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Sacramental Participation —The Church's Pneumatological, Christological Engagement—

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I. A Brief History of Sacramental Theology

In order to place the subject of this article in perspective, even though briefly, it is imperative to know how sacramental theology of the Roman Catholic Church developed up to the Second Vatican Council (1962-65). Over the course of ecclesial history, various elements of sacramental theology emerged in the works of such luminaries as St. Augustine of Hippo (354-430), Hugh of Saint Victor (c.1096-1141), Peter Abelard (1079-1142), and Peter Lombard (c.1096-1160), to mention just a few.¹ By incorporating these elements, the *Catechism of the Catholic Church* presents a definition of a sacrament. “The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the grace proper to each sacrament.”² When such words as “sign” (Augustine), “instituted” (Hugh of Saint Victor), “efficacious” (Abelard), and “signify”

¹ Philippe Bégurier and Claude Duchesneau, *How to Understand the Sacraments*, trans. John Bowden and Margaret Lydamore (NY: Crossroad, 1991), 58-9.

² *Catechism of the Catholic Church*, 2nd ed. (Washington, DC: Libreria Editrice Vaticana, 1994), no. 1131.

(Lombard³) are taken into consideration, a more precise definition of sacrament is achieved. Thus it provides a better understanding of the way sacraments function.

The root of the Greek word *musterion* (mystery) is *mue*, meaning “to close” or “to shut the eyes, or the mouth.” *Musterion* was the word that the pagans used for their rites of initiation, which were basically non-public cults. In these rites, the initiated person was forbidden to disclose the nature of this ritual, especially to other uninitiated persons, hence there was a sense of hidden “mystery” and “secrecy” to the rites. By not revealing these hidden secrets, the salvation of the initiated person was guaranteed. All in all, this ritual gave the idea that some unfathomable, impenetrable, and incomprehensible reality took place during the ritual.

The word *musterion* was not a foreign concept to Christianity; for it was already present in the Old Testament, namely, in the book of Wisdom (2:22), a book originally written in Greek. In the New Testament, especially in the Pauline letters (Eph 1:9-10, 2:11-3:13; Col 1:20, 26-27; 2:2; I Cor 2:1), the word *musterion* denotes God’s plan to save the world. By using this word as a Christocentric term, St. Paul gave it a full Christian sense.⁴ For St. Paul, the word specially refers to the divine *oikonomia* (God’s plan of salvation) which

³ Peter Lombard also uses the verb “to cause” in his *Sentences*, written in 1150. However, the Fathers of the Council of Trent (1545-63) use the words “to signify” and “to confer.” *The Canons and Decrees of the Council of Trent*, trans. H. J. Schroeder (Rockford, IL: Tan Books and Publishers, Inc., 1978), canon 6. In order not to side with any school of theology, it is generally thought that the Council fathers preferred the verb “to confer” to that of “to cause.”

⁴ Odo Casel, *The Mystery of Christian Worship*, ed. Burkhard Neunheuser (NY: The Crossroad Publishing Company, 1962), 6 and passim; Louis Bouyer, *The Christian Mystery: From Pagan Myth to Christian Mysticism*, trans. Illtyd Trethowan (NY: T and T Clark International, 2004), 3.

having been decided by God from all eternity was fully revealed and realized in the Christ-event, namely, the incarnation, life, death, resurrection, and ascension of Christ and the sending of the Holy Spirit. Yet as a reality, the world still awaits its full redemption.

From the first to the late second century, certain Christian rites were known only by their names, such as Baptism and “the breaking of the bread” (Acts 2:41-42). These rites as such were not purely Christian in origin. Christ did not originate them, indeed, they predate Christ, having their roots in the religious practices of both late Judaism and the Greco-Roman world.⁵ Up to the third century, the word “sacrament” had not yet been in use. Thus, there was no generic term available at that time to describe these ritual experiences because the first preoccupation of the Christians was not to classify or to categorize their liturgical actions but to live out their relationship with the Lord Jesus. However, in a later period there occurred a pastoral need whereby pastors—many were bishops as well as theologians—saw the need to explain a certain number of liturgical actions in the pre- or post-baptismal catechesis. Hence, from the late second century onward in the Greek-speaking Christian world, the word *mysterion* was employed to describe these Christian rites. For the fathers stressed the making-present of the saving event brought about by Christ and the grace of salvation that flows from this event in the individual actions of the Church, especially Baptism and the Eucharist. Thus when this initiation rite is called *mysterion*, it indicates that Baptism and the Eucharist are bound up with the whole work of salvation which God accomplishes in the

⁵ Theodor Klauser, *A Short History of the Western Liturgy: An Account and Some Reflections*, 2nd ed., trans. John Halliburton (NY: Oxford University Press, 1979), 5.

world through Christ. Accordingly, these rites are seen as the privileged realization of this work.

In the Roman culture, the word *sacramentum* indicated a sacred oath of allegiance unto death that Roman soldiers swore to the emperor and to one another.⁶ In order to avoid any confusion with pagan thinking, Tertullian (c.155-c.240), the first theologian to write in Latin, introduced the Latin word *sacramentum* (sacrament) into the ecclesial-theological vocabulary, especially to explain Baptism. Above all, viewing this oath as a sign of commitment and the beginning of a new life for soldiers, Tertullian interpreted the initiation into the Christian community (through Baptism and the Eucharist) as the beginning of a new life in Christ. From this time on the rites of Christian initiation came to be generally known as a sacrament.⁷

Although Tertullian had given the meaning of a spiritual oath to Christian sacrament, he did not propose any specific theory of sacrament. This occurred only afterwards. By interpreting the New Testament in light of Neo-Platonic philosophy⁸ and by placing the sacrament in the genre of visible *signa* (signs),

⁶ In this Roman culture, the word *sacramentum* was also used as a legal term in court. If a certain person was found guilty, he was required to pay a fee. The money was offered to the deity as a kind of reparation for one's offence.

⁷ However, not all the fathers of the Church were as intransigent as Tertullian about the use of the term *sacramentum*. In addressing the newly baptized, St. Ambrose (c.340-c.397) used the words *mysterium* (Latin adaption of *musterion*) and *sacramentum* indiscriminately. So did Paschasius Radbertus (790-865). *Sancti Ambrosii Opera*, Pars Septima, in *Corpus Scriptorum Ecclesiasticorum Latiorum*, Editvm Consilio et Impensis, Academiae Scientiarum Avstriae Vol. LXXIII (Vindobonae; Hoelder-Pichler-Tempsky, MCMLV); Pascasivs Radbertvs, *De Corporae et Sangvine Domini*, in *Corpus Christianorum*, XVI (Tvrnholti: Typograhii Brepols Editores Pontificii, MCMLXIX). It was not before the Scholastic period of the Western Church that the word *sacramentum* assumed the technical meaning it has today. In the Eastern Church, the word *musterion* is still used to describe the seven rites of the Church.

⁸ J. N. D. Kelly, *Early Christian Doctrines*, 5th ed. (NY, New York: Continuum, 1977), 20-2.

Augustine for the first time defined sacrament as a *sacrum signum* (“a sacred sign”),⁹ symbolizing the presence of the holy in the world. In this way, he extended the notion of sacrament to many objects beyond the official sacraments of the Church which we know today.¹⁰ The crux of this theory is that a sacrament is a sign designated by God that points to a *res divina* (a divine reality), hence a sacrament is a visible sign of an invisible reality. “A sign is a thing which of itself makes some other thing come to mind, besides the impression that it presents to the senses.”¹¹ Thus a mysterious effective unity of holy signs and the reality signified is denoted. Of all sacramental signs, Augustine assigned the most importance to the Church’s word of faith, which itself is a sign. He believed that through this word of faith as a sign invisible reality itself can be experienced. This presence of the divine reality gives a deep meaningfulness to signs, hence his teaching that when the “word” comes to the elements perceptible to the senses, there occurs a sacrament. “Take away the word and what is water except water? The word is added to the element, and it becomes a sacrament, as it were, a visible word.”¹² For Augustine the signs perceptible to the senses were not only rites but also events and

⁹ Saint Augustine, *City of God*, trans. Marcus Dods (London: The Folio Society, 2012), Book X.5.

¹⁰ The fathers of the Council of Trent solemnly declared that there are seven sacraments of the New Law. Since then, this teaching became a dogma. Prior to the Council, the same enumeration had been reconfirmed numerous times: in the Decree for the Armenians by the Council of Florence (1438-45); in the Profession of Faith offered to Gregory X by Michael Palaeologus in the Council of Lyons (1274); and in the Council held at London (1237) under Otto, legate of the Holy See. According to some writers, it was Otto of Bamberg (1139) who first clearly adopted the number seven. But generally the honor of enumerating the seven sacraments is attributed to Peter Lombard (*Sentences*, IV. d.ii, n.1).

¹¹ Saint Augustine, *On Christian Teaching*, trans. R. P. H. Green (NY: Oxford University Press, 1997), 30.

¹² Saint Augustine, *Tractates on the Gospel of John*, trans. John W. Rettig (Washington, DC: Catholic University of America Press, 1994), lecture 80.3.

realizations of God's grace in the world. Thus, differing from Tertullian, Augustine believed that, especially in Baptism and the Eucharist, the Church was not merely declaring its loyalty to God but was also taking part in a necessary demonstration of what takes place in the spiritual realm. So, both the elements and the act of taking part in a sacrament are symbolic because they point to a deeper spiritual reality. In addition, the invisible reality present in the sacrament was not just grace but the *totus Christus* ("Head and members") constituted in the Holy Spirit. As the real and active agent, the Spirit causes this constitution but in a manner whereby the sacraments are always actions of the Church. Since Christ is the one who is really acting in the sacraments, they are always effective even when administered by unworthy ministers. This was the sacramental theological position of Augustine, in particular against the Donatists who argued the opposite.¹³

This Augustinian teaching of the relationship between holy sign and the reality signified was somewhat overlooked in the early Middle Ages.¹⁴ Yet it continued to be maintained in High Scholasticism.¹⁵ The word "sacrament"

¹³ Donatists believed that their Church was the true Church, and only in that Church dwelt the Holy Spirit. Hence, the sacraments conferred by the ministers of that Church are valid and efficacious. In other words, the sacraments belonging to the Churches of heretics and schismatics are null and void because they do not possess the Holy Spirit. See William C. Weinrich, "Cyprian, Donatism, Augustine, and Augustana VIII: Remarks on the Church and the Validity of Sacraments," *Concordia Theological Quarterly* 55 (1991): 267-91.

¹⁴ This loosening of the bond between sign and reality can be partially seen in the treatise on the Eucharist by Ratramnus of Corbie (died c.870), and clearly in the treatise of the same subject by Berengar of Tours (c.999-1088). Berengar's drastic and dangerous way of dichotomizing the symbol (sign) and reality might, on the other hand, be viewed as his contribution to the further development of a theology of symbolism, for this led theologians to a deeper investigation of the relationship between symbol and reality.

