

A STUDY
of
THE FUNCTION OF THE HOLY SPIRIT
IN THE EUCHARIST

by

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DEDICATION

To the little Arab
in whom we first
looked up to the Sky
for Ruah, our life.
Gen. 15.5

PREFACE

The purpose of this study is to explore the broad outlines of the function of the Holy Spirit in the Eucharist in order to open up the field. Epiklesis will be used as the vehicle for accomplishing this. Epiklesis will be used both in the strictly Eucharistic sense and then extended analogously. We must insist on broad outlines throughout, because the problem is so extremely complex. It is in the research and attempted explanation of the broad outlines that the work evidently needs to be done. Nothing has been published along these lines.¹

This involves the question of a specific methodology. This question is as complex as the problem of Epiklesis itself. To handle the problem of the Epiklesis involves the basic problem of handling the Theology of the Holy Spirit. Almost as little has been done on the Theology of the Holy Spirit as on the Epiklesis itself. Therefore, it is necessary to begin with a workable interpretative schema for

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1. In the research I have done in over fifty books the problem is most often neatly tucked away with: "It is outside the scope of this work to discuss this thorny and debatable, etc., problem."

the Theology of the Holy Spirit.² This will be done in Chapter One. Chapter Two will involve a textual examination of the Epiklesis of Hippolytus. The importance of the Epiklesis of Hippolytus is that it is the earliest Epiklesis. Though the text is dated c. 215, it can be assumed that its content dates back much further since Hippolytus was a known traditionalist urging the Roman Community of his time to return to ancient practice.

Chapter Three will combine the work of Chapters One and Two. The purpose is to give the shape of the Epiklesis of Hippolytus in terms of the interpretive schema set up in Chapter One.

Chapter Four will examine the Scriptural roots of the petitionary situation of the Community of the outpoured

2. This will be taken from the unpublished work of James A. Burns, S.J.: The Church and Irenaeus: Marquette University: 1965: This will be coupled with the most recent research that he has done.

Spirit.³ The purpose of this is to see the Apostolic context of the petitionary aspect of Epiklesis. Epiklesis is inexorably connected with Anamnesis and Thanksgiving, which Sacramental action brings Christ to the Table. Epiklesis is mindful of the Spirit as called down throughout the life of Christ. Therefore, Chapter Four will also examine the historical complex of the Life of Christ in terms of Chapter One.

To this point the Epiklesis of Hippolytus has been treated in terms of the interpretative schema as it looks back to Apostolic witness. From here the Epiklesis will be

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3. Joel: 3.1: Ezech: 36.37: Zach: 4.6: 6.8. The phrase, the community of the outpoured Spirit is a key concept in the Theology of the Holy Spirit, especially in reference to the Epiklesis. It is a totally Biblical expression for the times of the Messianic era. From the day sin established itself in history, in Adam, we were deprived of the Divine Breath. (Methodius of Olympus: De Res.: 2.1) God, faithful in seeking and loving man, promised to give the Breath in a new and unspeakable way in the final times. (Ez: 36.26: Joel: 3.1: Is: 32, 15-19: Za: 12.10) The Breath will be the principle of the New Covenant; (Jer: 31.31) it will fecundate the new community and bring forth fruits of salvation and holiness. (Jn: 4.1ff: Is: 44.3) It will effect, through the mediation of Christ, definitive, personal communication between God and man. The first beneficiary of the Breath is Christ. Its finality is the work of Redemption. (La Sainte Bible; Ezech: 36.27; note a): Is: 11, 1-3; 42.1; 61.1; Mt: 3.16)

treated as it looks forward to the liturgical life of the Church in both the East and the West. Because of the relationship of the Hippolytan Epiklesis to the Apostolic Witness, this will be used as the interpretative schema in both the East and the West. Chapter Five will treat the tracings of the Epiklesis in the West, and demonstrate that it had no lasting role in the liturgical life of the Western Church. Chapter Six will treat the tracings of the Epiklesis in the East and demonstrate that it is highly operative up to the present time in the liturgical life of the Eastern Church.

Because the Epiklesis has had a major role in the liturgical life of the Eastern Church, the reflection of the Greek theologians on this liturgical life will follow in Chapter Seven.

Chapter Eight will conclude this thesis with some speculative suggestions in light of the earlier materials.

I would like to acknowledge with gratitude the invaluable help that Father Burns, S.J. has been to me throughout his Research for a Methodology for Pneumatology. It is evident that nothing could be done in the field of a Theology

of the Epiklesis without a workable Pneumatology. He has most generously made available to me all of his work in the field of Pneumatology.

This thesis has as its central focus the Epiklesis of Hippolytus, and an analogous extension of the concept. From this Epiklesis the thesis looks backward to Apostolic tradition and forward to ecclesial usage. The interpretative schema used is the subject of Chapter One.

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KEY

1. A C Apostolic Constitutions
2. A C W Ancient Christian Writers: Newman Press:
Westminster, Md.
3. C S E L Corpus Scriptorum Ecclesiasticorum Latinorum
Johnson Reprint Corp.: New York
4. D A Didascalia Apostolorum: Connolly (ed.)
Oxford at the Clarendon Press
5. D A C L Dictionnaire d'Archeologie Chretienne et de
Liturgie: Cabrol: Librairie Letouzey et Ané:
Paris
6. D S Denziger-Schönmetzer
7. D T C Dictionnaire de Théologie Catholique:
Librairie Letouzey et Ané: Paris
8. J Th St Journal of Theological Studies: Oxford at the
Clarendon Press
9. L E W Liturgies, Eastern and Western: Brightmann
(ed.) Oxford at the Clarendon Press: 1896
10. L T K Lexikon für Theologie und Kirche: Verlag
Herder: Frieburg
11. R S R Récherches de Science Religieuse: Aux Bureaux
de la Revue: Paris
12. T Testament of The Lord
13. T E P Textos Eucaristicos Primitivos: Solano (ed.)
B. A. C. Madrid: 1954
14. Th W N T Theologisches Worterbuch: Neuens Testaments
Verlag Von W. Kohlhammer: Stuttgart

CHAPTER ONE

A WORKABLE INTERPRETIVE SCHEMA FOR THE THEOLOGY OF THE HOLY SPIRIT

When we speak of Epiklesis we speak of the calling down of the Spirit in strictly liturgical context. Epiklesis will be extended analogously so that when we speak of Epiklesis we speak of the Banquet of the Last Times, the times of the Community of the outpoured Spirit.

When we speak of Epiklesis, we speak of this Community, the Church, catching her Ruah to give ultimate witness of Sonship in vocalizing Abba.

When we speak of Epiklesis we speak of the Font of the Theology of the Holy Spirit in the here and now.

When we speak of Epiklesis we speak of the Breath of the Father, the Life-giving, Empowering, Insighting Ruah. The Father sent His Son to modify the Ruah He received to

Sonship,⁴ and to give it over to the Community of the out-poured Spirit.

When we speak of Epiklesis one of the first images that comes to mind is that of the little Arab looking up to the Sky seeking Ruah, his life.⁵

Obviously this complex is difficult to control and what is necessary is the reduction of the Spirit-complex to some articulated shape. This is beyond the specific scope of this paper, therefore, I will utilize a section from an unpublished article by Father Burns, S.J.⁶ It contains in

4. Using the concept of Ruah being modified to Sonship is not a conventional Christological image. Its advantage, however, is that it retains Dabar Theology in terms of Ruah Theology. Dabar is Word and Word is a modification of Ruah, breath. (These usages are prior to Nicaea, Constantinople, Ephesus and Chalcedon. As Father Burns has noted person is a theologumenon which is posterior to the above problem. A person modifying a person to form a person is obviously unconscionable. This would be at least Monophysite. He demonstrates that the theological starting point for the above must be primarily in terms of apostolic tradition and not primarily in terms of a later theologumenon. Ruah in the primitive revelation implies a continuum between the human Ruah enforced by the Sky-Ruah. Capitalization assumes a person theology and a created-Uncreated Grace theology which is later. Because of the continuum in the primitive stratum capital R for Ruah will be used throughout.

5. Gen: 15.5.

6. Op. cit.

summary form, the deepest of insights into the roots of the Theology of the Holy Spirit.

The stratum of Theology of the Spirit has its origins in primitive religious experience progressing through the Israel-experience, the Christ experience, the Church-experience, the Mass-experience, to the Parousia experience.

Life itself is a need for a soteriology, a need of a center which is sought to save from the effects of history. The primitive seeks a center whether a rock, a tree, an orgy, a holy day, or a temple, but something which is replete with being and the power of being. It is a point of existential enthusiasm, of life at its most. The theology of the Spirit is rooted in this enthusiasm.

The sky is the timeless vault over the process of death. Man comes and goes, but the sky is simply there. The religious center somehow touches the sky to receive its timelessness, its power. This sky, through El, through Yahweh to the Father, is the root of the theology of the Father.

So we have a center of existential enthusiasm receiving its intensity from soteriological abundance, the sky. But man does not enter it abstractly; he comes to the center of life from his specific life, and from all the complications of his specific life. But if man is to contact the sky specifically, it somehow must be articulate. Here is the role of the Prophet. In the midst of this enthusiasm enters a man as the center of that enthusiasm to specifically translate the soteriological power of the sky. The prophet is not limited to the past and present because the mind he has put on is the sky of the past, present and future.

In the midst of this existential enthusiasm he is a witness to the mind of the sky, and is thereby a witness to the really real in the flux of time. This articulated center of enthusiasm is the font of the Theology of the Holy Spirit which runs throughout its course. The basis is prophetic witness to the real.

Ruah is the symbol in which this enthusiastic witness is cast. The wind, the breath of the sky, is powerful, full of soteriological abundance. The breath of man is tenuous, always on the point of succumbing to history. But if man goes to a religious center, he can supplement his weak Ruah (his own breath) with the strong Ruah, (the Wind). The symbolism of Ruah connects him with the sky and his own critical life. Ruah becomes the currency of religious experience. A little Ruah gives life; more Ruah gives him an over-abundance of life-power; and at the ecstatic center is the prophet who receives Ruah to such an extent that he could enunciate the very Ruah of God. God's Breath was his, and he spoke with it, and therefore, spoke the things of God.

The prophetic movement takes its roots in group-ecstaticism. At a time in her history Israel had the ecstatic prophet connected with her cultic centers ... In the evolution of Israel, the life, power, mind and speech of the infused Ruah passed from magic to enunciating the true sense of history. The Prophet is the man of spirit par excellence.⁷ This is the most persistent element in the use of the Church -- the Holy Spirit spoke through the prophets.⁸ The important thing for our purposes is that the central religious experience with its ecstatic center was based on the balance of the powerful and weak Ruah.

