sent by the Father, makes the specifically divine contribution: He establishes the unity of being between the bread and wine and the glorified Christ.

The investing of the bread and wine with new meaning by the risen Lord through his minister corresponds to the bestowal of love on the Father by the Son; for the sacrament is ordered to the sanctification of the communicants by which they are enabled to love the Father with the love of sons and daughters. The bestowal of himself on the communicants through the sacrament of the body and blood signifies personal union of Christ with the believers. In turn, it signifies the theandric act by which the risen Lord, who possesses the Spirit in fulness, sends the same Spirit in an act which is sacrament of the bestowal of the Spirit by the Father. Consequently, through communion the participants are united with Christ in his total giving: with Christ in the Spirit, whose activity is sanctification, divinization.

The work of sanctification of bread and wine by the Spirit, as sent from the Father, corresponds to the bestowal of the Spirit by the Father on the Son; for the bestowal of the Spirit by the Father outside the Trinity is always ordered to the object of the bestowal in the Trinity: the Son. As instance of ontological sanctification which terminates in the paradigm of sanctification, the crucified Christ, it is ordered to the ontic sanctification of human beings by which they are drawn into union with the Son and become children of the Father in truth.

Conclusion

Based on the integration of the bestowal model and processional models of the immanent Trinity and the corresponding ascending and descending Christologies and pneumatologies, these theses can be affirmed:

1) The sending of the Spirit by the authoritative acts of Jesus during his earthly life were limited to individuals and by the temporally-condi-

tioned historical acts. The transhistorical sending of the Spirit by the risen Lord on the Church is a once-for-all act which perdures during the time of the Church.

2) The theandric act by which Jesus and the risen Lord send the Spirit is sacrament of the sending of the Spirit by the Father, who immediately communicates the Spirit by a transcendental act (i.e., emanating from God in His pure divinity).

3) The sending of the Spirit by Jesus and the risen Lord corresponds to the bestowal of the Spirit by the Son on the Father in the Trinity. It is not sufficient to explain this sending as a prolongation of the procession of the Spirit *per Filium* or *Filioque*. This sending has the goal of bringing humanity into communion with the Incarnate Son in the love of the Father.

4) The sending of the Spirit by the Father corresponds to the bestowal of the Spirit by the Father on the Son in the Trinity. It has as object the love of the Father for the Son. Hence it draws human beings into union with the object of the bestowal in the Trinity: the Son. This bestowal takes place first by a nonsacramental bestowal that creates, sanctifies, and unites an individual human nature in person to the Son. In the case of ordinary human beings, the bestowal unites persons to the Son and so they become sons and daughters in the Son.

5) In the time of the Church, the sending of the Spirit by the risen Lord takes place by the authoritative presenting of the signs of Christ: his word and sacraments. This is done by the ministers whom Christ has chosen to represent him authoritatively. Through ordination Christ sends the Spirit by a theandric act so that, with the gift of the Spirit, the ordained receives a participation in Christ's authority to send the Spirit to others. This authoritative sending by Christ is sacrament of the sending of the Spirit by the Father through which the ordained are fully empowered to act as representatives of Christ.

6) In the Eucharist the minister of Christ places the sign of Christ. This act is sacrament of the authoritative sending of the Spirit to transform the gifts. It signifies the theandric act of Christ, which, in turn, signifies the transcendental act by which the Father sends the Spirit. Likewise, the sanctification of the communicants involves a theandric act of Christ which is sacrament of the invisible sending of the Spirit from the Father. The purpose of both authoritative sendings by Christ corresponds to the bestowal of the Spirit as love by the Son on the Father; for its goal is to draw believers into communion with the Son and so into the love of the Father. This purpose is realized by the sending of the Spirit from the Father whereby the believers are made sons and daughters of the Father in the Son.

7) The distinction between the twofold sending, i.e., by the Father and Son, is expressed in the recitation of the account of the institution of the Eucharist and the epiclesis. The recitation of the words of Christ is a confession of the enduring theandric act of the risen Lord who is personally present in the community celebrating the Eucharist. The epiclesis is the confession of the transcendental act by which the Father sends the Spirit to transform the gifts. When the epiclesis is placed before the words of institution, the theandric act of Christ is clearly seen as sacrament of the sending of the Spirit by the Father. When the epiclesis is placed after the account of institution, the role of the Spirit in the perfecting of the theandric act of Christ is brought to the foreground. But in both cases the same theology is reflected: the theandric act of Christ is sacrament of the Father's act of sending the Spirit, i.e., it draws this act into history without destroying its transcendentality.