¹⁵ This is especially true of the teaching of Thomas Aquinas on the sacraments. Thomas Aquinas, *Summa Theologica* 3, q. 60, trans. Fathers of the English Dominican Province (NY:

points to the manifestation of the action of God in symbols and the free response that a person gives to the divine gift contained therein.¹⁶ Based on the doctrine that a sacrament is a sign instituted by Christ to give the grace that it signifies, High Scholasticism related the sacraments as sign of grace to Christ, the one mediator of all grace, and as activities that take place in the Church to the Church. But in the ensuing centuries the focus of attention began to be centered on the *essentials*¹⁷ of the sacraments, and eventually sacraments came to be described in terms of these essentials. As a result, minimum conditions under which a sacrament could come about and be fulfilled—even in an emergency rite—had to be developed. This security-minded thinking marked a change. Formerly, the sacraments were seen within a liturgical and prayer context. Now the stress was on their legalistic and juridical elements. Such detailed and legalistic treatment of the sacraments by Scholasticism made them

Benzinger Brothers, Inc., 1947). See also Kimberly Hope Belcher, *Efficacious Engagement: Sacramental Participation in the Trinitarian Mystery* (Collegeville, MN: Liturgical Press, 2011), 1-3.

¹⁶ Thomas Poovathanikunnel, *Sacraments: What and Why* (Bandra, Mumbai: St. Paul Press, 2014), 36-7. This Latin word, *sacramentum*, occurs in the earliest Latin translations of the Bible. In the books of Daniel (2:18, 30, 47; 4:6) and Revelation (1:20; 17:7), the authors symbolically witness events that will take place at the end of time. The *sacrament* in each of these passages is some hidden mystery that is revealed to the seer not in an obvious sense but through signs and symbols.

¹⁷ Such as sacramental causality, qualification of the person who does the consecration, the correct utterance of the holy sacramental words given by Christ, the *opus operatum* or *ex opere operato* efficacy of the sacraments, the institution of the sacraments by Christ, the intention of the minister, the sacramental character, the thirteenth century application of the Aristotelian idea of the hylomorphic doctrine to the sacraments, and the like. In the Decree addressed to the Armenians, the fathers of the Council of Florence state that “[a]ll these [seven] sacraments are dispensed in three elements, namely, by things as the matter, by words as the form, and by the person of the minister conferring the sacrament with the intention of doing as the Church does; if any of these is lacking the sacrament is not fulfilled.” Henry Denzinger, *The Sources of Catholic Dogma*, trans. Roy J Deferrari, 13th ed. (St. Louis, MO: B. Herder Book Co., 1954), text no. 695.

lose something of their openness to mystery. That is to say, Scholasticism viewed them merely as external signs or more as a means than as an end. The reason for this might have been partly due to the etymological meaning of the term *sacramentum* itself. The term *sacramentum* is made up of two words: *sacrare* and *mentum*. The former means “to sanctify.” The latter—a suffix added to the verb – refers to the ways to attain a determined goal. In short, the word *sacramentum* refers to the means by which something is consecrated.

Against the Reformers, the fathers of the Council of Trent (1545-63) had to take a definite position on a number of important issues related to the sacraments. These included, among other things, the relation between the institution of the sacraments by Christ and the sacramental efficacy *ex opere operato*.¹⁸ In post-Tridentine theology, sacraments were viewed as objective means and instrumental causes of grace rather than as revelatory signs. The *ex opere operato* efficacy of the sacraments came to be understood as “production” of grace, hence the term “created grace” came to the fore.¹⁹ The Holy Spirit was viewed as the source of sanctification in the life of the Church. But this mission of the Holy Spirit to the Church (that is, in the economy of salvation) was not adequately attributed to the proper and personal mission of the Spirit.²⁰ This gave rise to an “infrapersonal” idea of the sanctifying grace bestowed through the sacraments.²¹

¹⁸ This is stated in the Seventh Session of the Council of Trent under “canons on the sacraments in general.” *The Canons and Decrees of the Council of Trent*, canons 1 and 8.

¹⁹ Louis-Marie Chauvet, *The Sacraments: The Word of God at the Mercy of the Body*, trans. Madeleine Beaumont (Collegeville, MN: The Liturgical Press, 2001), xiv.

²⁰ Edward J. Kilmartin “A Modern Approach to the Word of God and Sacraments of Christ: Perspectives and Principles,” in *The Sacraments: God’s Love and Mercy Actualized*, ed. Francis A. Eigo (Villanova, PA: The Villanova University Press, 1979), 66. In this article, Kilmartin argues that this lack of attributing a personal mission to the Spirit was caused by traditional trinitarian doctrine. According to this teaching, the Trinity is

Kenan B. Osborne calls this minimalist/objectivist sacramental celebration “epiphenomenal,”²² namely, celebration disconnected from the lived experience of people. For this reason, he argues that for a long time sacraments were not so spiritually helpful to people.²³ Sacramental celebrations cease to be meaningful if they do not become a source of spirituality in order to live out what is celebrated. In other words, sacramental celebrations ought to have a direct bearing on the way Christians live as God’s witnesses in the world. This might explain the reason for administering sacraments only to living human beings,²⁴ hence the intrinsic relationship between sacraments and life. Of this sort of sacramental theology, Herbert Vorgrimler remarks that

[t]he Scholastic contributions to sacramental theology have left a decisive mark on it to this day. The fact that they themselves were shaped by a particular philosophy has bound their fate to the fate of that philosophy. Obviously, the precision of their questions and the attempts at

understood as one principle, implying the *ad intra* (within) and *ad extra* (outside) relationship of the three divine persons. That is, within the Trinity the three divine persons are related to each other in a dynamic circumincession; outside the Trinity the operations of the three divine persons are both inseparably and indistinctly common.

²¹ Edward J. Kilmartin, “Theology of the Sacraments: Toward a New Understanding of the Chief Rites of the Church of Jesus Christ,” in *General Introduction: Alternative Futures for Worship I*, ed. R. A. Duffy (Collegeville, MN: Liturgical Press, 1987), 128-30.

²² Kenan B. Osborne, *Christian Sacraments in a Postmodern World: A Theology for the Third Millennium* (NY: Paulist Press, 1999), 45; Kenan B. Osborne, *Sacramental Theology: A General Introduction* (NY: Paulist Press, 1988), 38.

²³ Osborne, *Sacramental Theology*, 38-9; Osborne, *Christian Sacraments in a Postmodern World*, 41, 45.

²⁴ Another important reason why sacraments are administered only to living people has to do with the validity of the sacraments, for the recipient is a necessary element of each sacramental celebration. So for a sacrament to be valid, the recipient must show the acceptance of that sacrament for which he/she must be a living human being. Daniel G. Van Slyke, *Liturgy 101: Sacraments and Sacramentals* (MO: Liguori, 2010), 14.

answers corresponded to a still greater legalization and clericalization, trends that in any case were at work in the Church's development at that period. The extraction and isolation of the sacraments from their liturgical context is also expressed in the fact that the sacramental prayers (by which the Holy Spirit is invoked) were replaced by indicative formulas. The sacraments were transformed from symbolic liturgical actions and life-events to extremely brief, punctual gestures. In this shortened form it was no longer possible to accommodate any expressions of self-obligation to service and witnessing in the world.²⁵

In contrast to this Scholastic approach to sacramental theology, a new historical, biblical, patristic, and liturgical revival developed with an emphasis on active liturgical participation. This revival is popularly known as the "Liturgical Movement" and is generally dated to the early part of the twentieth century.²⁶ It is beyond the scope of this article to mention in any detail the scholarly contribution that this Movement made to the twentieth-century liturgical renewal, however interesting it might be. Let it suffice to say that the highest magisterium of the Church (the Second Vatican Council) integrated many of the scholarly insights of this Movement into its sacramental teaching.²⁷

²⁵ Herbert Vorgrimler, *Sacramental Theology*, 3rd ed. trans. Linda M. Maloney (Collegeville, MN: The Liturgical Press, 1992), 54-5.

²⁶ In fact, this revival was begun in the nineteenth century by the French Benedictine monk Prosper Guéranger. See Cuthbert Johnson, *Prosper Guéranger (1805-1875): A Liturgical Theologian: An Introduction to His Liturgical Writings and Work* (Rome: Analecta Liturgica 9, 1984).

²⁷ The text of the Second Vatican Council documents that will be referred to in this article is *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O. P. (Bombay: St. Paul Publications, 1975). In order to avoid an onerous amount of footnotes, hereafter references to the various documents of Vatican II will be made within the text in brackets with their titles in abbreviated forms, followed by article numbers.

The immediate goal of the Council of Trent was not to offer a systematic theology of the sacraments but to respond to the Reformers' doctrinal accusations against the Roman Catholic Church and its sacramental teaching. Convoled by Pope John XXIII (1958-63), the goal of the Second Vatican Council was the renewal of the Church in order to meet the new challenges of the modern world. This stated goal of John XXIII is expressed in Italian as *aggiornamento*, a making-up-to-date of the Church. The very first document that officially came out of the Council was a document entitled Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*, December 4, 1963).²⁸ The document outlines the interrelation that exists between the liturgy and the Church. Klemens Richter writes about this in the following manner: "If the Church must constantly reform itself (*ecclesia semper reformanda*), then the liturgy that celebrates the faith of the Church must also be constantly reformed (*liturgia semper reformanda*)."²⁹

Theologically and spiritually, the Fathers of the Second Vatican Council recaptured much of what was lacking in the sacramental teaching of Trent. While stating that "the liturgy does not exhaust the entire activity of the Church" (SC 9), the fathers, nonetheless, assert that "the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all the Church's power flows" (SC 10). Thus liturgy is given the primordial place in the life of the Church above all other activities. Of great

²⁸ From a practical side, Edward Hahnenberg reasons that, of all the drafts prepared in advance for the Council, the draft on the liturgy was in the best shape because of the fact that the ideas expressed in *Sacrosanctum Concilium* had been circulating for decades prior to the Council, namely, by the Liturgical Movement. Edward P. Hahnenberg, *A Concise Guide to the Documents of Vatican II* (Cincinnati, OH: Franciscan Media, 2007), 13.