Vocalized through the ecstatic prophet, the Ruah complex received its historical specification through the historicity of Israel. The prophet of Israel received the Ruah of Yahweh, to enunciate what Yahweh saw as real in the history of Israel. Insight into the direction of history gave the process an eschatological orientation, which more and more spreads through history as the object of that witness becomes more and more distinct in the sky-El-Yahweh-Father continuity.

7. Hos: 9.7: Zeph: 3.4 (LXX).

8. This is the only really historical element in the definition of the Holy Spirit at the Council of Constantinople (381).

The prophetic Ruah of witness to the ways of Yahweh in history demands insight into the ways of Yahweh. Thus the Spirit is the Spirit of truth, wisdom, counsel, understanding, and judgment. The Spirit is the Spirit of the gifts,⁹ and the Gift itself.

The prophetic Ruah also brings with it the power to illustrate the truth of the witness. Here we see a level which runs throughout the theology of the Spirit; the stratum of the power of the Wind. The charismatic order of power from the Judges through Christ to the miracles of the early Church. The Spirit is the powerful Finger or Hand of God shaping history.

But the Ruah not only gives witness, the insight required in witness, and the power to confirm witness, but being itself. Here we reach the stratum of breath. The Ruah gives life to man,¹⁰ the breath of immortality,¹¹ the being of Christ,¹² the Spirit of the Resurrection,¹³ the Spirit of the Pentecost created Church, the Spirit of the cosmic shalom in the Church, and the Spirit of the resurrection of the flesh in the Church.

Because Israel, the witness to the ways of Yahweh in history, has a goal in history, the themes of Ruah were caught up in a hope of Messianic summation. Pentecost is expressed in terms of Joel: 3.1f.

9. Isa: 11.

10. Gen: 2.7 (here nish mah).

11. Wisdom of Solomon.

12. Lk: 1.35: Mt: 1.18-20.

13. Rom: 8.11.

Christ is the focal point of the prophetic witness of Israel, is created in the Spirit, empowered by the Spirit, toward the ultimate act of witness in the Spirit of the Death and Resurrection. His Messianic fulness of the Spirit was handed over to the Church at Pentecost. In the Johannine account, it is the Passion where Christ paredoken to pneuma, gave up and gave over the Spirit.¹⁴

The Theology of the Son is bracketed by the theology of the Spirit and the theology of the Father, the theology of witness and the theology of presence. The Spirit ground is one of ecstatic witness which flowers as the object of that witness becomes more and more distinct in the sky-El-Yahweh-Father continuity. The Son, with His theological roots in Israel mediates the experience and its object from both sides. The Son mediates the presence because Yahweh, present in His Son, is now Father, and mediates the witness because the Spirit through the Son can now give the definitive witness of Abba! The Son modifies both presence and witness of presence in his person and unites them in the unity of His person. He is the mediator of the final presence and the final witness. All of this in the final times which is characterized by the blossoming of the Spirit.

The Spirit, in being deepened and heightened in Christ, was transformed into the Spirit of Sonship. The Spirit was given to the Church. The Church is created in it, is empowered by it, and it gives the ultimate witness of Abba in it.

Notice that in this expansion of the basic phenomenology¹⁵

14. Jn: 19.30.

15. Phenomenology in this thesis will be used in terms of the phenomenology of Husserl, i.e., the use of the data of consciousness subjected to the eidetic reduction from which logical essences emerge. In this instance the logical essences are being, power, insight, and witness. Cf: Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, 1913 (E. T. Ideas: General Introduction to Pure Phenomenology, 1931) passim.

we have four categories of Spirit-experience: These are existence, which intensifies to power, to insight and to the ultimate witness (prophecy) in the Spirit of Sonship: Abba! The first three categories are connected by finality to the fourth. Being, power and insight are the conditions of the possibility of witness.

The font of the Theology of the Spirit is the here and now Epiklesis of the Mass where the Ruah of the community invokes and is given the Ruah of the Father.¹⁶ The Spirit has an objective and subjective aspect in the primary data of Revelation. Ruah in the Community calls upon the Father for more Ruah. The Spirit brings Christ about at the Table. This same Spirit is given by Christ in the Banquet of His Flesh and Blood. Just as the Spirit brings Christ about¹⁷ at the Annunciation, Christ brings the Spirit about at Pentecost¹⁸

16. At first this looks like created grace is controlling Uncreated Grace, however, this is to miss the continuity of Ruah. A better explanation would be on an historical axis by which Ruah is the cause through Christ of its own intensification. The direction is an eschatological one rather than an Uncreated-created one. A full clarification will be given in the forthcoming Dissertation of Father Burns.

17. Luke: 1.35.

18. Acts: 2.33. He it is, exalted at the right Hand of the Father . . . Who has poured forth this Spirit which you see and hear.

and just as Eucharist is the continuance of Christ in the scope of His Life from the Annunciation to Pentecost, the pattern of the Spirit causing Christ and Christ causing the Spirit perdures.

In the framework of Epiklesis the community of the out-poured Spirit catches its Breath of Sonship and out of the Eucharistic Celebration comes to new life, new power, new insight and the ultimate witness of Abba. The Spirit Who brings the Church about is given by the Church to form the Church.

With these broad outlines of the Spirit-experience we will proceed to examine the Epiklesis of Hippolytus in his Apostolic Tradition.

CHAPTER TWO

A TEXTUAL STUDY OF THE EPIKLESIS OF HIPPOLYTUS

Since the Epiklesis of Hippolytus will be used in the study of later liturgical development, it is necessary to establish the presence of an Epiklesis in the text of Hippolytus.

Hippolytus appears to be the first witness to a consecration Epiklesis. Because he is a traditionalist presenting an older tradition to the innovators we can safely date the tradition as far back as 150. This is close to the Apostolic times. The question is whether or not the text certainly contains an Epiklesis. If it certainly does, then we may use it as an interpretative schema for theologizing on the function of the Spirit in the Eucharist. If it certainly does not contain an Epiklesis, then the existence of an Epiklesis in Syria before 330 is extremely doubtful. This would call into question a continuity of the expression of faith consciousness in worship in terms of calling down the Spirit as causative in Eucharist. This presents a highly complex textual problem. I have chosen to limit my investigation of the problem to the presence of an Epiklesis in the text of Hippolytus' Anaphora.

The investigation of Dom Gregory Dix¹⁹ must be answered with an exact scholarship. C. C. Richardson followed the Dix edition with a criticism of Dix's arguments.²⁰ To these theses Botte ventured a reply in 1947.²¹ This culminated in the definitive edition of the Apostolic Tradition of Hippolytus in 1965.²²

To present the argumentation in a coherent manner I will give the position of Dix and follow it with some conclusions. Then I will present the basic reply of Richardson. Since this precipitated the fuller investigation of Botte, I will go directly to a presentation of his textual criticism, and his reconstruction of the Greek from the original Syriac text of Testamentum Domini.²³ This resulted in the reconstruction

19. The Apostolic Tradition of St. Hippolytus of Rome: Macmillan: London 1937: pp. 9 and 75-79.
20. The so-called Epiklesis of Hippolytus: Harvard Theological Review: 40: 1947: pp. 101-108.
21. L'Epiclese de L'Anaphore d'Hippolyte: Recherche Théologique Ancienne et Médiévale: 14: 1947: pp. 241-251.
22. Botte: La Tradition Apostolique de Saint Hippolyte: Aschendorffsche Verlagsbuchhandlung: Münster: Westfalen: 1965.
23. Testamentum Domini is a Syriac text of about 250 which contains the Apostolic Tradition of Hippolytus.

of the Apostolic Tradition of Hippolytus. This investigation of Testamentum Domini is necessary because it is on the basis of the text of Testamentum Domini that Dix used, that he concluded the absence of an Epiklesis in the Anaphora of Hippolytus. Some conclusions will be drawn from Botte's own conclusions.

a. The argument of Dix.

Dix is criticizing the Latin text of the Apostolic Tradition.²⁴ This text claims to be a faithful rendering of the lost original Greek which had to be reconstructed.

Et petimus ut mittas spiritum tuum in oblationem
sanctae ecclesiae in unum congregans des omnibus
qui percipiunt sanctis in repletionem spiritus
sancti ad confirmationem fidei in veritate . . .

Dix pointed out that it lacks clarity. There are three parts into which it can be divided:

1. petimus . . . ecclesiae. This demands a sending which Dix names a communion Epiklesis.
2. in unum congregans which is a participial clause.

24. Found in the Verona Palimpsest and rendered in Sources Chrétiennes, 11: Paris: 1946: pp. 12-17. This printing is introduced and notated by Botte. I shall refer to it henceforth as L. The Ethiopic text which parallels it I shall refer to as E.

This opens the questions for Dix²⁵ as to what is to be joined together and to what? What is to be granted (des)? Is it omnibus qui percipiunt? What is congregans doing governing nothing? And what is the object of des?

3. sanctis is a problem for Dix. To what is it related?²⁶

Dix concludes that L and E, though basically authentic texts, are incoherent. This specific problem of L and E he finds satisfied in the Testamentum Domini.²⁷ T presents the text of Hippolytus in question, as follows:²⁸

Grant that all who partake of thy holy things may be made one with Thee, that they may be filled with the Holy Spirit for the confirmation of the faith in truth.

Dix's first conclusion is that T is coherent. This for Dix is all important. Since it is coherent this must establish that the absence of Epiklesis in T is a factual absence in the original text of Hippolytus. Therefore, he further concludes that the presence of a consecration Epiklesis in L and E are obvious interpolations. If this be the case, then we would be forced to conclude that the Liturgical Rite did

25. Op. cit.: pg. 78.

26. In the Ethiopic edition (E) which Dix finds steeped in the same problems as L, sanctis is translated with sanctitatem.

27. This will henceforth be known as T.

28. Op. cit.: pg. 76.

not have an Epiklesis as early as 150, and that there are no grounds for concluding that the Epiklesis is reflective of the faith consciousness of the early Church.

Dix further argues that the Logos theology of Hippolytus itself argues against the presence of an Epiklesis which would denote a pneumatology. The pneuma hacion which came upon Our Lady (Luke 1.35) was for Hippolytus the Logos Himself.²⁹

In T Dix has found no Epiklesis. He argues that since T is Syriac in origin it should have an Epiklesis if one were present in the Hippolytus text. This is precisely because Syria, in general, is the home of reaction to the Macedonian minimizing of the Holy Spirit both as a Divine Person and as a Person with a Mission.³⁰ T, Dix asserts, is the most faithful witness, in all respects, to the Apostolic Tradition of Hippolytus. Therefore, the absence of Epiklesis in the Syriac T must be a genuine textual absence.