²⁹ Klemens Richter, *The Meaning of the Sacramental Symbols: Answers to Today's Questions*, trans. Linda M. Maloney (Collegeville, MN: The Liturgical Press, 1990), 172.

importance is the fact that the fathers situated the sacraments with the context of liturgical celebration (SC 6, 7, 27). They taught that the nature of every liturgical celebration is such that it is “an action of Christ the Priest and of his Body, which is the Church” (SC 7) and that the liturgy is a sacred action by means of which, particularly “in the divine sacrifice of the Eucharist,” the work of our redemption is made a present reality (SC 2). Because of this nature and efficacy that liturgical celebration has, the fathers declared that “the full and active participation by all the people” is the main goal to be considered before all else for the reform of the liturgy (SC 14).³⁰ The active participation espoused by the fathers is both internal and external (SC 19), namely, the expression of the internal elements in and through the external rites.³¹ The fathers understood this kind of participation as the right and duty of the liturgical assembly by virtue of Baptism and as required by the nature of the liturgy which is communal (SC 14). They taught that the sacramental life of the Church is the work of the Holy Spirit who joins believers “in a hidden and real way to Christ” in the sacramental celebration (LG 7. See also SC 6). They linked this active participation to the notion that the Church makes the sacraments by the activity of the priestly community (LG 11, 26), and in this way the sacraments are renewed. They also taught that sacraments “not only presuppose faith, but by words and objects they also nourish, strengthen, and

³⁰ Anscar Chupungco points out that this emphasis on active participation is the “prized gift” or “one of the many gifts” of Vatican II to the Church in modern times. Anscar J. Chupungco, *What, Then, Is Liturgy? Musings and Memoir*, Foreword by Mark R. Francis and Keith Pecklers (Collegeville, MN: Liturgical Press, 2010), 23, 28.

³¹ Josef Andreas Jungmann, “Constitution on the Sacred Liturgy,” in *Commentary on the Documents of Vatican II*, vol. 1, ed. Herbert Vorgrimler, trans. Lalit Adolphus (NY: Herder and Herder, 1967), 35.

express it," and so they are called "sacraments of faith" (SC 59. See also LG 21).

Taking his cue from Pope John Paul II's remark on the subject of the interrelationship between revelation and philosophy,³² Osborne argues that while methodology is necessary for any theological discussion, no one single methodology should be set in stone as the norm to be followed as fully capable of fulfilling that discussion.³³ In particular, he states that this is very much true with the sacraments since "sacramental reality is itself a highly complex issue involving a number of dynamics from various dimensions of both human and divine life."³⁴ Literature published on sacramental theology by Catholic theologians since the middle of the last century witness to various sacramental approaches orientated to make the sacramental life of the Church more meaningful to the contemporary mind.³⁵ In addition, the contemporary

³² The Pope states that "the Church has no philosophy of her own nor does she canonize any one particular philosophy in preference to others." Pope John Paul II, *Fides et Ratio*, n. 49. Accessed on June 11, 2015 to http://w2.vatican.va/content/john-paulii/en/encyclicals/documents/hf_jp_enc_14091998_fides-et-ratio.html.

³³ Osborne, *Christian Sacraments in a Postmodern World*, 33.

³⁴ *Ibid.*, 41.

³⁵ A few approaches can be quickly mentioned in passing. Based on the Christological dogma of the Council of Chalcedon (451), and in order to offer an adequate understanding of the constitutive elements of sacramentality, Edward Schillebeeckx begins with an incarnational (or revelation) approach to sacramental theology, namely, Christ in his humanity as the primordial sacrament. For a more personalistic approach to sacramental celebrations of the Church Schillebeeckx emphasizes the relation between faith and sacraments. From this point of view, he considers that the response of faith given by the participants of the sacraments to the personal offer of grace by Christ is an integral part of the liturgical act. This understanding of grace helps to clarify the misunderstanding about the sacramental efficacy *ex opere operato* as something "automatic" or "magical." See Edward Schillebeeckx, O. P., *Christ the Sacrament of the Encounter With God*, trans. Paul Barrett, O. P. (NY: Sheed and Ward, 1963), originally published as *Christus, Sacrament van de Godsontmoeting* (Bilthoven: H. Nelissen, 1960); Karl Rahner's point of departure is his consideration of the Church as the fundamental

theological position of grace is that it is given and is present already, always, and everywhere in the world.³⁶ Grace exists where God exists. God is present in creation. Accordingly, grace is understood primarily as the uncreated grace,³⁷ namely, the Godhead. Seen from this point of view, grace is not necessarily attached to the sacraments alone.³⁸ If this is true, then what place do sacraments have in the life of the Church?

Edward J. Kilmartin (1923-94) deftly synthesizes various theological theories about the sacraments with his own advanced ideas. The following

sacrament, namely, Church as the lasting presence of Christ in the world, hence the source of all sacraments. Based on this understanding, Rahner contends that it is not necessary to assert that every sacrament is instituted by Christ. Rather, the Church “dispenses” sacraments because they are acts that flow from the very nature of the Church, and by these acts the Church actualizes itself as the agent of Christ for the benefit of individual believers. See Karl Rahner, *The Church and the Sacraments*, trans. W. J. O’Hara (London: Burns and Oates, 1974), originally published as *Kirche und Sakramente, Quaestiones Disputatae*, 10 (Freiburg: Herder, 1960); By using the concept of a triad in a symbolic model—offer of the gift, its acceptance, and the return gift – Louis-Marie Chauvet describes the way in which grace is mediated through the sacramental ritual acts. See Louis-Marie Chauvet, *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence*, trans. Patrick Madigan, S. J., and Madeleine Beaumont (Collegeville, MN: The Liturgical Press, 1995), originally published as *Symbole et sacrement: Un relecture sacramentelle de l’existence chrétienne* (Paris: Les Editions du Cerf, 1987), Chauvet, *The Sacraments: The Word of God at the Mercy of the Body*, originally published as *Les sacrements: Parole de Dieu au risqué du corps* (Paris: Les Editions de L’Atelier, 1997); Kevin W. Irwin highly regards the principle of sacramentality together with all the implications this principle involves for sacramental theology. He asserts that this principle is vital to the sacraments, so much so that without it sacraments cannot function. See Kevin W. Irwin, *What We Have Done, What We Have Failed to Do: Assessing the Liturgical Reforms of Vatican II* (Mahwah, NJ: Paulist Press, 2013), 89-113. (See also 245-46 for a list of his works on sacramental theology.) In addition, see Kevin W. Irwin, *Models of the Eucharist* (Mahwah, NJ: Paulist Press, 2005), 39-66, where he offers a good description of this principle under the topic “Cosmic Mass.”

³⁶ Vorgrimler, *Sacramental Theology*, 86-7; Kilmartin, “Theology of the Sacraments,” 152.

³⁷ Karl Rahner, *The Trinity*, trans. Joseph Donceel (NY: Burns and Oates, 1970).

³⁸ Aquinas, *Summa Theologica* 3, q. 64, ad 7c.

section will examine his unique sacramental theology, especially with regard to what makes the sacramental celebration an action of both Christ and the Church (the believers) and the consequences that follow from it. In other words, it is to enquire about the “what” (participation), the “how” (possibility), and the “why” (necessity) of such unified liturgical action. In particular, this enquiry will be made in light of the trinitarian theology offered by Kilmartin and how he utilized it in the liturgy. What follows will, therefore, be nothing more than a presentation of a theology (the internal element) of active liturgical participation. I believe Kilmartin offers a better *theological* explanation of active participation than any other theologian. This is all the more strengthened by the fact that he had anticipated much of what is contained in *Sacrosanctum Concilium* and *Lumen Gentium* in the way he approached sacramental theology from a liturgical perspective.³⁹ Needless to say, a proper and correct understanding of sacramental participation amounts to the way the internal elements find their expression in the visible sacramental rites.

II. Situating the Liturgical Event within Trinitarian and Ecclesiological Dimensions

For Kilmartin, the sacraments are “essential engagements with Jesus Christ in the Spirit within the community of believers.”⁴⁰ Seeing the sacraments in this way, he relates their pneumatological, Christological, and ecclesiological aspects to one another more effectively than was previously

³⁹ Edward J. Kilmartin, *The Sacraments: Signs of Christ, Sanctifier, and High Priest* (Glen Rock, NJ: Paulist Press, 1962); Edward J. Kilmartin, “Patristic Views of Sacramental Sanctity,” in *Proceedings of the Catholic College Teachers of Sacred Doctrine* 8 (1962), 59-82.

⁴⁰ Kilmartin, “Modern Approach,” 63.

done, especially after Trent. These three aspects — pneumatological, Christological, and ecclesiological — Kilmartin believes, should be emphasized in any systematic theology of the sacraments. What follows is a treatment of the genesis and integration of these key elements in Kilmartin's construction of active participation.

1. Sacramental Participation and Sanctification

Two early texts of Kilmartin⁴¹ show the orientation of his sacramental theological thought that guided his future research and shaped his thoughts. In his book, *The Sacraments: Signs of Christ, Sanctifier, and High Priest*, he presents the concept of sacramental participation in the mystery of worship, particularly in relation to Christ, the Church, and the members of the liturgical assembly. He also includes in the book elements of Trinitarian theology, the work of the Holy Spirit, and the participation of the faithful as necessary conditions for sacramental celebration. Exploring the nature of the sacraments and the communication of grace as a means of sharing in the Trinitarian life, Kilmartin asserts that God continues to communicate his divine revelation, fulfilled in Jesus Christ once for all, in a tangible manner in the liturgical celebration of the Church. In Jesus Christ, God reveals that redemption involves a personal encounter between him and humans. This encounter with God is made manifest as Christ becomes "the called representative"⁴² for humankind. The twofold aspect of this encounter, God's invitation and the human response, is realized in Jesus' embodiment of the new Covenant.

⁴¹ As mentioned in footnote 39.

⁴² Kilmartin, *Sacraments*, 4.

"[Christ] is not only the visible sign of God's invitation to personal love, but the representative and perfect fulfillment of man's loving answer . . . As Head of the human race, His response is our redemption. His worship is our sanctification."⁴³

According to Kilmartin, this personal communion with God is only possible in and through Christ, by offering the sacrifice of Christ and taking part in the life, death, and resurrection of Christ. By virtue of the baptismal character, the basis for participation in the one priesthood of Christ, Christians are enabled to participate in the offering of the eucharistic sacrifice.⁴⁴ Moreover, the encounter with Christ, or participation in his paschal mystery, is possible because Christ has established the sacramental medium of the Church. "A corporeal encounter with the glorified Christ, and in Him with the Trinity, remains possible in the sacramental Church which is the earthly, visible, redemptive organ of the living, invisible *Kyrios* (the Lord). In the word and sacraments of the Church, we encounter the salvific activity of the *Kyrios* in a visible form, in a corporeal way."⁴⁵ Kilmartin thus underscores the encounter with the invisible (that is, glorified) Christ and his salvific acts as mediated through the visible liturgical rites (that is, through the sacramental economy of salvation) of the Church. Through the celebration of the word and sacraments, "the two ways by which the Church actualizes herself as medium of salvation,"⁴⁶ Christ and his redemptive work are made present. According to Kilmartin, the sacraments mediated through the Church are the most

⁴³ Ibid., 4-5.

⁴⁴ Ibid., 26.

⁴⁵ Ibid., 6.

⁴⁶ Ibid.

important means of growth in holiness and in conformity to Christ.⁴⁷ His description of sanctification thus underscores the need of the sacraments in the life of Christians, for through the sacraments the glorified Christ continues to do the salvific work which he did in his humanity on earth.⁴⁸

[The sacraments] effect a personal communion between the living Kyrios and the recipient, and thus a participation in the grace of redemption . . . Without the sacraments our contact with Christ would be only in faith. The human dimension of the Incarnate Lord would be lost. But God in His salvific activity remains faithful to His original plan. He yet offers the Kingdom of God in earthly form: in the sacraments of the Church—the place where man obtains personal communion with Christ and, in Him, with the Trinity.⁴⁹

In their deliberation on the sacraments in general, the bishops at the Council of Trent defined the efficacy of the sacraments *ex opere operato*.⁵⁰ This originally meant that sacramental efficacy is guaranteed by the fact that the sacraments are God's abiding promise of grace within the new and eternal covenant made in Christ, *opus Christi*, and by the accomplishment of the sacramental sign by the Church.⁵¹ God has related his grace to the sacramental signs and established the connection between the signs of grace and the grace

⁴⁷ *Ibid.*, 7.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ *The Canons and Decrees of the Council of Trent*, Session 7, canon 8. Trent's use of the term *ex opere operato* was primarily intended to oppose those who denied the objective mediation of grace through the sacraments of the Church.

⁵¹ Colman E. O'Neill, *Opus Operans, Pius Operaum: A Thomistic Interpretation of a Sacramental Formula* (Washington: International Pontifical Athenaeum "Angelicum," 1958); Schillebeeckx, *Christ the Sacrament of the Encounter with God*, 82-9; Rahner, *The Church and the Sacraments*, 24-74.

signified.⁵² “The sign is therefore a cause of what it signifies by being the way in which what is signified effects itself [or becomes present].”⁵³ According to the teaching of Trent, there was no expressive disconnection established between *ex opere operato* and *ex opere operantis* in so far as a sacrament was considered to be a sign-action.⁵⁴ The notion of sacraments as signs of faith demonstrates that the act of the reception of the sacraments is an act of worship by both the subject and the minister.⁵⁵ As acts of worship, sacraments determine the relation of the subject’s dispositive, visible acts to the sacraments considered as signs or *opus operatum*.⁵⁶ This whole concept of *ex opere operato* was often overlooked by post-Tridentine Scholastic theology until the twentieth century.

Kilmartin realized that the post-Tridentine juridical interpretation of *ex opere operato* needed theological sharpening since it was insufficient to express the way the Church approached the sacraments. Hence he makes adjustments to the Tridentine definition of the efficacy of the sacraments. “Though the sacraments are efficacious independently of the meritorious actions of the minister or subject, this does not mean that they are totally independent of the human activity of the one who confers or receives the sacrament.”⁵⁷ Kilmartin

⁵² Rahner, *The Church and the Sacraments*, 25.

⁵³ *Ibid.*, 38.

⁵⁴ O’Neill, *Opus Operans, Opus Operatum*, 42; Rahner, *The Church and the Sacraments*, 25, 34.

⁵⁵ A sacrament, when worthily administered and received, is a sign of faith of the Church and of the subject and minister. In other words, a valid sacrament is a common act of worship of the “whole Church.” A sacrament is fruitful if it allows to certain degree a personal act of the worship of the subject of the sacrament. This full notion of the sacraments is what Aquinas means when he says that sacraments pertain to divine worship. O’Neill, *Opus Operans, Opus Operatum*, 46, 52-3. See also Aquinas, *Summa Theologica* 3, q. 61, a. 4; q. 63, a. 2.

⁵⁶ O’Neill, *Opus Operans, Opus Operatum*, 46, 55.

⁵⁷ Kilmartin, *Sacraments*, 21. See also Rahner, *The Church and the Sacraments*, 26.

thus seeks to integrate the two sacramental concepts, *ex opere operato* and *ex opere operantis*, in the sacramental action without belittling the merits of Christ that cause the sacraments to work *ex opere operato*. So Kilmartin underscores the specific dispositions required of the recipients, besides the requisite intention to receive the sacraments, as a necessary condition for the fruitful reception of the sacraments.⁵⁸ Such a disposition determines the fullness of the share in the divine life received through the grace of the sacraments.⁵⁹ Accordingly, the sacraments require the necessary response on the part of the individual to the bestowal of grace because sacraments are essentially *katabatic-anabatic*⁶⁰ events of engagement between God and human persons.⁶¹ For the sacraments “have the existence of interpersonal signs; they are acts by which one person communicates with another. Involved in the sphere of personal encounter, they demand a human response by the one to whom the sign is directed.”⁶² Kilmartin’s insistence on this interpersonal encounter in the sacraments is strengthened by his assertion that “because the reception of the sacraments is

⁵⁸ The disposition required for “the sacraments of the dead” (Baptism, Penance, and Anointing of the Sick) is faith, hope and contrition of heart of the sin committed; for “the sacraments of the living” (Confirmation, the Eucharist, Orders, and Matrimony) it is the state of grace. Kilmartin, *Sacraments*, 21. See also O’Neill, *Opus Operans, Opus Operatum*, 45. Kilmartin asserts that the absence of these necessary dispositions rules out the reception of sacrament as efficacious sign of grace. Sacraments are practical signs of sanctification which signify that grace is offered here and now. Therefore, the reception of the sacraments is, by its very nature, an acclamation of faith, hope, and love in God. In other words, the recipient must have the attitude of Christ. Kilmartin, *Sacraments*, 21-2.

⁵⁹ Kilmartin, *Sacraments*, 21. See also O’Neill, *Opus Operans, Opus Operatum*, 45.

⁶⁰ This expression denotes the dialogical character of the liturgical act. *Katabatic* means the initiative, that is, the self-communication, of the Triune God towards the sanctification of believers (the Church) through Christ in the Holy Spirit, and *anabatic* means the worship offered by the believers (the Church) through Christ the Head in the Holy Spirit to the Father.

⁶¹ Kilmartin, *Sacraments*, passim. See also Rahner, *The Church and the Sacraments*, 33.

⁶² Kilmartin, *Sacraments*, 23.

the decisive, crucial act of the Christian as Christian, there is demanded, in the ordinary course of events, an acute awareness and fervent devotion on the part of the subject. If the sacraments are not to be relegated to the shallows of lifeless formalism, they must ever bear the mark of personal engagement.”⁶³ The sacraments are acts of the glorified Christ’s earthly worship of the Father and of the liturgical assembly’s worship in the Church. Christ’s worship consists in his total self-offering to the Father’s love and in sanctifying the participants by allowing them to participate in his life, death, and resurrection re-presented in the sacramental celebrations. Accordingly, Christ’s acceptance of and response to the divine self-communication becomes accessible for personal appropriation by the members of the liturgical assembly. At the same time, the sacraments are also signs of the future glory of the definitive union of humankind with the Trinity in Christ and the worship offered by the redeemed race with Christ for all eternity.⁶⁴

In his early book, *The Sacraments: Signs of Christ, Sanctifier, and High Priest*, it may be pointed out that Kilmartin emphasizes the significance of the participation of the faithful in the liturgical action of the sacraments, but he does not adequately articulate how this participation is made possible, other than referring to the common priesthood that qualifies this participation.

In another early essay, “Patristic Views of Sacramental Sanctity,” Kilmartin continues to stress the theme of worthy participation of the faithful, while also clarifying the role of the Holy Spirit in the liturgy. He states that for St. Paul the sanctification of persons involves a participation in the *mysterion* of the redemptive plan of God, a plan which reached its height in the union of Christ

⁶³ Ibid., 23-4.

⁶⁴ Ibid., 24.

with redeemed humankind. The sanctification of humankind is effected by a participation in the *mysterion* of salvation that takes place in us through the sacramental rites of the Church, especially in Baptism and Eucharist.⁶⁵ By means of this participation, conformity to Christ is effected. Kilmartin reports that the prevalent understanding of sacramental sanctification is understood by the Fathers of the first four centuries was essentially a confirmation of this Pauline teaching.⁶⁶

The fathers of the Church not only related this participation to the visible acts of the Church but also emphasized the representative function of the Church in making this participation available to all. This re-presentative function of the Church was operative first in the sacrament of Baptism whose effect was, above all, spiritual—a participation in the mystery of salvation. The fathers stressed that the life that began with Baptism is nourished by the Eucharist.⁶⁷ Christian existence was thus characterized as sacramental and related to the sacramental activities of the Church—an existence continually determined by an encounter with the redemptive work of Christ operative here and now. In and by an encounter with the *mysterion* of Christ's redemptive work, through the mediation of the visible Church, Christians are sanctified. The life they received is a life flowing from the community in its liturgical celebrations.⁶⁸ In the midst of the community, Christ was understood to be

⁶⁵ Kilmartin, "Patristic Views," 59.

⁶⁶ However, Kilmartin points out that this Pauline understanding of Baptism was not always understood or emphasized by the Church fathers until the fourth century. Rather, it was a slow process. At different periods of the first four centuries, the fathers of the Church emphasized various aspects of Baptism such as the forgiveness of sin, the presence of Christ in Christians, the gift of the Holy Spirit, the taking part in the Paschal Mystery, and configuration to Christ. *Ibid.*, *passim*.

⁶⁷ *Ibid.*, 60-2.

⁶⁸ *Ibid.*, 60-1.

re-presenting anew the redemptive work by word and gesture in order that Christians might be sanctified by actively taking part and cooperating in the mighty work of redeeming the world.⁶⁹ Sacramental sanctification thus refers to “sanctification resulting from a participation in the redemptive work of Christ effected through the *re-presentative* power of the Church.”⁷⁰

The fathers recognized the unique place of the cultic rites of the Church that serve as means for a fruitful encounter with the Lord. Through the sacraments, the human person is understood to have received “the new life or growth in that life.”⁷¹ The fathers mentioned the role of the Holy Spirit and his help in living this new life.⁷² The gift of the Spirit makes Christians lead a new life free from sin, whereby he/she is made spiritual.⁷³ The possession of the Spirit is the first stage in the process of making a Christian into the image and likeness of God. The Spirit is the means of acquiring spiritual growth, the point of departure in the process of divinization. Kilmartin’s study of the writings of St. Irenaeus (c.130-c.202) revealed to him that the union of Christians with the Holy Spirit is “a union resulting in union with the Father and Son.”⁷⁴

Kilmartin reports that the Pauline teaching about baptismal sanctification being a configuration to the death and resurrection of Christ and the consequent indwelling of Christ was brought into prominence by the fourth century. The baptismal grace was understood to be the gift of Christ himself and his redemptive work mediated through the Holy Spirit. Thus the significant New Testament concept of filial adoption was developed to its

⁶⁹ Ibid., 61.

⁷⁰ Ibid., 62.

⁷¹ Ibid., 63.

⁷² Ibid., 65.

⁷³ Ibid., 65-6.