29. Dix: op. cit.: pg. 79.

30. Dix also claims that Syria, around 330, is the home of the Epiklesis. It is untraceable before 375 elsewhere. The first Epiklesis he acknowledges is that of Cyril of Jerusalem. cf. Dix: Shape of the Liturgy: Dacre Press: London: 1945: pp. 277 ff.

Dix's reconstruction in Greek of the Apostolic Tradition³¹
is, as follows:

ἀξιούμεν δε ὅπως LE
 διδῶς LET
 πᾶσιν τοῖς μεταλαμβάνουσιν
 ἁγίοις LET
 ἐνοῦσθαι (δοι) T
 εἰς πληρωσιν
 πνεύματος ἁγίου κτλ LET

Des is attached to petimus because there is no Epiklesis;
 therefore, the Greek is rendered διδῶς . Congregans
 becomes a passive infinitive. Therefore, the Greek is
 rendered ἐνοῦσθαι . He concludes that this reconstruc-
 tion renders a coherent text and that it is, therefore, the
 genuine Apostolic Tradition.

b. Some answers to Dix's argument.

We will attempt some peripheral answers to Dix's
 peripheral argument. I call his argument peripheral
 precisely because, as we will show, a reconstruction of T

31. Dix: The Apostolic Tradition: pg. 78.

presents a clear Epiklesis. However, our answers will be on his own terms:

1. Lack of grammatical continuity, which he asserts for L and E, does not necessarily support a case of interpolation but rather argues against it. If a text is being redesigned the tendency is to do it grammatically, and if the text is accepted traditionally the tendency is to preserve it with all its problems. Dix's problem concerns "in unum congregans" (L); conjungens (E); Sanctis (L); and sanctitatem (E). We have a classical scholar who is looking for grammatical coherence. Basic demotic speech patterns frequently show just the opposite. There is a tendency to use grammatically unrelated catch words to present the idea through a series of associations. The in unum congregans (L) and conjungens (E) have already implied "Church". Omnibus qui percipiunt (L & E) has already implied Eucharist. The basic demotic character of the expression could indicate its primitive authentic articulation, in worship, of faith consciousness.

2. The very fact that a Pneumatology is foreign to the thought of Hippolytus, yet is reproduced in his Apostolic Tradition could well indicate that Hippolytus is not the author but the faithful transmitter of the Liturgy. Further it should be borne in mind that the Logos theology of Hippolytus grew out of his polemic against Noetus. Noetus was a Modalist who, in asserting the one God, de-emphasized

the full divinity of Christ. A Logos theology, such as that of Hippolytus emphasized the Divinity of Christ. The Holy Spirit had not been called into question at that time.

3. Dix has claimed that an anti-Macedonian bias in Syria where Testamentum Domini incorporated the Apostolic Tradition, gives an interest in the Holy Spirit. Therefore, he asserts, if it is genuine, it should be there. But, an anti-Macedonian bias gives an interest in the Divinity of the Holy Spirit. Therefore, a Liturgy would tend to be full of Spirit Doxologies. However, an Epiklesis is an articulation of the power of the Community of the Spirit to call down the Spirit. An anti-Macedonian bias would tend to undermine this aspect of Pneumatology. It appears that the basic Romanita of Anglican thought would have no room for an Epiklesis. Perhaps the Dix argumentation has some tinge of theological presupposition.

As I have said the authentic core of the argument for an Epiklesis in the Anaphora of Hippolytus is its actual presence in the reconstruction of the Greek original of T which Botte has accomplished. At best, the Dix argument is poorly drawn conclusions from a nonfact.

c. Criticism of Richardson

Richardson criticizes the reconstructed Text

ἀξιοῦμέν σε ὅπως

διδῶς

πᾶσιν τοῖς μεταλαμβάνουσιν ἁγίοις

ἐνοῦσθαι [σοι]

εἰς πλήρωσιν πνεύματος ἁγίου κτλ.

Basically, Richardson asks how an interpolator of the 4th Century could have introduced such an impoverished³²

Epiklesis since the Liturgies of the time present rich ones?

Notice Richardson's basic denial of Dix's thesis that

Epiklesis is found first in Syria, in 330, and nowhere else until 375.

He asserts that Dix gives no explanation of the Latin translation of an active participle (congregans: L) from his proposed reconstruction of a Greek passive infinitive:

ἐνοῦσθαι.³³ How does this literal Latin translation render ἐνοῦσθαι in three words "in unum congregans"?

32. I.E., merely communion Epiklesis.

33. This criticism of Richardson agrees with both Dix's and Botte's thesis that L is a literal and faithful translation.

The Latin would presuppose a reconstruction to:

εἰς ἓν συναγων

He notices that Dix gives no explanation as to how the participial clause placed after des in his reconstruction *διὰς ἑνὸς*, has come down to us as placed before des in the Latin T: in unum congregans des. Lastly, Richardson pointedly asks what is *δοι* doing there at all since the Latin has not rendered it?

Many facts must be explained and the serious evaluation must seek for much more than just a coherence.³⁴

Richardson called upon other witnesses to the Epiklesis. These are dated before and after the Testamentum Domini. This supported his criticism of Dix's thesis that no Epiklesis existed before 330 in Syria or 375 elsewhere.

1. The Ethiopic Rite³⁵ which depends on Hippolytus has an Epiklesis:

34. The Apostolic Constitution, which contains the Apostolic Tradition of Hippolytus has a rich Epiklesis. cf. VIII: 12.39: Funk edition: pg. 510.

35. Harden: Anaphoras of the Ethiopic Liturgy: 1928: pg. 36.

Rogamus te Domine et deprecamur ut mittas sanctum Spiritum et virtutem super hunc panem et super hunc calicem faciatque utrumque corpus et sanguinem Domini et Salvatoris nostri Jesu Christi

2. Basil in De Spiritu Sancto:³⁶

τὰ τῆς ἐπικλήσεως
 ῥήματα ἐπὶ
 τῇ ἀναδείξει τοῦ ἄρτου
 εὐχαριστίας τῆς
 τῶν ἁγίων
 ἐχγράφως
 ἡμῖν
 καταλέλουπεν

Richardson says that here the point is not what is consecratory, as Dix claims,³⁷ but whether Epiklesis is a particular invocation. Anadeixis has no etymological connection with Epiklesis. But it is liturgically connected in the Liturgy

35. Harden: Anaphoras of the Ethiopic Liturgy: 1928: pg. 36.

36. 27.66: in P.G. 32.188.

37. Here the words of institution are consecratory.

of St. Basil:³⁸

3.

ἀναδείξει
τὸν μὲν
ἄρτον τοῦτον
αὐτὸ τὸ τιμίον
σῶμα
τοῦ κυρίου

4. Theophilus of Alexandria is a witness to the existence of Epiklesis in the liturgy of his time.

Non recogitat ... Panemque domini cum quo salvatoris corpus ostenditur et quem frangimus in sanctificationem nostri et sacrum calicem ... per invocationem et adventum sancti spiritus sanctificari.³⁹

5. The Apostolic Constitution depends on Hippolytus and likewise has a rich Epiklesis.

6. Since the existence of Epiklesis of the Spirit is demonstrated, Richardson concludes that the Logos Epiklesis of Serapion is a compilation of his own ideas rather than that of the Egyptian tradition of the time. At the end of the fourth century Epiklesis existed all over the East.

38. LEW: pg. 329.

39. Found in Jerome: Epistola 98.13 (CSEL 55: pp. 197-198).

d. The investigation of Botte.

In his investigation Botte points out that most authors turn to the Latin translation of a Syriac text of Testamentum Domini. Both the Syriac reconstruction and the Latin translation are by Msgr. Rahmani.⁴⁰ But scholarship should return to the Syriac, in which the original was written, and from this text reconstruct the Greek.⁴¹ Already we see that the core of Botte's argumentation is the Syriac text of Testamentum Domini.⁴² Dix, Richardson and Botte accept that the Latin translation is a literal translation of Testamentum Domini. However, Botte in his deeper investigation, demonstrates that this very fact of literalness supports his reconstruction of the Greek from the Syriac text.

Let us read the Rahmani Latin translation of T.⁴³

40. Botte: op. cit.: pg. 245.

41. We recall that Dix worked from the Rahmani Latin and from this reconstructed the Greek. The Rahmani Latin omits the Epiklesis.

42. Botte has already concluded the authenticity of L and E on the grounds that they are two separate and independent witnesses. Both L and E contain the Epiklesis of the Holy Spirit. Dix has called both L and E interpolations because the Latin T contains no Epiklesis.

43. Rahmani: Testamentum Domini Nostri Jesu Christi: Mayence: 1899: pg.: 43.

Offerimus tibi hanc gratiarum actionem aeterna Trinitas, Domine Jesu Christe, Domine Pater a quo omnis creatura et omnis natura contremiscit in se confugiens, Domine Spiritus sancte adfer potum hunc et escam hanc sanctitatis tuae, fac ut nobis sint non in iudicium neque in ignominiam vel in perditionem sed in sanationem et in robur spiritus nostri

The key words for the textual criticism are offerimus ... Domine Spiritus Sancte adfer potum hunc et escam hanc sanctitatis tuae.

The Latin

Domine Spiritus Sancte

Greek reconstruction

κυριε πνεῦμα ἅγιον

The pneuma hagion can be either a nominative vocative or an accusative. In the Syriac it would be a nominative vocative unless there is a good reason for it not being such. If a nominative vocative, the Syriac would read: Lord, Holy Spirit. But there is a good reason for it not being such, namely, adfer. Adfer is a feminine imperative, in Syriac, of the form afel of the verb heto (ܐܬܐ) . It is a causative. The yod indicates that it has a feminine subject. Spirit is feminine in Syriac. Therefore, the Syriac text would read:

Lord, make your Spirit come.

The Greek reconstruction from the original Syriac would, therefore, require πεμψον or a compound. This is an aorist imperative of the second person singular.

The next textual problem is the Latin translation of

potum hunc et escam hanc. The Syriac particle l has the value of a preposition indicating movement. It also has the equivalent of the accusative case. Therefore, it could be:

Lord, send the Spirit upon ...

The Greek reconstruction would then read:

κύριε πνεῦμα ἅγιον πέμψον
ἐπὶ τοῦτον τὸν πότον
καὶ ταύτην τὴν βρῶσιν

The point that Botte is making here is that the Rahmani Latin translation renders it thus:

Lord, Holy Spirit, take this bread ...