⁷⁴ Ibid., 67.

fullness: configuration to Christ and a life of love in the Spirit.⁷⁵ The conformity to Christ effected by Baptism introduced Christians into the history of salvation, an action related to future growth *in Christum* who is already present in the soul. In this context, the function of the other sacraments, especially the Eucharist, would be to expand this growth in the sense of realizing in Christians further aspects of the personal life of Christ.⁷⁶

According to Kilmartin, sacraments are the means by which Christians, configured more perfectly to Christ, are intimately brought into the process of Christ.⁷⁷ This configuration to Christ, enacted in the initiation rites, takes place primarily because of the work of the Holy Spirit in giving the participants the "Spirit of Christ." Kilmartin asserts that "having been incorporated into Christ, the Christian, sharing the same Spirit, shares also the same drive of the Spirit which urges the Christ with him to save the world about him."⁷⁸ Sacramental participation, then, becomes the earthly means whereby, motivated by the Spirit, the faithful enter into the same ministry of Christ as active agents of the gospel, acting and living in a world graced by the Spirit. He concludes that "sacramental grace is a special participation in the life of Christ, an elevation of the whole being, whereby the Christian according to his grade, is enabled to share actively in the very redemptive work of Christ"⁷⁹

The fathers of the Church considered redemption as a continuing work of God, accomplished through the operation of the Holy Spirit. While this salvation is realized through the whole life of the individual Christian, it is

⁷⁵ *Ibid.*, 79-80.

⁷⁶ *Ibid.*, 65, 79-81.

⁷⁷ *Ibid.*

⁷⁸ *Ibid.*

⁷⁹ *Ibid.*

accomplished especially through sacramental celebrations.⁸⁰ Kilmartin thus emphasized the Fathers' teaching about the activity of the Holy Spirit as having a personal role in the sanctification/participation of the human person. In his later works, Kilmartin further pursues the concept of sacramental participation with respect to the proper and personal mission of the Holy Spirit. Thus he not only clarifies and characterizes his sacramental theology but also makes it distinct and relevant.

2. Content and Function of the Early Eucharistic Prayers

Kilmartin notes that in the first century the Lord's Supper began to take the form of a ritual sacrifice with the development of the combined rites of bread and cup, resulting in a unified prayer, as well as a replacement of the Jewish Passover meal. In the second century, furthermore, a distinction emerged in the Eucharistic Prayers said between the offering of the sacrifice of praise and the communion of the consecrated elements. Kilmartin writes that "an investigation of these prayers shows the gradual growth in the Church's recognition that its 'sacrifice of praise to God, that is, the fruit of lips that acknowledge His name' (Heb 10:15) was primarily accomplished in the Eucharistic Prayer."⁸¹

According to Kilmartin, the writings of Justin Martyr (the *First Apology* and the *Dialogue with Trypho*) stress that the eucharistic celebration involves the

⁸⁰ Ibid.

⁸¹ Edward J. Kilmartin, "Sacrificium Laudis: Content and Function of Early Eucharistic Prayers," *Theological Studies* 35 (1974): 275.

prayer of praise and thanksgiving offered for creation and redemption.⁸² This prayer is directed to the Father “through the name of the Son and the Holy Spirit”⁸³ and entails the aspects of benediction and thanksgiving. It is by means of praising Christ in the memorial of the Lord’s Supper that God is glorified, which Christians do by recalling in praise and thanksgiving the redemptive work of Christ in the celebration of the Eucharist.⁸⁴

Kilmartin reports that the Eucharistic Prayers of the third century generally contain elements of sacrificial language and petitions made for the faithful. In his analysis of the third-century *Apostolic Tradition* of Hippolytus,⁸⁵ Kilmartin notes that “the oblation of the holy Church”⁸⁶ as expressed in the Communion petition entails a unified action of the faithful’s presentation of bread and wine, the deacon’s presentation of these gifts to the bishop, and the

⁸² Edward J. Kilmartin, “The Eucharistic Prayer: Content and Function of Some Early Eucharistic Prayers,” in R. J. Clifford and G. W. MacRae, eds. *The Word in the World: Studies in Honor of F.J. Moriarty* (Cambridge, Massachusetts: 1973), 120-21; Kilmartin, “Sacrificium Laudis,” 277.

⁸³ Kilmartin, “Eucharistic Prayer,” 121-123. See also Jasper and Cuming, eds., *Prayers of the Eucharist*, 28-29. Original Greek text reads “διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμψαται” and its Latin translation reads “per nomen Filii et Spiritus sancti.” Anton Hänggi and Irmgard Pahl, eds., *Prex eucharistica: Textus e variis liturgiis antiquioribus selecti* (Fribourg, 1968), 68-9.

⁸⁴ Kilmartin, “Eucharistic Prayer,” 124.

⁸⁵ Traditionally, Hippolytus has been regarded as the one who authored the *Apostolic Tradition*. However, recent scholarship has cast doubt on this claim. See Paul F. Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy*, 2nd ed., (NY: Oxford University Press, 2002), 80-83; R.C. D. Jasper and G.J. Cuming, eds., *Prayers of the Eucharist: Early and Reformed* (Collegeville, MN: The Liturgical Press, 1990), 31. Since Hippolytus was a Roman anti-pope, it seems that the *Apostolic Tradition*’s authentication might be suspect. But the fact is that, in his struggle with Pope Callistus (d. c. 223), Hippolytus was pre-eminently the one who defended tradition in Rome. And the use of this treatise of Hippolytus for several centuries in the Church (West and East) are proofs that it was considered a fully orthodox collection of liturgical regulations. See Klauser, *A Short History of the Western Liturgy*, 11.

⁸⁶ Hänggi and Pahl, eds., *Prex eucharistica*, 81.

bishop's offering of these gifts.⁸⁷ The Institution Narrative occupies a central place in this Eucharistic Prayer because the Church's offering of bread and wine with thanksgiving and the reception of these transformed elements, as the body and blood of Christ, are viewed as the fulfillment of the command of Christ contained in the Institution Narrative. "It [the Institution Narrative] serves as both object of thanks and authority for what the Church does. The thanksgiving which precedes the narrative leads up to it, and the sacrificial prayer and petition which follow depend on it."⁸⁸ The Institution Narrative is not considered as an isolated form when the elements are consecrated. Rather, the proclamation of the history of salvation in the thanksgiving section of the Eucharistic Prayer incorporates the Institution Narrative, and the act of Christ at the Last Supper is mentioned as an important part of the history of salvation for which the people give thanks. Thus what is praised as an act of Christ, relating to the whole economy of salvation, is understood to become a sacramental reality in the celebration by the liturgical presentation of the community of believers under the leadership of the bishop through the cooperation of the Spirit who is invoked. The liturgical act of the community by which the memorial of the Last Supper becomes a sacramental reality and the indispensable role of the Spirit are expressed in the *anamnesis* (memorial) and the *epiclesis* (invocation of the Holy Spirit) prayers.⁸⁹ The *anamnesis* that follows the thanksgiving states, "Remembering therefore his death and resurrection, we offer to you the bread and the cup" ⁹⁰ The final

⁸⁷ Kilmartin, "Sacrificium Laudis," 279. See also Edward J. Kilmartin, "Pastoral Office and the Eucharist," *Emmanuel* 82 (1976): 314.

⁸⁸ Kilmartin, "Sacrificium Laudis," 279.

⁸⁹ Kilmartin, "Pastoral Office," 314-15.

⁹⁰ Jasper and Cuming, eds., *Prayers of the Eucharist*, 35.

Communion petition asks the Spirit to come upon the offering of the Church for the sanctification of the faithful. Kilmartin asserts that the Communion petition serves as an explanation of what the prayer as a whole ultimately intends, namely, the sanctification of the faithful through their communication in the spiritual food and drink.⁹¹

In his study of an Alexandrian prayer (the *Strassburg Papyrus*), Kilmartin notes that the prayer itself is called a sacrifice.⁹² Moreover, the emphasis of the prayer is on the activity of the Church. The mediation of Christ is necessary for the enactment of the liturgy of the Church and for the prayers of the Church to be made acceptable to the Father. However, the offering of the Church is not overly stressed. Thus the mediatory role of Christ is not diminished.⁹³

According to Kilmartin, while a third-century East Syrian prayer the *Anaphora of Addai and Mari* shares many aspects with the *Apostolic Tradition* of Hippolytus, “the basic difference lies in the fact that the narrative of institution does not provide the hinge which unifies the prayer.”⁹⁴ Instead, the weight of the prayer falls on the action of the Holy Spirit.⁹⁵ This makes the epiclesis, which evokes the coming of the Spirit, the high point of the prayer.

⁹¹ Kilmartin, “Sacrificium Laudis,” 279.

⁹² *Ibid.*, 280.

⁹³ *Ibid.*, 280-81.

⁹⁴ Kilmartin, “Sacrificium Laudis,” 282.

⁹⁵ The epiclesis reads, “May your Holy Spirit, Lord, come and rest on this offering of your servants, and bless and sanctify it, that it may be to us, Lord, for remission of debts, forgiveness of sins, and the great hope of resurrection from the dead, and new life in the kingdom of heaven, with all who have been pleasing in your sight.” Jasper and Cuming, eds., *Prayers of the Eucharist*, 43.

Kilmartin notes that the characteristics of the *Dêr Balyzeh Papyrus* (500-700)⁹⁶ and the *Anaphora of Serapion* (c. 359) as representative of the Egyptian type anaphora. Their amplified sacrificial tone and the development of two epicleses create a sundering between the consecration of the gifts and the sanctification of the communicants.⁹⁷ The first epiclesis of the *Dêr Balyzeh Papyrus* petitions for the sending of the Holy Spirit to transform the bread and wine into the body and blood of Christ. Kilmartin claims that “the grounds for I epiclesis is the account of institution.”⁹⁸ This petition “puts the thanksgiving in the background and so changes the orientation of the whole prayer.”⁹⁹ In its fragmentary form,¹⁰⁰ the second epiclesis invokes the Holy Spirit for the sanctification of the faithful in the eucharistic celebration. In the case of the *Anaphora of Serapion*, “the grounds for I epiclesis which asks for the consecration of the gifts the Church offers, is enclosed within a sacrificial prayer.”¹⁰¹ According to Kilmartin, the enclosing of the Institution Narrative in a sacrificial prayer refers to the reason for the representation of the sacrificial

⁹⁶ While it is true that the *Dêr Balyzeh Papyrus* is usually assigned to the sixth to eighth centuries for its composition, the anaphora itself may be dated to the late fourth century which makes it contemporary with the *Anaphora of Serapion*. Jasper and Cuming, eds., *Prayers of the Eucharist*, 79.

⁹⁷ Kilmartin, “Sacrificium Laudis,” 284.

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*

¹⁰⁰ At least fifteen lines of the texts are missing after the proclamation of the mystery of faith until the second epiclesis. Jasper and Cuming, eds., *Prayers of the Eucharist*, 80.