The Syriac and the Greek reconstruction demonstrate that it should be:

Lord, send Holy Spirit upon ...

The next textual problem is sanctitatis. The preceding word, namely, hanc, has the particle d in Syriac. This particle is a genitive or the equivalent of an adjective. This would render the Greek reconstruction, therefore: τὴν ἁγίαν following: τὴν βρῶσιν . Therefore, it would read:

Lord, send Holy Spirit upon this holy drink and holy bread.

The Greek reconstruction would, therefore, be:

ταύτην τὴν βρῶσιν
τὴν ἁγίαν

Hagian, by supposition, relates also to poton.

Tuae is the last of these textual problems. The particle d in Syriac, as a pronoun of the second person singular, is peculiar to the feminine gender. Therefore, it refers to potum et escam and not to sanctitatem. It is equivalent to sou in the Greek. Therefore, the Greek reconstruction from the Syriac is rendered:

κύριε πνεῦμα ἅγιον πέμψον
(ἐπὶ) τοῦτον τὸν πότον καὶ
(ἐπὶ) ταύτην τὴν βρῶσιν
τὴν ἁγίαν σου.

Botte continues his demonstration by supposing that pneuma hagian is a nominative vocative as Rahmani has rendered the Latin. This can be so, Botte claims, by changing the form of the verb αὐτοῦ to αὐτοῦ. This is an intensive imperative. This would render the Greek reconstruction thus:

πνεῦμα ἅγιον ἔρχου
ἐπὶ τοῦτον τὸν πότον

Holy Spirit, come upon this drink.

Notice that the point Botte is making is that both the Syriac and the Greek reconstruction would retain an Epiklesis.

Botte himself prefers the first rendition. The conclusion he draws, therefore, is obvious: T has an Epiklesis in the Syriac original, and the proper Greek reconstruction and should, therefore, contain an Epiklesis in the Latin translation. Botte demonstrates conclusively that Dix has based his argumentation upon a nonfact.

Botte reconstructs the entire text in Greek from the Syriac original thus:

καὶ ἀξιούμεν σε ὅπως ἀποστείλῃς
τὸ πνεῦμά σου τὸ ἅγιον ἐπὶ
τὴν προσφορὰν τῆς ἁγίας ἐκκλησίας.
εἰς ἓν συνάγων, δὸς πασιν

τοῖς μεταλαβοῦσιν ἁγίοις εἰς
 πληρώσιν πνεύματος ἁγίου πρὸς
 βεβαίωσιν πίστεως ἐν ἀληθείᾳ.

He concludes that this Epiklesis could be either a communion Epiklesis or a consecration Epiklesis. He leaves the decision an open one. However, his responsible scholarship follows his open conclusion with four examples of a consecration Epiklesis which have perdured from the Hippolytus text in the form of Liturgical expression, namely the Apostolic Constitution, the Liturgy of St. Basil, the Liturgy of St. John Chrysostom and the Liturgy of St. James.

We are now in a position to use the Hippolytus Epiklesis as an interpretative schema for our investigation to open up the problem of the function of the Holy Spirit in the Eucharist. It is the opinion of scholarship that Hippolytus transmitted an older tradition in his Anaphora. This was for the purpose of staying the innovators. No claim has ever been made that the Epiklesis of Hippolytus conveyed his own theology or that he shared the theology contained in it. Speculation on this point is well nigh impossible as well as irrelevant to our study of the function of the Spirit in the Eucharist. The only well substantiated claim that is made

is that Hippolytus has faithfully transmitted the liturgical expression of the early Church. This transmission has perdured. As is well known liturgical expression is the articulation of faith consciousness which is the corrective of theology through the ages of the Church. It is prior to theology as such and is unreflective in its base. Only when theology as such looks at the articulated faith consciousness in liturgy does theology upon the articulation take place. It is not possible to ascertain what the Epiklesis in liturgy meant to the community faith consciousness at the time of Hippolytus. The fact that the faith consciousness was expressed as it was is sufficient for theology, as such, to look at it and theologize. This I will attempt to do in my effort to open up the problem of the function of the Holy Spirit in the Eucharist.

Since we are probing faith consciousness, it is legitimate to take it in its entire context, namely, the Christed life of those articulating faith consciousness.⁴⁴ This is why Epiklesis is not and cannot be limited to a study of momentary words in the Eucharistic celebration. The life of

44. To give a present day example: The prayer Sucipe sancta Trinitas and Placeat tibi Domine give insight into a form of monophysite piety, reflected in our Ecclesiology, which the faith consciousness of today is questioning.

Christ Himself is a full Epiklesis as we will show broadly in the chapter on the New Testament investigation. The principle by which Christ exists, to the Father and to man, is empowered, is insighted and is full Prophetic Being, is the same principle which is given to the Church, namely, the Spirit. Christ is the one Mediator of the One Spirit He has poured forth definitively into history. By His Spirit in the Church Christ remains in history. The central focus is His Presence in the midst of the Community of the outpoured Spirit at the Eucharistic meal.

CHAPTER THREE

THE EPIKLESIS OF HIPPOLYTUS

In Chapter One we set up an interpretive schema. In Chapter Two we have established the presence of Epiklesis in Hippolytus.

Now our task is to look down on the Epiklesis of Hippolytus to theologize on its basic shape.⁴⁵ For purposes of convenience, we shall here give the previous part of the Anaphora which will assist in locating the context.

L.

S (AE)

Et omnes dicant:
et cum sp(irit)u tuo

Su(r)sum corda

Habemus ad dom(inum)

Gratias agamus d(omi)no.

Dignum et iustum est.

Et sic iam prosequator:

Et populus omnis dicit:

μετὰ τοῦ πνεύματος σου
Dicit:

Ἄνω ὑμῶν τὰς καρδίας
Et populus dicit:

Εὐχόμεν πρὸς τὸν κύριον
Dicit:

Εὐχαριστήσωμεν τὸν κύριον
Et populus omnis dicit:

Ἄξιον καὶ δίκαιον

et oret iam hoc modo et dicat
sequentia secundum ordinem
oblationis (πρόσφορα) sanctae

45. We are working out of the Latin and Ethiopic texts as found in the definitive edition of Botte: La Tradition Apostolique de Saint Hippolyte: Aschendorffsche Verlagsbuchhandlung Munster, Westfalen: 1965. pg. 12ff.
L=Latin text: S=Sahidic: A-Arabic: E=Ethiopic.

L.

gratias tibi referimus d(eu)s,
per dilectum puerum tuum
Ie(su)m Chr(istu)m, quem in
ultimis temporibus misisti
nobis saluatorem et redemptorem
et angelum uoluntatis tuae, qui
est uerbum tuum inseparabile(m),
per quem omnis fecisti et
beneplacitum tibi fuit, misisti
de caelo in matricem uirginis,
qui(ue)

E.

Gratias tibi referimus deus,
per dilectum filium tuum
Iesum Christum, quem in ultimis
temporibus misisti nobis salva-
torem et redemptorem et angelum
voluntatis tuae, qui est uerbum
quod a te non separatur, per
quem omnia fecisti, volens, et
misisti de caelo in matricem
virginis,
qui

L.

in utero habitus incarnatus est
et filius tibi ostensus est, ex
sp(irit)u s(an)c(t)o et uirgine
natus.

Qui uoluntatem tuam complens et
populum sanctum tibi adquirit
extendis manus cum pateretur,
ut a passione liberaret eos qui
in te crediderunt.

Qui cumque traderetur uoluntariae
passioni, ut mortem soluat et
infernus calcet et iustos inlu-
minet, et terminum figat et
resurrectionem manifestet, acci-
piens panem gratias tibi agens
dixit: Accipite, manducate, hoc
est corpus meum quod pro uobis
confringetur.

E.

caro factus est et portatus
in ventre et filius tuus
ostensus est ex spiritu sancto.

Ut compleret tuam uoluntatem et
populum tibi faceret, extendit
manus suas cum pateretur, ut
patientes liberaret qui in te
sperauerunt.

Qui traditus est in sua volun-
tate passioni, ut mortem sol-
ueret et vincula diaboli dirum-
peret, et calcaret infernum et
sanctos dirigeret, et terminum
figaret et resurrectionem mani-
festaret, accipiens ergo panem
gratias egit et dixit: Accipite,
manducate, hoc est corpus meum
quod pro uobis confringetur.

L.

Similiter et calicem dicens:
Hic est sanguis meus qui pro
uobis effunditur. Quando hoc
facitis, meam commemorationem
facitis.

E.

Similiter et calicem dicens:
Hic est sanguis meus quo pro
uobis effundetur. Quando hoc
facietis, (in) meam commemora-
tionem facietis.

Memores igitur mortis et resurrectionis eius, offerimus tibi panem et calicem, gratias tibi agentes quia nos dignos habuisti adstare coram te et tibi ministrare.

Memores igitur mortis et resurrectionis eius, offerimus tibi hunc panem et calicem, gratias agentes tibi quia nos dignos habuisti adstare coram te et tibi sacerdotium exhibere.

Notice that the overall shape is that of the Baptismal Creed. The shape of both the Creed and the Anaphora is The Three. The basic act is an act of thanksgiving to God the Father. This is done through the Son. The time of this act of thanksgiving is the last times, the times of the community of the outpoured Spirit. The prehistorical and historical presence of the Son are used as an expansion of the concept of the Son through whom the thanks are offered to the Father. A notable feature is that the words of Institution are in their historical sequence between the birth, death, and resurrection of Christ. This sweeps into the act of thanksgiving taking the definite shape of the offering of the bread and wine.

The Anaphora continues. It is the Epiklesis which gives the deeper dimensions.

L.

E.

Et petimus ut mittas sp(iritu) m Et petimus ut mittas spiritum

<p>tuum s(an)c(tu)m in oblationem sanctae ecclesiae: <u>in unum congregans</u> des omnibus qui percipiunt sanctis in <u>repletionem sp(iritu)s s(an)c(t)i ad confirmationem fidei in ueritate, ut te laudemus et glorificemus</u> per puerum tuum Ie(su)m Chr(istu)m, per quem tibi gloria et honor patri et filio <u>cum s(an)c(t)o sp(iritu) in sancta ecclesia tua</u> et nunc et in saecula saeculorum. Amen.</p>	<p>tuum sanctum in oblationem sanctae ecclesiae; <u>coniungens</u> da omnibus qui percipiunt sanctitatem in <u>repletionem spiritus sancti ad confirmationem fidei in ueritate, ut te glorificent et laudent</u> per filium tuum Iesum Christum, per quem tibi gloria et honor <u>in sancta ecclesia</u> nunc et semper et in saecula saeculorum. Amen.</p>
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The motion of the Anaphora on the Christological level as it unfolds the act of thanksgiving through the bread and wine contains a seed which develops into the Epiklesis.