¹⁰¹ Kilmartin, “Sacrificium Laudis,” 284. One might question Kilmartin’s presentation of the consecratory value of the I epiclesis in the *Anaphora of Serapion*. In fact, the *Anaphora of Serapion* has a pre-narrative epiclectic post-sanctus which does not explicitly speak of the consecration. On the other hand, this prayer has a post-institution epiclesis which seeks both the consecration and communion graces through the operation of the Logos. Jasper and Cuming, eds., *Prayers of the Eucharist*, 77-8.

action of Christ in the Church's sacrificial action.¹⁰² Thus the Church reenacts what Jesus did at the Last Supper. The second epiclesis also petitions God's holy Word, rather than the Spirit,¹⁰³ to make the bread and wine his body and blood, orientated to the sanctification of the communicants.

At the end of his analysis of the content and function of these early Eucharistic Prayers, Kilmartin draws certain relevant conclusions. First, he states, "The original thanksgiving prayer, which expressed the Church's desire for participation in the covenant relation of Jesus with the Father, was gradually overrun with sacrificial prayers and petitions which emphasized the Church's activity and the Church's confidence in the efficacy of its prayer."¹⁰⁴ Second, he observes that despite the emphasis on one or the other aspects of the eucharistic mystery, "the relational structure of the accounts of institution remains: thanksgiving to God for His mighty works in Christ is the *sacrificium laudis* of the Church undertaken with a view to obtaining deeper communion with the Father, especially through the sacrament of the humanity of Christ."¹⁰⁵ Third, he asserts that the sacrificial prayer and the epiclesis of consecration gradually became the ground for "the thanksgiving prayer, spiritual sacrifice, and petition for the sacramental incarnation."¹⁰⁶ Moreover, the sacrificial prayer and the epiclesis of consecration were given authority by the Institution Narrative. Finally, he asserts that the attribution of a consecratory value either to the Institution Narrative or to the epiclesis of the Spirit caused the "sundering of the unity of the *sacrificium laudis* [which] had the negative effect

¹⁰² Kilmartin, "Sacrificium Laudis," 284-85.

¹⁰³ This mention of the Logos is an Athanasian influence, since he considered Logos and Pneuma as inseparable. *Ibid.*, 75.

¹⁰⁴ Kilmartin, "Sacrificium Laudis," 287.

¹⁰⁵ *Ibid.*

¹⁰⁶ *Ibid.*

of placing the thanksgiving on the margin of Eucharistic theology and consequently making the laity spectators at the rite, in which the priest does all that is really important."¹⁰⁷ Kilmartin maintains that the literary structure of the classical Eucharistic Prayers

mirrors the dynamic relation of the partners of the new covenant in the history of salvation realized fully through the redemptive work of Christ in the power of the Spirit. The thankful recognition of the Father's action in Christ (anamnesis) is followed by the petition (epiclesis) that the continuing fidelity of the Father to his people be expressed and realized through the sanctifying action of the Holy Spirit by which the communicants are brought to Christ (epiclesis for sanctification of communicants) and by which Christ is brought to the communicants (epiclesis for sanctification of the bread and wine).¹⁰⁸

The Eucharistic Prayer expresses the *transitus* of the liturgical community to the Father through its participation in the single *transitus* of Jesus from suffering to glory re-presented sacramentally in the liturgical medium of the eucharistic celebration and in the power of the Holy Spirit.¹⁰⁹

¹⁰⁷ Ibid.

¹⁰⁸ Edward J. Kilmartin, "The Catholic Tradition of Eucharistic Theology: Towards the Third Millennium," *Theological Studies* 55 (1994): 444.

¹⁰⁹ Ibid.; Edward J. Kilmartin, *The Eucharist in the West: History and Theology*, ed, Robert J. Daly (Collegeville, MN: The Liturgical Press, 1998), 355-56.

3. Participation in the Faith of Christ

In his study of Hans Urs von Balthasar's work,¹¹⁰ Kilmartin came to embrace the elements of the faith and sacrificial attitude of Christ to describe sacramental participation. From the biblical concept of faith, Balthasar considers faith as the adequate expression of faithfulness in which the chosen people and the God of the covenant relate to each other, this being the definitive, dialogic nature of faith between God's fidelity and humankind's fidelity.¹¹¹ The faithfulness of God is to be imitated, and the Christian attitude of faith is still present in heaven.¹¹² Although they see God, the blessed do not grasp him exhaustively. In this sense, the blessed believe something about God even though they do not know everything. The same is true of Christ himself who in his glorified humanity cannot comprehend the totality of God. Even as his humanity is fixed in the beatific vision, like the blessed in heaven, Christ, too, exercises faith, believing something that is not seen.¹¹³ Therefore, Balthasar argues, Jesus must have had this faith which he perfectly fulfilled and lived out in his humanity, and this faith of Christ is what the Father demands of all human beings.¹¹⁴ Jesus' faith as the perfection of the covenantal relationship between the Father and the chosen people is explained by his nature as the Incarnate Word which manifests

¹¹⁰ Hans Urs von Balthasar, "*Fides Christi*: An Essay on the Consciousness of Christ," in *Explorations in Theology*. Vol. 2, *Spouse of the Word*, trans., Edward T. Oates, S.J. (San Francisco: Ignatius, 1991): 43-79. See also Kilmartin, *Eucharist in the West*, 301-02.

¹¹¹ Balthasar, "*Fides Christi*," 64-5.

¹¹² *Ibid.*, 43.

¹¹³ *Ibid.*, 69.

¹¹⁴ *Ibid.*, 43.

the fidelity of the Son of Man toward the Father, a trust that is placed in God once and for all and yet is realized anew in each moment in time. In the Son of Man we find the unconditional preference for the Father, for his essence, his love, his will and command in relation to all of his own wishes and inclinations. We see the unflinching perseverance in this will, come what may.¹¹⁵

Thus, in Jesus' faith is found the perfect trust in God's faithfulness and the free choice of God as the fulfillment of his life. The way Jesus referred to everything that he was, did, and said was in relation to the absolute trust in the Father the source of his power (Mt 19:17; Lk 18:19). This is the power that Jesus sought to inculcate in his disciples and wanted them to impart to others. So the faith that Jesus demands of his followers first and foremost refers to the Father. But Jesus is the one who possesses this attitude of faith in fullness and is capable of imparting it to those who belong to him. Jesus lived by faith with an unconditional devotion to the Father and shared this faith with his disciples. The disciples' faith, then, is a participation in Jesus' own faith, making them able to receive the love of God through him and, at the same time, to give back this love through Jesus' love of the Father. In the resurrection, this faith of Jesus is made accessible to the Church. In this way, Balthasar argues, one can understand "Jesus [as] the pioneer and perfecter of our faith," as described in Hebrews 12:2. Jesus gave the love of God its concrete, unique realization in salvation history through his death on the cross, and in his glorification he makes his followers participate in his own faith.¹¹⁶ According to Balthasar, Christian faith is within the reality of what Christ did, a faith in God and an unconditional trust in Him. In Christ, Christians experience the Father's

¹¹⁵ *Ibid.*, 52-3.

¹¹⁶ *Ibid.*, 54-6.

faithfulness and respond with the same trust with which Christ responded.¹¹⁷ So Christ is the point of the faithfulness of God and the human response to God's loving faithfulness—the sacrament of God's faithfulness and continuous offering of self-communication to humankind and the sacrament of the perfect human response to God's love.¹¹⁸

In its scriptural and liturgical sense, faith is the eternal attitude of Christ. The faith of Christ, God's faithfulness and human response, is celebrated in both the earthly and heavenly liturgies.¹¹⁹ In his resurrection, Christ sent the Holy Spirit to draw Christians into his faith, which has become the faith of the Church. The Church, then, exists and lives in the faith of Christ. The Church must, therefore, celebrate this faith for her existence. Accordingly, the Church is a praying Church. Of all her prayers, the Eucharistic Prayer is the most explicit form of this faith.¹²⁰ The Eucharistic Prayer and the liturgical action are the visible expressions of the spiritual self-offering of the Church. Consequently, this self-offering is a palpable expression of the participation of the Church in the response of faith made by Christ in his humanity to the Mystery that the Father has accomplished in him for the salvation of the world. The faith of Christ belongs to the Mystery of the Father in Christ. Hence the Church's spiritual self-offering is the expression of participation in the Mystery of God in Christ. The spiritual self-offering of the Church is also a participation in the response of the faith of Christ (to the Father's fidelity to his covenant). It is an acceptable response made *in Christo* (in the power of Christ), *cum Christo* (a participation in Christ's faith response to the Father), and *per Christum*

¹¹⁷ *Ibid.*, 58.

¹¹⁸ *Ibid.*, 59-60.

¹¹⁹ *Ibid.*, 74.

¹²⁰ *Ibid.*, 78-9. See also Kilmartin, *Eucharist in the West*, 301.

(through the sharing in the one Passover of Christ to the Father which is the only way to salvation).¹²¹ In this way, Kilmartin points out that Balthasar speaks of an *ontic* participation which makes possible the conformity of believers to the meritorious response of Christ in view of what the Father has done in him for the salvation of the world.¹²² By means of this faith and the Eucharistic Prayer, the faithful are enabled to express and realize their participation in the response of Christ's self-offering to the Father, which is made possible by the divine action effecting the transmission of the sacrificial attitude of Christ.

Kilmartin generally found Balthasar's description of believers' participation in the *fides Christi* useful to explain the Church's sacramental participation. Yet he insisted that participation in the Christologically qualified faith required modification because by definition the unique nature of Christ's faith is *personal* and *incommunicable*. Consequently, Kilmartin argues that a direct participation is not only possible but requires a medium which will bring about a mediated immediacy to Christ's faith for participation.

III. Kilmartin's Adaptation of the Bestowal Model of the Trinity for Spirit-worked Participation

In order to firm-up his sound theological basis with regard to the role of the Holy Spirit in the sacramental economy of salvation discovered in the patristic writings and early Eucharistic Prayers and to nuance Balthasar's description of participation in the faith of Christ, Kilmartin came to incorporate

¹²¹ Kilmartin, *Eucharist in the West*, 301-02.