- L. ex spiritu s(an)c(to) et virgine
- E. filius tuus ostensus est ex spiritu sancto

Christ comes about by the Holy Spirit. The principle of Christ's coming about is the principle of the Church's coming about. This is clearly related to witness as the purpose of the People of God. The seed of the ex spiritu sancto et virgine natus contained in the Christological unfolding of the Anaphora comes into fruition in the Epiklesis proper.

Here, the historical process in which the words of institution occur are caught up into the present time -- the final times of the community of the outpoured Spirit, as the stage was set in the very opening of the Anaphora.

- L. Et petimus ut mittas sp(iritu)m tuum s(an)c(tu)m in oblationem sanctae ecclesiae.

We are now operating in the NOW of the Anaphora. The Spirit is invoked in Epiklesis that He may descend upon these gifts. But here the ground of the offering is stressed, the Holy Church ... this Holy Church which is to be the community of the outpoured Spirit. The sacramental role of the Eucharist is put in stronger light.

Notice the basic shape of the effects of the Spirit, i.e., the fruits. This gives some insight into the nature of sacramental grace. Grace is modified and specified in the Eucharistic celebration. The whole Anaphora is a Spirit causation.⁴⁶ This means that we contact the Father through the Son, Who both sends the Spirit and is begotten through the

46. Rather than take it for granted, it might be well to note here that we are speaking throughout in the context of formal Christianity, presupposing Baptismal regeneration. That all grace flows out of the Eucharistic celebration where the Church comes to self-identity is a subject for another paper. That Baptism is not only orientated to Eucharist, but in some sense, since the Church comes to be in Eucharist, it also flows out of Eucharist, is also subject for another paper. Let it suffice for now to say that when we speak of existence in this paper, Baptism and faith are presupposed; we are on the level of the New Life of the Community of the outpoured Spirit expressing fully and formally its Sonship. The role of the minister is also presupposed throughout; as well as the openness for reception. Epiklesis is a matter of expressed insight, not magic. It expresses, among other things, the communal openness to receive the soteriological abundance of Ruah, which is ever open to and for the community from the Father through Christ.

Spirit activity in His historical role and in the role of His Eucharistic now. There is a Eucharistic extension of the Alpha of the Father and the return to the Father through the Son by the Spirit causation in the Eucharistic celebration now. This follows the pattern of Christ's life in history. We find this extension of the Alpha of the Father in the analysis of the Eucharistic extension of this life of Christ: from the Father through the Son in the Spirit returning to the Father in the Spirit through the Son. In the historical complex of Christ's life, it is a communicated Spirit which is received at the Incarnation, shaped to Sonship and given over by Christ to the Community of the outpoured Spirit. The Spirit is the ground of the sacramental now. We have Epiklesis for existence and Epiklesis for communication, and both are one because the Spirit is one.

By an analysis of these complexes in their Eucharistic extension, we see that the whole Anaphora is inseparable from Spirit causation and Spirit-experience. We see also the specific shape that the grace takes. All grace is the presence of the Holy Spirit. The precise modality of the Presence is Sonship. The Eucharistic celebration is the passing on of the Spirit breath of worship.

The "first-fruits" of the Spirit in His descent upon the oblation is the existence of Christ in the mysteries of His historical life. This historically shaped life is communicated to the Church. So we have Epiklesis for descent of the Spirit, for the existence of Christ at the table and for communication.

L. in unum congregans.
E. conjungens.

The first effect is creative. It is the level of being which is existential. It is the formal basis for theology of the Spirit. The openness to other which constitutes a human person is realized in the cohesion of the community.⁴⁷ The Christ-community is created in the Spirit and by the Spirit. It is alive with the Breath of the Spirit.

The important sequence here is to see the progress made from the seed of the final times existing in the Christologi-

47. For a metaphysical basis of this I find Karl Rahner's Zur Theologie des Symbols; Schriften IV; 275-311 most helpful. Being is symbolic of necessity, since it expresses itself in the other in order to be itself and to let the other be in self-fulfillment. Being is essentially plural and this is a perfectio pura of the immanent Trinity. Let it suffice for our purposes to name human person "openness to other" -- the ground of witness; to be related.

cal unfolding. The Holy Spirit, the principle by which Christ came TO BE, is NOW the principle by which the Church comes TO BE. Here is the Spirit in function of the basic ground level of existence. The principle by which Christ IS (the Spirit) is the principle communicated to the Church, in order that it might be.

But the Epiklesis proceeds into the area of intensifying existence. Not only are we TO BE by the cohesion of our openness but the TO BE intensifies:

L.

In unum congregans
des omnibus qui percipiunt
sanctis in repletionem
sp(iritu)s s(an)c(t)i ad
confirmationem fidei in
veritate

E.

conjungens
da omnibus qui perci-
piunt sanctitatem in
repletionem spiritus
sancti ad confirmationem
fidei in veritate

Here we have the level of being intensifying to the level of insight and the level of commission to that insight. Here we advance from the level of being to the level of power and insight which are the important categories for the theology of the Spirit. All of this is in function of the fullness of The Epiklesis for the descent of the Spirit. This confirma-
tionem is rich with vertical and horizontal reciprocity. Christ Who sends the Spirit and Whom the Spirit begets in the Incarnation is given to the community in a cause-effect

complex. In the Eucharist we are made, in Christ, co-senders with Him of the Spirit in history. We co-send the Spirit in His entire Spirit complex, i.e., being, power, insight and witness. This complex was visible in the historical life of Christ. This Life is extended and so the Spirit we send configures the community to Christ. At the same time, in Eucharist, the Spirit is effecting the Christ Who sends him! His locus is the Community of the outpoured Spirit. The Spirit's function is in history, in the Sacramental now of the final days.

L.

Ut
te laudemus et glorificemus
 per puerum tuum Ie (su) m
 Chr(istu)m, per quem tibi
 gloria et honor patri et
 filio cum s(an)c(t)o
 sp(irit)u in sancta eccle-
 sia tua et nunc et in sae-
 cula saeculorum.
 Amen.

E.

Ut
te glorificent et laudent
 per filium tuum Iesum
 Christum, per quem tibi
 gloria et honor in sancta
 ecclesia nunc et semper
 et in saecula saeculorum.
 Amen.

The Ut is the key word indicating finality. The witness is the formal cause and the final cause. It is the formal cause because it constitutes precisely who we are. It is the final cause because it is that act to which our existence tends, that is, the worship of Sonship. Having the Breath is

existential. Using the Breath, in the ultimate witness of Sonship, in praise and thanksgiving, is the final term. We recall that this Ruah has been modified to that of Sonship in Christ. The Breath of our adopted Sonship has been given over to community. It is fully and formally expressed in this worship. We have in the UT and the te laudemus et glorificemus the meaning of the order of being, which is the flowering in the witness of thanksgiving in glory and praise.

First we ARE in unity. Then our unity is strengthened and insighted; then the being breaks out into its finality which is worship.

We have said that openness to the other constitutes the human person. Notice the progression in the opening in the Anaphora. We ARE in opening to one another, and in the existential intensity of opening to one another, we open to the Father. To the extent that we are open to one another -- unum congregans, we ARE and, therefore, are open to the Father. This is precisely the Kaine of the New Covenant.⁴⁸ We love the Father in loving one another. This love is the two dimensional congealing factor of the prime analogate of witness -- understood as existence intensified to worship.

48. We shall examine this broadly in the next Chapter.

To the extent we are open to the Father, we ARE and are, therefore, open to one another. We have the reciprocity of the vital process.

This is the shape of the earliest Anaphora. To give some theological grounding of this position, we will examine the broad outlines of the revelation in the apostolic witness -- Scripture.

CHAPTER FOUR

THE NEW TESTAMENT INVESTIGATION

The Epiklesis is the central focus of this work on the function of the Holy Spirit in the Eucharist. Its presence in Hippolytus and its continuity in the East is the primary interest. However, every Ecclesial action asks to be interpreted by the Apostolic witness. An extensive exegesis would be beyond the focus of this work. Therefore, I will limit myself to the Scriptural resonance of the shape of Epiklesis, for the specific purpose of opening up the rich mine.

Epiklesis is basically petition. But Epiklesis for the descent of the Spirit has no acquaintance with magic or manipulation. Epiklesis is in reality the petition of the Community of this same outpoured Spirit in these last days. It is radically the Spirit of Christ crying Abba on behalf of the Community that is, at once, already and not yet.

The locus of the Spirit, given over by Christ, is the Church of men. This Community, in the Spirit, petitions the Father for Ruah, and through the Spirit-causation of Christ's

to be at the Table, we have the mediatorial presence of Christ between the Father and the ground Community of the out-poured Spirit.

This may be expressed another way. The Father is ever open to give Ruah through Christ. This is because Christ lived, suffered, died and was raised by Ruah for the purpose of giving it over to the Church. The Epiklesis is an articulated expression of the faith consciousness. This faith consciousness is the active openness of the Community of the outpoured Spirit to receive and give. Because it is the Spirit Who prays within the Community, the prayer is infallibly answered in the liturgy. This Epiklesis has no acquaintance with magic. Therefore, I will investigate petition as taught in the New Testament Revelation and passed on to Community.

Christ in history, in His direction toward God the Father, can be described as a curve. This curve is a unity. However, it has vertical and horizontal aspects. The vertical is the direction toward the Father. The horizontal is the direction in history. Christ has a vertical and horizontal direction. These directions should be looked on as aspects of a unity, because they are basically one with the unity of Christ.

When we are dealing with the Eucharist we are likewise dealing both with the vertical and horizontal. There are, however, two other dimensions -- the before and the after, namely the Annunciation and Pentecost of the Eucharist. This gives us four fundamental aspects to consider; namely the vertical causality, the horizontal causality, the horizontal effect and the vertical effect. It is in the midst of this complex that we can see the Pneumatological dimensions of the Eucharist. The Epiklesis is in function of the causative. It, therefore, is in function of the vertical and horizontal causative. The Church breathes its life into the Eucharist. Yet, as in the whole spectrum of creation she is a medium of the ultimate source of creativity. The Epiklesis is the horizontal causality of the Church calling down the vertical causation of the Father. The Epiklesis is a medium or is a requirement of mediated creation. The Church -- the horizontal dimension -- is because of the vertical and Eucharistically extends itself by further reliance on the vertical. The Church can call down the Spirit because she has the Spirit and must call down the Spirit because she needs the Spirit. The Epiklesis, therefore, is an aspect of the vertical and horizontal causation.