¹²² *Ibid.*, 301.

elements of David Coffey's bestowal model of the Trinity for describing a Spirit-worked participation.¹²³

In the traditional procession model of the Trinity,¹²⁴ there is a problem with the way in which the sanctification of the humanity of Christ and that of the believers are explained. In the case of Christ, the Word assumes and sanctifies the humanity of Christ in the hypostatic union and, then, anoints that humanity with the grace of the Spirit. In the case of believers, sanctification is the work of the Spirit sent by Christ. This model is applicable only to a descending order of Christology and pneumatology, namely, from the Godhead to Christ and, then, to grace that reaches the believers. This model views the Incarnation (communication of the Son to the humanity of Jesus) and grace (the communication of the Spirit to believers) not *in feri* (in its process of

¹²³ David Coffey, *Grace: The Gift of the Holy Spirit* (Manly, NSW: Australia, 1978). Coffey later received this model as "a return model" and give the theological reason as follows. "[This] latter name brings out the desired contrast with the traditional model (whether in its Western or Eastern form), in which the Son (together with the Spirit) proceeds from the Father, a formulation determined by descending, Johannine Christology and which I call the 'procession' model. It also encompasses the entire process by which Jesus, having been sent forth from the Father, returns to him through his life and death in the power of the Holy Spirit. By this statement I have already indicated a further important feature of the model, its comprehensive aspect: in its developed form it includes the sending forth [of the Spirit] in the sweep of the larger movement of return [to the Father]." This larger return might be said to be the return of the whole creation in the Spirit with Christ to the Father. See David Coffey, *Deus Trinitas: The Doctrine of the Triune God* (NY: Oxford University Press, 1999), 5. Coffey constructed the bestowal model of the Trinity with regard to an ecumenical goal in mind. That is, he offered this model as a possible solution to the problem concerning the procession of the Holy Spirit, known as the *Filioque*. This problem caused the division of the one Church into two: the East and the West. David Coffey, "A Proper Mission of the Holy Spirit," *Theological Studies* 47 (1986): 249; David Coffey, "Did You Receive the Holy Spirit When You Believed?": *Some Basic Questions for Pneumatology* (WI: Marquette University Press, 2005), 50-1, 113. Kilmartin, on the other hand, makes use of this bestowal model of the Trinity for liturgical theology.

¹²⁴ In this model, the Son is generated from the Father and the Spirit proceeds from the Father and the Son (the West) or from the Father through the Son (the East).

realization) but as an already constituted factor (*in facto esse*).¹²⁵ Consequently, when the sanctification of humanity is considered—an essential aspect of the sacramental saving event¹²⁶—this model presents “the highest possibility of the actualization of a humanity [that] results in [the hypostatic] union with the Word, while lesser actualizations [in grace] result in the union of fully constituted human persons with the Holy Spirit.”¹²⁷ In other words, the Spirit’s act of anointing the humanity of Jesus, a humanity already assumed and sanctified by the Word, is described in such a way as to correspond to the sanctification of believers. This account of the sanctification of the humanity of Christ and that of the believers causes a problem. The problem is the reversal of the order in the Trinitarian processions of the Son and the Holy Spirit. That is, sanctification occurs at the level of the economic Trinity (the work of the Triune God *ad extra*). And the economic Trinity is seen to be acting in a different order in the sanctification of Christ’s humanity than it does in that of believers. Kilmartin found this difference of economic Trinity’s acting problematic if the Incarnation reveals the self-communication of God by which believers are saved.¹²⁸ In the case of believer, the order is changed into the bestowal of the Spirit by which they are brought into union with the Son and then with the Father. Hence, believers are first united with the Holy Spirit, then to the Son, and finally to the Father. But this order, in the procession model, is not applied to Jesus, even though the Incarnation is viewed as a paradigm for

¹²⁵ Edward J. Kilmartin, “The Active Role of Christ and the Holy Spirit in the Sanctification of the Eucharistic Elements,” *Theological Studies* 45 (1984): 248.

¹²⁶ Edward J. Kilmartin, *Christian Liturgy: Theology and Practice: I. Systematic Theology of Liturgy* (Kansas City: Sheed and Ward, 1988), 325; Edward J. Kilmartin, “Sacraments as Liturgy of the Church,” *Theological Studies* 50 (1989): 529.

¹²⁷ Kilmartin, *Christian Liturgy*, 153-54.

¹²⁸ *Ibid.*, 111-12.

the sanctification of believers. Moreover, this description of sanctification in the economy of grace requires a theological basis in the immanent Trinity in order to make it intelligible. But it is not possible to find this basis in the procession model and in its descending order of Christology. Kilmartin comments that

[w]hen the process of sanctification of human realities is explained in a way that corresponds to an inversion of the procession model the question is posed: What accounts for this inversion? The statement of the fact (that) the salvation history manifestation of the immanent Trinity is an inversion of the inner-Trinitarian processions does not represent a solution but rather is the formulation of a problem.¹²⁹

If Jesus' own life was graced in a different manner than that of believers, then what is the relation of the "grace of Christ" to those who are saved by this very grace? Or how is it possible for believers to participate in the grace of Christ's faith because Christ's faith is based on the hypostatic union in which they have no share?¹³⁰ Kilmartin argues that while it is true that in the believers' union with God, the divine persons are encountered in the order of the Holy Spirit→the Son→the Father, as stated in Galatians 4:6 and Ephesians 2:18,¹³¹ it also has to be the same with Jesus since the Incarnation reveals the self-communication of God by which Christians are saved. Hence Kilmartin contends that this reversal of order in the procession model of the economic Trinity cannot simply be accepted as a fact without demonstrating the correspondence it has at the level of the immanent Trinity. A theology

¹²⁹ Edward J. Kilmartin, "Outline of Lectures at Creighton University: June 1992," (Kilmartin Archives: Jesuit Community at Boston College), 21.

¹³⁰ Kilmartin, *Christian Liturgy*, 154.

¹³¹ Kilian McDonnell, *The Other Hand of God: The Holy Spirit as the Universal Touch and Goal* (Collegeville, MN: Liturgical Press, 2003), 102; Coffey, *Grace*, 112.

grounded in the Trinitarian revelation which the liturgy celebrates should relate its conception of the inner-Trinitarian life to the return of the Son, the Spirit, and the sanctified believers to the Father. But Kilmartin claims that this is not clarified by the fact of the processions of the Son and the Spirit in the procession model.¹³² Kilmartin, therefore, distanced himself from this inversion of the procession model as having no theological ground in the inner-Trinitarian life to explain the way believers can have communion with the Father. But he found this communion of believers to the Father expressed in the epicletic movement of the classical Eucharistic Prayers. His solution to this problem is to rely on an ascending form of Christology or Spirit-Christology. He believed that in this Spirit-Christology he could identify the grace by which the humanity of Christ is united to the person of the Word to be the same grace by which believers are also sanctified. This identification calls attention to the understanding of the traditional teaching that believers can share in the “grace of Christ” which he possesses in fullness and shares with them, and which results in their sanctification.

Reintegration of the *lex orandi* (the law of prayer) and the *lex credendi* (the law of belief), Kilmartin insists, must respect the teaching of the classical Eucharistic Prayers about the Trinitarian self-communication. This Trinitarian self-communication proclaims that the Holy Spirit unites believers to Christ and brings them into communion with the Father through their union with Christ. Kilmartin understood that this action of the Holy Spirit is the proper action of the Spirit in the life of Christ and in the Church. His attempt to integrate the *lex orandi* and *lex credendi* stresses the interrelationship of Christ and the Spirit in the economy of sanctification. He came to consider the

¹³² Kilmartin, *Christian Liturgy*, 135-57.

Spirit-Christology of the Synoptics, recovered by Denis Pétau, Matthias J. Scheeben, and Heribert Mühlen, as offering a comprehensible relationship between Christ and the Church.

The recovery of the bestowal model of the immanent Trinity is derived from a reflection on the consequences of an ascending model of Christology. This Christology, too, like the descending model of Christology, views the humanity of Jesus as the unique and highest possible realization of the supernatural potency of humanity for union with the divine. But in the process of the assumption of humanity of Jesus by the Word, the Spirit is understood as the one who sanctifies Jesus' humanity in such a way as to elevate it to a union with the Word who assumes it. This same Spirit, sent by the risen Lord from the Father, unites believers with the Son and thus makes them children of the Father in the Son. Here the grace of Christ, which he shares with the justified, is understood as the Holy Spirit.¹³³

The bestowal model thus distinguishes the *fact* of the procession from the *manner* of the procession. The fact is that the Son and the Spirit proceed from the Father. But the manner of the procession is that the Father bestows the Spirit 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 his responsive love. It may be noted that this "responsive love" suggests a certain priority in which the Father precedes the Son. So, the Father's love for the Son will precede and evoke the Son's love for Him. The Spirit is the mutual love between the Father and the Son. Differing from the procession model, in the bestowal model, the procession of the Spirit has a termination point in the loved one, first the Son and then the Father.

¹³³ Ibid., 161-62.

Since the Spirit is not an immanent term in this model, it is not necessary that He be distinguished from the act of mutual love.¹³⁴ As an act of mutual love, the Spirit serves as the bond of communication between the Father and the Son. The theology of the Incarnation that emerges from the bestowal model is that within the inner-Trinitarian life the proper object of the Father's love is the Son. In the execution of the divine plan of salvation, this love is directed beyond the inner-Trinitarian life into the world to bring about the Incarnation. As an act of assimilation, the Incarnation is the work of the Holy Spirit, or of the Father acting through and by means of the Spirit. The outgoing aspect of divine act is subordinated to its assimilative aspect. Thus the true nature of divine power is revealed as love.

According to Kilmartin, "the most telling argument for the claim that the bestowal model pertains to the primary level of Trinitarian doctrine is derived from the reflection on the nature of Jesus' love of the Father."¹³⁵ He presents this reflection as a movement from Jesus' basic knowledge to his basic love.¹³⁶

¹³⁴ It was also the opinion of the young Aquinas who understood love as opposed to knowledge. So he held the view that the Spirit is a *processio operationis*. The Spirit is distinct from the Word as the subsistent operation of love and is not an immanent term of the divine act of love. See Coffey, *Grace*, 12-5; Coffey, "The 'Incarnation' of the Holy Spirit," 471. n.10. For the historical development of the Spirit as subsistent operation and the Son as subsistent term, see John Cowburn, *Love and the Person* (NY: Alba House, 1967), 258-72.

¹³⁵ Kilmartin, *Christian Liturgy*, 166-67.

¹³⁶ *Ibid.*, 166-70; Kilmartin, "Sacraments as Liturgy of the Church," 541-42. For this argument Kilmartin is heavily dependent on Coffey, "The 'Incarnation' of the Holy Spirit in Christ," and appreciates Coffey's orientation and conclusion concerning the nature of Jesus' love of the Father described from the New Testament witness of Trinitarian doctrine.

He begins with the Chalcedonian affirmation of Jesus Christ as “truly man”¹³⁷ and contends that it is an assertion of his self-consciousness, as experienced by all conscious human beings. But based on philosophical grounds he claims that because Jesus is unique, “the same truly God and truly man,”¹³⁸ his self-consciousness is not the same as that of humans. “It is metaphysically inconceivable that the one who, in his humanity, is the highest ontological determination of created being, exists at a lower level of self-consciousness than lower ontological determinations, namely, ordinary human persons.”¹³⁹ With his subjective knowledge of self-consciousness, Kilmartin asserts, Jesus knew the mystery of his being.¹⁴⁰

Scripturally speaking, Jesus lived by faith, not by vision, however, the unique characteristic of Jesus was his total conscious orientation to the Father. The Synoptic Gospels present a Jesus who speaks about the Kingdom and the

¹³⁷ Kilmartin, *Christian Liturgy*, 167. See also J. Neuner and J. Dupuis, eds., *The Christian Faith: In the Doctrinal Documents of the Catholic Church* (St. Peter’s Seminary, Bangalore: Theological Publications in India, 1992), 165.