The effects of the Eucharist can be understood in terms of horizontal and vertical effects. The Eucharistically

shaped Ruah goes both out and up. As it goes up it is praise; as it goes out it creates the possibility of further praise. On the horizontal level, therefore, we have the Church standing before and after the Eucharist as creator and created yet the horizontal ground plane has its ultimate sphere in the vertically related sky-plane. In order to create it must call upon the Spirit of creativity which is the Epiklesis. In order to be created she must recognize the aim of the creator which is praise. We, therefore, have the Father as the Alpha and Omega of the Eucharist while the Christ-Church stands before and after the Eucharist. The Eucharist stands as the definitive medium of the exchange of life, which is the exchange of Ruah. In this role as the ground recipient of Ruah she is the base of being and the base of praise.

Because the entire phenomenological complex of Christ's life, from Annunciation to Pentecost, is present through the Spirit at the Meal Table, we will make a broad and general survey of the function of the Spirit in Christ's historical life, namely, the function in the Incarnation, Baptism, Temptation, Transfiguration, Last Supper, Death and Resurrection, all of which culminated in Pentecost. Christ's historical life is an Epiklesis. The Epiklesis in the liturgy of the Church is also in function of causation of the historical complex of Christ's life in the fulness of His mysteries as

they are communicated to the Church. The Church breathes its life of the Spirit into the Eucharist and at the same time is the medium of the ultimate creativity, namely, the Father. Therefore, in the New Testament exposition the picture of the Spirit's function in the historical life of Christ and the last days of the Now will be seen.

PETITION

a. Petition in general.

The prayer of petition is what Christ taught:

When we cry Abba Father it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ,

provided that

we suffer with Him

in order that

we may also be glorified with Him.

Rom: 8. 15 ff.

The Spirit of Christ, modified to Sonship and poured forth in Community, Himself, bears witness to the Community of sons, by His active presence within history.

The proof you are sons is that the Father has sent the Spirit of His Son into your hearts crying: Abba⁴⁹

Gal: 4.6.

BUT

We wait for the adoption of Sons, the redemption of the body.

Rom: 8.23.

The scene is the future and brings into the present NOW the eschatological times of the already and not yet. It is a temporal tension.⁵⁰ This is the times of the Messianic Banquet in the final days.⁵¹ We are joint-heirs with Christ first, by One Spirit, baptized into one Body,⁵² the community of the Spirit which becomes what it is, through the Spirit in the Eucharistic Celebration.

49. Fr. Stanley, S. J., tells us that the accurate translation of this text is: "The proof you are sons." cf: The Resurrection of Christ in Pauline Soteriology: Pontificio Instituto Biblico: Romae: 1961: pg. 156; he notes that the Chester Beatty papyrus omits τοῦ υἱοῦ in this verse.

50. Hamilton, Neill Q.: The Holy Spirit and Eschatology in Paul: Oliver and Boyd: London: 1957: pg. 70, in opposition to C. H. Dodd's metaphysical tension.

51. Jn. 65 13-14; Mk. 14.25, etc.

52. 1 Cor. 12.13.

The complex of Christ's Life as pattern for the Church is expanded here in Rom: 8.15 ff, as it was begun in Baptismal context in Chapter Six.⁵³ We shall see later that this complex of Christ was one of Spirit-causation of existence, power, insight and ultimate witness of Death and Resurrection. Paul tells us that WE are joint heirs, provided that we suffer with Him, in order that with Him we may be glorified. As in Christ's historical life, so in that of the Community of the outpoured Spirit, the Ruah gives new existence, power and insight to suffer and guides to the ultimate witness of Sonship in glory: Abba.

Perseverance in prayer, which is the category of witness in contingency, is part and parcel of this suffering. The final age has come already and not yet, with the permanent indwelling of the Spirit in community,⁵⁴ which provides life in the Spirit⁵⁵ among the as yet unredeemed and as yet not-fully redeemed.⁵⁶ The Spirit is Arrhabon.⁵⁷ In our Guarantor,

53. Barrett, C. K.; Commentary on the Epistle to the Romans; Harper; N. Y.; 1957; pp. 165.

54. 1 Cor: 3.16; Eph. 2.22.

55. Rom: 8.9.

56. Cf. Note 1: pg. 29: Hamilton; op. cit. The contrast of sarx and pneuma in Paul's evidence of the Spirit working in the present.

57. 2 Cor: 5.5.

who is the Spirit of Christ, the glory of the community is as sure as the sufferings.⁵⁸ This is because of the underlying causation of the Christocentric, eschaton-related Spirit.

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words ... the Spirit intercedes for the saints according to the Will of God.

Rom: 8.26-27.

Paul refers here to the Gnostic religions with their magic formulas.⁵⁹ Man does not know the secret petitions with give access to God. This access to the Father is in the Spirit.⁶⁰ The Father knows without words what the Spirit in the Church of men means,⁶¹ namely that he intercedes for the saints to bring Christ into their midst, in Eucharist, to conform them to Him in the return to the Father.⁶² The Church of men uses the words of men to articulate the prayer of the Spirit in whom they have this access. Epiklesis is the words of men in the official liturgy of the Church. The words of men

58. Rom: 8.18.

59. Barrett: op. cit.: pg. 168.

60. Eph: 2.18.

61. 1 Cor: 3.16.

62. 2 Cor: 3.18; Eph: 2.18.

articulate the prayer of the Spirit. The Church petitions to be transformed and transforming in history.

This clears the air of any suspicion of magic in the Epiklesis. The Epiklesis is the horizontal causality of the Church calling down the vertical causality of the Father. It is a medium of the mediated creativity of the Church. The Church whose prayer the Epiklesis is, is the medium of the ultimate source of creativity, namely, the Father. The Church can call down the Spirit because she is the Community of the outpoured Spirit. She must call down the Spirit because she needs the Spirit, Who, in the Christ-Spirit dialectic in the action, brings Christ about at the Table while Christ continues to give the Church His Spirit.

b. Paul's and Christ's Teaching on Petition.

Our Communal insight into our shared faith defines faith as the total commitment to the Father through Christ in the Spirit poured forth in community. Insight is one of the categories of witness as the ground and finality of the Theology of the Spirit.

The qualitative leap of the New Testament is awareness

of Sonship, in the Spirit-experience. The Kaine of the Covenant in Paul 1 Cor: 11.25, a Eucharistic text, is the same word used in the LXX Jer: 31.31 and signifies new and regenerating; that which is already perfect but whose perfection is not to be sought in any of its anterior causes.⁶³

The newness is precisely the love of the Father witnessed in love of one another. This is the congealing dynamic existence of the unum congregans -- the Community of the Spirit of Sonship. The mutual reciprocity of love and of the faith-insight is in terms of "obedience" in Paul and it is his delineation of the work of Redemption culminating in Pentecost, by Christ as the new Adam.⁶⁴

How according to Paul does this growth in awareness of sonship, our communal insight, come about?

It grows through the operation of the Spirit continually sent forth by the Risen Christ.

63. Stanley; Salvation in Paul; Biblical Institute; Summer; Chicago; 1965; Lect. IV.

64. 1 Cor: 15.45.

The proof you are sons is that God has sent the Spirit of His Son into your hearts crying Abba.

Gal. 4.6.

It is an experiential insight and a normal Christian experience obtained in prayer.⁶⁵

In the Sermon on the Mount, Christ teaches us the why of prayer of petition.

And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him.

Matt: 6.7.

There is reference here to the Pagan manipulation of the Gods. But Christ goes on:

Go on asking and you will receive; keep on knocking and it will be opened to you.

For everyone who asks receives, and he who seeks finds and to him who knocks it will be opened.

How much more will your Father who is in Heaven give good things to those who ask Him.

Matt: 7.7-11.

Is this a contradiction? Considering the polemic of 6.7 which denies magic and manipulation of the Father in prayer,

65. Since our investigation concerns the community prayer of Epiklesis, we shall not probe the obvious need for private prayer and its relation to communal growth in the Spirit. This is fundamental.

it can be asserted that it is not. Rather it is the fundamental teaching of the prayer of petition which is Epiklesis for the descent of the Spirit of Sonship, the Spirit of Christ. It is the articulation of the insight into our identity as sons of this Father in the one Son. There is a certain familiarity implied in the ability to make a request of someone. The thrust of Christ's teaching on this prayer is the growth of awareness in the Spirit experience of sonship. The prayer of petition is for the benefit, radically, of the community. This is because we find our full identification in the Community of Christ's outpoured Spirit. The only way to make a de facto situation "real" is to experience it. We do this in persevering Epiklesis. All other forms of petition participate some way in this one.

The infallible answer to any prayer of petition is growth in awareness of sonship:

Which of you when his son asks ...
How much more will your Father ...

Matt: 7.10-11.

The growth of awareness of sonship flows out of the infallible answer to the official Epiklesis of the Community of the outpoured Spirit. This official Epiklesis is answered with Christ, the Son, at the Table. In Christ, the Son, we are sons. On His vivified Flesh, bearing His entire life complex,

we are nourished. At the Banquet the Community infallibly becomes what it is, namely, the Community of the Spirit of Sonship. Out of this flows all else that is really real. The Spirit is precisely the Spirit of our adopted Sonship. The mission of the Spirit is the object of the Community experience.⁶⁶

We have not the consciousness of servitude, but the consciousness of sonship⁶⁷ in the Community of the outpoured Spirit:

The Spirit testifies to our spirits that we are sons.

Rom: 8.10.

The PROOF we are sons is that the Spirit of the Son has been poured into our hearts crying Abba.

Gal: 4.6.

The effects of Eucharist, therefore, can be understood in terms of horizontal and vertical effects which are of a unity. The Epiklesis for the descent of the Spirit is in function of the causative. This causative is both horizontal and vertical which are of a unity. The Epiklesis is the horizontal causality of the Church. It is the medium of mediated

66. Gal: 4.5.

67. Rom: 8.15 ff.

creation. The Epiklesis calls down the vertical causality of the Father. The Church can call down the Spirit of the Father because she has the Spirit of the Son. The Church must call down the Spirit because she needs the Spirit. The Church is because of the vertical. Eucharistically, the Church extends herself horizontally by further reliance on the vertical. The Church, through the descent of the Spirit petitioned in Eucharistic Epiklesis, is a simultaneous vertical and horizontal. She is curved to the Father, through the Son at the Table, in the Spirit. She is curved to history in the eschaton-related Spirit.

c. Christ's own prayer of petition.

The Our Father is the prayer Christ taught. It is the summit of prayer. In itself it is a Thanksgiving which is the highest form of praise:

Our Father
Who art in the skies,⁶⁸
Hallowed be Thy Name.

Matt: 6.9 ff.

This is the full flowering of articulated witness of the Son

67. Rom: 8.15 ff.

68. πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς

to the Father. Recall the ut Te laudemus et glorificemus which was the ultimate Spirit causation petitioned in the Epiklesis of Hippolytus.

The Our Father is an Epiklesis:

Thy Kingdom come!
Thy Will be done
On earth as it is in Heaven ...

There is a significant factor to be noted here. There is a Lucan variant of "Thy Kingdom come" which reads:

"The Kingdom of the Spirit Come"

On the basis of the information supplied by Nelson,⁶⁹ we can say that this variant is a Liturgical interpolation⁷⁰ which occurred as early as 140.

Those acts by which this Kingdom grows take on the creative aspects of the Redemptive act of Christ. The

69. Greek, Latin, English New Testament: Liturgical Press: Collegeville: 1963.

70. The manuscript is presently in London dating from the eleventh century. There is another in the Vatican dated 1153. This variant was used by Maximus in 495; and by Marcion in 140. It indicates at least a faith-insight.

Kingdom grows out of Eucharist celebration. We have seen that the underlying causation is Spirit causation, which is Christocentric and eschaton-related.

It is interesting to note that Paul also connects the Spirit with the Kingdom in Rom: 14.17. In the identification of the Spirit and dynamis he connects Spirit and Kingdom also in 1 Cor: 4.20.

The Our Father continues:

Give us this day our daily bread.

Christ commands us to petition for our daily needs. This petition is for the benefit of the community. But He tells us also to seek the Kingdom and His Father will provide all else. So this daily Bread is Christ. And we petition for Him in Epiklesis for the descent of His Spirit who Breathes both the Bread at the Table and the Community, within which is the Kingdom ... already and not yet.

We are vivified in the new Covenant in relation to The Father through the Son in the Spirit modified to Sonship. And the Community of this Spirit articulates its insight in the witness of Eucharistic Celebration.

The Eucharist as food nourishes the Community, liberated in Baptism, on its journey to consciousness of Sonship in the Spirit. The celebration makes us aware of Christian solidarity -- aware of our existence as unum congregans. The Church is most herself in the Eucharistic celebration. Paul urges:

Go on proclaiming,

Go on celebrating until He returns.

1 Cor: 11.26.

The Church will not exhaust the sense of awareness of unum congregans until then. The Church goes on proclaiming the Death of the Lord, that death in which the Spirit was poured forth in community. The community is the locus of the Messianic Banquet, where, in the Spirit, she fully and formally witnesses Sonship: Abba. "The community learns its identity, as do children in eating and in asking."⁷¹

The Resurrection of the flesh and the Resurrected Lord are proclaimed and remembered in hope at these meals. As He came historically after Resurrection in the course of a meal so He would come back to them as they celebrated the Eucharistic memorial of His Death, He would come back in the full Eucharistic extension of His historical complex:

71. Stanley: op. cit.: Lect 5.

THE SPIRIT IN THE HISTORICAL LIFE OF CHRIST
AND THE EUCHARIST

We have spent time on petition because the Scriptural exposition of this prayer is basic to Epiklesis. Because the life of Christ is more familiar, we shall give just the broad lines in Christ's Life.

A brief review will help set the picture. The typology in the life of Christ which has Old Testament antecedents, is basically: receiving Ruah and using Ruah. The first constitutes in being as the condition of possibility of the use of Ruah. The use of Ruah is witness.⁷²

The whole process of Christ's life, as Scripture reveals it to us, is a phenomenological complex.⁷³ He is begotten through the Spirit and gives over the Spirit of Sonship to

72. Supra: footnote 4: pg. 4.

73. Supra: footnote 15: pg. 7.

the Church. Christ is, as it were, inflated with the Ruah and the power of the Breath; He modifies the Breath to Sonship and gives it over to the Church. At the beginning of the life of Christ we have the Incarnation, while at the end we have Pentecost. That by which Christ is -- the Spirit -- is the principle by which the community is -- the Spirit. There is continuity of pattern. The Father as Alpha sends the Son in order to give in Death and Resurrection, the Spirit. There is Father and Spirit continuity throughout the entire span of Christ's life in history. It is a communicated Spirit which Christ receives, shapes and gives over. A mutual causality is maintained; the Spirit brings Christ about and Christ brings the Spirit about.

Christ, as corporate personality, exists in relation to this Father who exhausts paternity in the Son. Christ also exists in relation to humanity. The ground of Christ's existence-in-relation through the Spirit rises in intensification to power, insight and the ultimate witness of Son in death and Resurrection. This is precisely to give over His Spirit to Community. There is moreover, a gradual growth in the consciousness of Christ in His own Spirit. In His Spirit He both knows Himself and the Father. The Spirit is the Spirit of Christ the Son and the Spirit of the Father of the

Son. Christ sacramentalizes the Father to mankind and gives over this Spirit, which is the Spirit of Sonship, to the Church. He gives over His own still growing consciousness, in which the Church partakes by her Ecclesial faith expression.

We have seen this faith expression in the one dynamic movement of Hippolytus' Anaphora. It is found in its origin in the Apostolic witness of the life of Christ.

a. The Incarnation.

Do not be afraid Mary, for you have found favor with God. And behold, you will conceive in your womb, and bear a son, and you will call His name Jesus ... how can this be since I have no husband?

The Holy Spirit will come upon you, and the power of the Most High will overshadow you;

therefore, the child to be born will be called holy, the Son of God.

Luke: 1. 30-35.

par Matt: 1.20.

Christ is begotten through the Spirit and established in history in the flesh of Mary as Prophet par excellence.⁷⁴ He is

74. This notion of Prophet is the Evangelists' concept, following the Old Testament Ruah antecedent. Christ is filled with the vivification of the Spirit. This is the sense in which vivification is used throughout this thesis.

sent to shape the Spirit experience of history to the ultimate Spirit-experience of Sonship. By this very Incarnation Christ exists in relation to the Father. He is Priest-Witness in his utter openness to receive from the Father in the Spirit and through the Spirit and to return in the same Spirit the response of earth to the Father. He is corporate personality. His very existence points dynamically to the Redemption and Pentecost, the fullness of the Redemption, when the Spirit of Sonship is given forth.

b. The Baptism.

When Jesus was baptized he went up immediately from the water and behold, the heavens were opened and He saw the Spirit of God descending in the form of a dove and alighting on him, and lo a voice from heaven saying This is my Beloved Son, with whom I am well pleased.

Matt: 3.16.17
par. Mk: 1.11.

The Spirit of the Father intensifies Christ to power and insight into His role of Ebed Yahweh. The Biblical antecedent is Isaiah: 42.1, addressed to the Servant⁷⁵ who is corporate personality in and on behalf of Israel, who is also

75. For discussion of this Text in reference to Mk: 1.11 cf. Cullmann: Christology of the New Testament: Westminster Press: Phila.: 1963: pg. 66.

corporate personality.⁷⁶ Corporate personality is understood in the sense of catching up of an entire people and their destiny in one personality who is central. This is significant in view of the community of the outpoured Spirit who is given over by Christ as Adam signifying MAN. Christ is baptized vicariously with new insight and consciousness of His role of Servant and of His Passion and Death to come. He is insighted and empowered by the Spirit to go forth and preach the Kingdom, always with a view to His Hour, which is John's way of saying the Passion-Death-Resurrection-giving over of the Spirit. He has another Baptism with which He has to be baptized.⁷⁷

As we have pointed out, the entire complex of Christ's Life is Eucharistically present at the Banquet. Therefore, the same Spirit-causation is present, and the Body of Christ, the Church, which becomes what she is in Eucharistic celebration -- is empowered and insighted by the Spirit to consciousness of the role of Servant. The Servant is the Covenant, which Christ is to seal in His Blood-shed-for-many,⁷⁸ and to

76. de Fraine J.: Adam and the Family of Man: Alba House: Staten Island: 1965: pg. 111.

77. Lk: 12.50; Mk: 10.38.

78. Is: 42.6.

give sacramentally to the Church. This is the ad confirmationem fidei in veritate of the Epiklesis for the descent of the Spirit in Hippolytus.

c. The Temptation.

Then Jesus was driven by the Spirit into the wilderness to be tempted.

Mt: 1.12-13.

Par: Matt. 4.1; Lk: 4.1 ff.

Empowered and filled with insight in prayer, into the mind of the Father He gathers unto Himself the history of Israel to overcome and bear witness to the Father. This He does on behalf of humanity as corporate personality. He is driven and empowered by the Spirit to be the New Israel.

d. Christ Rejoices.

In the same hour he rejoiced in the Holy Spirit and said: I thank Thee Father, Lord of Heaven and earth.

Luke: 10.21.

We are reminded again of the Spirit-possession of Christ and Luke connects joy and thanksgiving with the function of the Spirit. This relates to Epiklesis: ut Te laudemus et

glorificemus.

e. The Transfiguration.

And He was transfigured before them ... lo, a bright cloud overshadowed them, and a voice from the cloud said,

This is my beloved Son in Whom I am well pleased;
listen to Him.

Matt: 17.2; par: Mk. 9.2.⁷⁹

The Transfiguration of Christ has a double dimension --
both inward and outward.

It is not at all incompatible with the context⁸⁰ to consider the Transfiguration as a Confirmation of Christ.

79. Matt: 26.17-30; Mk: 14.12-26; Lk: 22.19; Jn: 6.51;
1 Cor: 11.23-25.

80. The purpose of the presentation of the fourfold Spirit complex of being-power-insight and witness in the historical life of Jesus is to show that this same complex is handed over to the Church on the pneumatological level and that this same complex is present Eucharistically in the now. Therefore, it is sufficient to show theological compatibility with the text. To give a complete exegesis of each text would not be relevant in this opening up of the problem. For an exegesis of Matt: 17, etc., cf: Feuillet-le Sainte Bible-Balittensveiler-Wikenhauser. My conclusions are drawn from these exegeses.

The inward dimension is the insighting by the Spirit of the consciousness of Christ Himself. Christ grows in self-consciousness of His Role of Ebed by this, His Spirit. He grows in consciousness of the Father by the Spirit of the Father Who is His Spirit. This insighting is in function of Christ's empowerment for His Hour. The outward dimension is the confirming of the Apostles for His Hour, and therefore, the Church. There is an Israel-Christ-Church continuity.