¹³⁸ Ibid.

¹³⁹ Kilmartin, *Christian Liturgy*, 167. Despite presenting Jesus’ creaturely relation to the Father, Rahner employs this principle to demonstrate the nature of Jesus’ self-consciousness in order to refute a mutual I-Thou relation in the immanent and economic Trinity. According to Rahner, the source of Jesus’ self-consciousness is in the direct vision of God enjoyed by his humanity from the outset of conception. Rahner claims that the man-Jesus can worship and worshipped the Logos, and in the union of the Logos with the humanity of Jesus the Logos stands above Jesus (understood as man). Based on this claim, Rahner asserts that through this vision the man-Jesus’ orientation is to the Word, along with his orientation to the Father. Karl Rahner, “Dogmatic Reflections on the Knowledge and Self-Consciousness of Christ,” *Theological Investigation* 5 (London: Darton, Longman and Todd, 1966): 206; Karl Rahner, “Jesus Christ,” *Encyclopedia of Theology: The Concise Sacramentum Mundi* (NY: Seabury, 1975), 769.

¹⁴⁰ Kilmartin, *Christian Liturgy*, 167; Kilmartin, “Sacraments as Liturgy of Church,” 541.

Fatherhood of God rather than his divine sonship.¹⁴¹ From this scriptural teaching, Kilmartin argues, “It is this total attentiveness to the Father and the Father’s will, the psychological relationship of unity with the Father, that mediates Jesus’ subjective knowledge of self-consciousness.”¹⁴² Based on the revelation of the mystery of Jesus, Kilmartin concludes that “the ontological ground of [Jesus’] psychological relation of unity with the Father is the hypostatic union. It is grounded on the communication of that subsistence from the Father to the humanity of Jesus, which constitutes Jesus of Nazareth the Son of God in his humanity.”¹⁴³

The communion of being and life between the Father and the Word in the immanent Trinity is now experienced by God-Jesus. This is the content of his subjective knowledge of self-consciousness corresponding to what the Word knows in the immanent Trinity. But now the Word in Jesus knows this communion of being and life through the human experience of his psychological relationship to the Father. This relationship also makes the Father the unique object of his love. This is so because love follows knowledge.¹⁴⁴ Hence, Kilmartin asserts that “this love necessarily corresponds to his subjective consciousness and, like his consciousness, is a psychological dimension of the hypostatic union.”¹⁴⁵ Thus Jesus’ love, like his human knowledge, also has its correspondence in the immanent Trinity as the love of the Word for the Father.

¹⁴¹ Coffey, “The ‘Incarnation’ of the Holy Spirit in Christ,” 473; Wolfhart Pannenberg, *Jesus—God and Man* (London: SCM, 1968), 334.

¹⁴² Kilmartin, *Christian Liturgy*, 167.

¹⁴³ *Ibid.*, 167-68.

¹⁴⁴ *Ibid.*, 168; Kilmartin, “Sacraments as Liturgy of the Church,” 541. See also Coffey, “The ‘Incarnation’ of the Holy Spirit in Christ,” 474; Pannenberg, *Jesus—God and Man*, 331.

¹⁴⁵ Kilmartin, *Christian Liturgy*, 168.

Kilmartin here makes an important distinction with regard to Jesus' basic love of the Father. Jesus' dedication and obedience to God's will and his love for Him marked the motive force of his life and ministry. Yet Kilmartin insists that this love of Jesus for the Father, "grounded on the hypostatic union, is not simply identifiable with his categorial acts of love of God, or the habit of love built up by these acts"¹⁴⁶ because such acts are capable of increase with the passing of time (Lk 2:52) and are finite.¹⁴⁷ Rather, because Jesus is the unique Son of God, his response to and love of the Father should also be unique.

Kilmartin argues that Jesus' infinite divine sonship was realized to the fullest limits of human nature during his earthly life. The agent of this "change" was Jesus himself in his human freedom.¹⁴⁸ Likewise, although infinite in itself, the love of the Son for the Father was not beyond the obediential potency (capacity) of human nature. The Holy Spirit is the identifiable source which elicits and sustains the acceptable response of love of believers to the Father. Similarly, the divine Son in his humanity receives and

¹⁴⁶ Ibid. Kilmartin conceived the notion of the "incarnation" of the Holy Spirit from Coffey. Coffey explains that the love of Jesus for the Father "is not categorial but transcendental, and hence is neither a habit nor an act. Therefore, it cannot be identified with supernatural charity, though it will be the ground also of this in Jesus." Coffey, "The 'Incarnation' of the Holy Spirit in Christ," 475. In *Christian Liturgy* Kilmartin interchangeably uses "categorial acts" and "categorial love" without making a clear distinction between these two terminologies. See Kilmartin, *Christian Liturgy*, 168-69. Nor does he provide an explanation of what exactly these terminologies mean. From the context one might assume these terminologies to mean Spirit-enabled human acts/response directed to the love of God, as is the case with human beings. In Jesus' case, the content of his love for the Father is the Holy Spirit. Yet this love is expressed in his human acts unto death. However, by the end of Kilmartin's career, he uses "categorial acts." Kilmartin, "Outline of Lectures," 18.

¹⁴⁷ Coffey, "The 'Incarnation' of the Holy Spirit in Christ," 475-76.

¹⁴⁸ Kilmartin, *Christian Liturgy*, 169.

returns the Spirit in a human way.¹⁴⁹ Accordingly, “the uniqueness of Jesus’ love is the fact that it is the Holy Spirit himself who is returned to the Father.”¹⁵⁰ In Jesus’ case this basic, transcendental love of the Son is incarnated in his categorial acts of human love, a consequence of the hypostatic union, rather than the identification of the Spirit simply with the source of the supernatural love by which the acceptable human response is made to the Father.¹⁵¹ In other words, the realization of the divine sonship of Jesus came to expression in his “categorial love, built up through repeated human acts . . . [through which] the divine Son obtained the concrete character of the human personality of Jesus of Nazareth.”¹⁵² This progressive actualization of the divine sonship of Jesus included equally the progressive realization of his transcendental love of the Father, attaining in his death its absolute limits of possibility in his human love of the Father. This same Holy Spirit is also the source of the elicited acts of love of the Father that are accomplished by believers.¹⁵³ With his glorification, Jesus is completely filled with the Holy Spirit and is admitted to the beatific vision where he apprehends with full intellectual clarity and love the direct presence of the Father which he experienced throughout his earthly life.¹⁵⁴ This beatific vision of the Father and the love which flows out as a consequence envelops all the creatures known and loved by the Father. Knowing the Father’s children with the knowledge with which the risen Lord knows the Father, he loves them with the same love

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

¹⁵¹ Ibid., 168; Coffey, “The ‘Incarnation’ of the Holy Spirit in Christ,” 476.

¹⁵² Kilmartin, *Christian Liturgy*, 169.

¹⁵³ Ibid.

¹⁵⁴ Ibid. Also see John H. McKenna, “Eucharistic Epiclesis: Myopia or Microcosm?,” *Theological Studies* 36 (1975), 275.

with which he loves the Father, the Holy Spirit.¹⁵⁵ The Spirit incarnate in Jesus' human love is then twofold: the love of the Father and of His children. Hence, it is this love which grounds his divine-human (theandric) act of sending the Holy Spirit to draw humanity into union with the Son so that they may love the Father in the one Son.

IV. Conclusion: Participation in the Spirit of the Faith of Christ

The faith of Christ is the faith of the Church. The content of this faith is Christ's total obedience to and worship of the Father fulfilled in all aspects of his life in the power of the Spirit. The relation of the faith of the Church to that of Christ is twofold: (1) a participation in Christ's response of faith to the Father because the risen Lord is actually present in the Church realizing his relationality as the "man for others" to the faith of the Church; and (2) a pneumatological ground for the immediacy of the faith of the Church to Christ as a mediated immediacy, namely, the Holy Spirit whom Christ possesses in fullness and which is shared with the Church. The Spirit is the mediation of personal intimacy between Christ and believers. Only in the Spirit do Jesus and believers become personally present to each other. The pneumatological dimension of the mystery of the Church (one Spirit in Christ and believers) thus furnishes the proper relationship of the ecclesiological and Christological dimensions of sacramental celebrations.

¹⁵⁵ Kilmartin, *Christian Liturgy*, 169. For the profound unity that exists between love of God and love of neighbor, see Karl Rahner, "Reflections on the Unity of the Love of Neighbour and the Love of God," trans. Karl-H. Kruger and Boniface Kruger, *Theological Investigations* 6 (London: Darton, Longman and Todd, 1969), 231-49.

The formal structure and official prayers of the liturgy of the sacraments express the faith of the Church which is the faith of Christ. By participating in the faith of Christ expressed in the sacramental celebration, believers appropriate that faith as their own. Thereby the liturgical assembly is enabled to enact its worship in, with, and through Jesus Christ. This accounts for the acceptability of its worship and the response of the Father to the assembly's intercession for the sanctification of the participants. "In Christ" means that the worship takes place in personal communion with Christ. This is grounded on the participation in the one Spirit of Christ. This is the depth dimension signified by membership in the ecclesial community of which Christ is the head. "With Christ" means that the worship of the liturgical assembly relates to that of Christ. "Through Christ" means the dependency of the worship of this assembly on Christ who, as risen Lord, is the theandric source of the mission of the Holy Spirit.

It can also be said that Christ worships in, with, and through the Church (liturgical assembly), that is, Christ associates the Church with his worship made possible by the Holy Spirit. This is the same Spirit that is in Christ and in the assembly of believers. "In the Church" means that Christ is actively present in the worship of the Church. "With the Church" means that Christ's activity is related to (but really distinguished from) that of the Church through the Holy Spirit. "Through the Church" means that Christ's eternal sacrificial attitude acquires in the liturgical action of the Church a representative visible form.

Thus in Kilmartin's sacramental theology, an intimate organic unity between the liturgical act of Christ and that of the Church conditioned by the role of the Holy Spirit finds a theological (trinitarian) basis. In sacramental celebrations the members of the Church can thus be united with the activity of

Christ in space and time. Accordingly, the participants are drawn into communion with the historical saving work of Christ really present as agents of the work of the Spirit while being united to Christ in his worship of the Father. This explains the necessity of the liturgical assembly's active participation, this becoming the medium by which the glorified Christ acts for the world. Hence sacramental celebrations are special grace events in space and time.