The Christ in the Transfiguration finds both power and insight in relationship to His future suffering. The Ebed Yahweh of Israel finds both power and insight into his past and present suffering. Christ becomes the fullness of Ebed Yahweh. In Christ the power and the insight of Israel is concentrated in reference to His future suffering. As the Suffering Prophet, therefore, who is facing the ultimate prophetic act of His Crucifixion, Christ subsumes the Suffering Prophet of Isaiah. In this way the continuity of Israel finds its fulfillment in Christ as Christ prepares to give this power and insight to His Church, through the Apostles in their fulfillment and their prophetic role of suffering.

Church is already an underlay in the context of Matthean presentation of the Transfiguration. In 16.18 Christ has

established Peter as the future Rock of His own continuity.

Full force is given to the future tense οἰκοδομήσω μου τὴν ἐκκλησίαν. In terms of this Christ-Church continuity the insighting of Christ in function of His empowering by the Spirit is prior. The Evangelist in an hierophanic manifestation, presents the Transfiguration as precisely this.

We will examine the Israel-Christ continuity first. What is this Transfiguration? Clearly, in the historical life of Christ His full Transfiguration takes place at the time the Father raises Him through the Spirit to the fullness of His Prophetic Being. Therefore, this pre-Resurrection event is an insighting and empowering for full Prophetic Being which comes about through the death and Resurrection. It does not appear as a glorification which Jesus Himself effects or even knew beforehand. Rather it happens to Him. It is a glorification and elevation in lowliness in terms of the Ebed Yahweh -- the continuity of all the functions of Israel in Christ. This is evidently in Matthew's mind as he conflates the Isaian Servant text to: ἀκούετε αὐτοῦ . The event belongs entirely to the early life of Jesus and not to the time after Easter.

Christ is to go forth to His Hour -- the Death. The

Rock-to-be, Peter, is to go forth to the Hour with Him. Note the underlay of Christ-Church continuity. Clearly insight is necessary in these two dimensions. Moses and Elias speak to Him of the Old Testament and His Exodus.⁸¹ Christ is insighted by His Spirit to fuller consciousness of His Role of Ebed. Insight is here in function of power. Notice Christ comes down from the Mount and speaks at once of His Passion.⁸² His entire priestly activity from this point is orientated to the Death.

Peter is insighted in terms of the glorification of Jesus in lowliness. He is lifted up: "It is good for us to be here." He is brought back to the existential situation when He looks up again and "sees only Jesus". At the least, we can say he is conscious of a deeper mystery bound up with this Unique Person He had come to love. So with the Pilgrim Church -- we need not understand now -- but we will later.

It is of the greatest importance for Peter and the Church that Jesus could be perceived in His lowliness as the glorious One.

81. Luke: 9:31 ἔλεγον τὴν ἑξοδὸν αὐτοῦ

82. Luke: 9.44 ff. Matt: 17.21.

In the Markan account, what first moved Jesus, namely temptation, to carry out popular expectation of Messiah, passes over to the disciples. Their temptation lies in the tension within the very person of Jesus -- lowliness -- glorification and back to lowliness.

What characterizes Jesus, namely, the rejection in His own consciousness of the popular belief by the insightful and empowering of the Spirit, passes over germinally to the disciples.

It is interesting to note the two dimensions of Baptism and Transfiguration of Christ.

Baptism was for Christ alone. His disciples did not know what was going on. The Transfiguration has the same hierophanic structure. However, in this case the Apostles were told precisely what was going on.

Baptism was ordered to Christ's Messianic role. Confirmation is ordered to the spread of Christ's Messianic Role. This presents an interesting parallel between the relation of Baptism and Confirmation.

f. Consecration.

We will now see the broad outlines of consecration in John.

For their sake I consecrate Myself that they also may be consecrated in truth.

John: 17, 19.

Father Thou hast given Him power over all flesh TO GIVE eternal life to all whom Thou has given Him.

He is corporate personality by the very fact of Incarnation, catching up in Himself the destiny of all mankind.

And this is eternal life that they know Thee the only true God and Jesus Christ whom Thou hast consecrated and sent.

17.3; 10.36.

The Greek for "consecrate" in 17.19 is ἁγιάζω . In 10.36 it is ἡγιάσεν . After the Hour of the Death-Resurrection-Ascension-read in Jn: 20.22 λάβετε πνεῦμα ἅγιον: "receive the Holy Spirit". Spirit can be seen in the role of Consecrator because that which renders holy (ἁγιάζω) is the ἅγιον πνεῦμα .

John's concept of "consecration" is central. The Father has consecrated Him through the Spirit in the Incarnation unto the fulfillment of His Hour: the Passion-Death-Resurrection and giving over of the Spirit-complex.

The Alpha of the Father is the ultimate concern of Christ and of John. The consecration is progressive in history and explicated in rich symbolism in the Gospel, which points to the Hour as the Act of consecration. The identity of Christ is the "Resurrection and the Life" for us. This is the axis of the Gospel to which all else is symbol.⁸³ He is empowered by the consecrating Spirit whose fullness has been given to Him without measure,⁸⁴ for the moment of the "Hour", culminating in the giving over of the Spirit. The Consecrator is poured forth. The Spirit is sent to renew the face of the earth, i.e., humanity, and all else through man. He does this by consecrating.

Because Christ is the Resurrection and the Life for us He provides the Banquet of His Flesh and Blood on which the Messianic Community is nourished sacramentally. John 6 must not be separated from John 14-17. John's emphasis is on nourishment in the Meal of the Community of the outpoured Spirit which Christ will give over in Death-Resurrection.

83. Bonsirven; Le Temoin du Verbe: Apostolat de la Priere: Toulouse: 1956: pg. 66: cf. my paper on Christology in John: summer: 1965.

84. Jn: 3.34-35.

This new community is the locus of the Banquet.⁸⁵

My flesh which I give for the life of the world...
6.51.

He who eats My flesh and drinks My blood has eternal life and I will raise him up in the last day.
Jn: 6.54.

The same ground principle by which Christ exists in His vivified Flesh sacramentally, is also given over in a sacramental way in the Meal. And this principle is the Spirit. It is Christ who brings about this Spirit-gift of His Pentecostal mystery, and it is the Spirit, Who, given over into the nadir of history, brings about both the Christ in our midst at our Table, and the community as well. The Spirit nourishes the community with Christ's Flesh and Blood, which is at once vivified by the same Spirit, whom Christ also pours forth. The Spirit who raised Christ⁸⁶ will raise the community since He is the Spirit of Christ.

The Supreme Act of Consecration in the Eucharistic Passion-Death-Resurrection-Pentecostal complex, out of which the entire Spirit-complex flows, follows the same pattern as the life of Christ. This is the vivifying, empowering, insighting and full-flowering in ultimate witness of Sonship,

85. Feuillet: Johannine Studies: Alba House: 1965: pp. 66 ff.

86. Rom: 8.11.

through the Spirit. The community is transformed and transforming. As the Act of Consecration possesses the recipient Eucharistically it is his Sacrament.

By Eucharist we are constituted co-principles with Christ of the Holy Spirit, who is both caused and causing. The congealing factor of Love is so prominent in John and is all bound up in our co-sending of the Spirit -- and is the Spirit:

That the Love with which Thou has loved me, may be in them.

17.26.

The Father continuity as the Alpha and Omega is expressed. In order that they may know Him and Jesus Christ, whom He consecrated and sent, the Spirit is given when the work of Christ is accomplished.

Consecrate them in the truth ... 17.17
 When the Spirit of Truth comes He will guide you
 into all truth ... 15.12
 The Holy Spirit whom the Father will send in my
 Name will teach you all things ... 14.26
 He will take what is mine and declare it to
 you ... 15.15.

The Spirit is the Spirit of the Father and the Spirit of Christ, the Son. As the Spirit was operative in the historical Life of Christ, so He is operative in His Eucharistic

extension. The Spirit complex flows out of Eucharist.

It is to your advantage that I go away, for if I do not go away the Spirit will not come to you.

16.7.

g. The Thanksgiving Anamnesis-Epiklesis of Christ.

Before He goes away, He renders thanksgiving which is the richest concept of glory and praise:

I glorified Thee on earth having accomplished the work which Thou gavest Me to do.

17.4.

The Father works ... and I work ... 5.17 ... and he who sees me sees the Father.

14.8.

This is Thanksgiving-witness par excellence by Christ's very life lived. He subsumes in Himself the praise and glory and thanksgiving of all creation.

He follows, as Priest, with His own radical Thanksgiving-Anamnesis-Epiklesis.

Glorify Thou Me with Thine own Presence, with the glory that I had with Thee before the world was made.

Jn: 17.5.

This is the Anamnesis of Christ of His Life: τὸν κόλπον τοῦ

πατρός • 87

Everything Thou hast given Me is from Thee.

This is the Anamnesis of Christ in history. He is mindful of His past existence with God the Father. That is, in a way, normative of historical Anamnesis because in the historical Anamnesis Christ is mindful of His historical creativity which is rooted in His Eternal Life with the Father. This is the radical Anamnesis.

Having been mindful of the past, Christ is mindful of the present:

I have manifested Thy Name

We have seen His Glory,
Glory as of the Only-Begotten of the Father.

Jn: 1.14.

This is the lived Thanksgiving of Christ to the Father which is witnessed by men. Christ is mindful of the present, in reference to the source of the present. This mindfulness is Thanksgiving. Thanksgiving is basically a reflective Anamnesis.

Having been mindful of the past as it flows into the present and having been thankful for the past as it flows

into the present, Christ calls down the Source of the past and present to continue into the future. This is the broad context of Epiklesis in which the Eucharistic Epiklesis is a concrete implementation.

That they may be one even as we are one.

Jn. 17.21.

Here we have the effect of Anamnesis-Thanksgiving-Communion Epiklesis. A reflection of the Hippolytan Epiklesis can be seen here: ut unum congregans.

That the world may know that Thou consecrated and sent Me.

Jn: 10.36; 17.23.

The pattern here is basically Epiklesis. It is an aspect of the causality of the Father which is compatible with Epiklesis. The Spirit is sent down on Christ that He might become Who He is in truth. Christ is consecrated. The same Spirit is called down upon the Eucharist that it might become what it is in truth, namely, Christ at the Community Table. This is in order that the Community might become what it is in truth. As the last is wrought in terms of one, this is wrought in terms of love:

That the world may know that Thou has loved them even as Thou hast loved Me.

Jn: 17.23.

Christ has prayed for the Spirit experience within the

Community of the Spirit. This experience is one of Sonship in terms of knowing the One Son and the love of the One Father. There is reflection here of the Epiklesis of Hippolytus: ad confirmationem fidei in veritate.

The prayer of Christ continues toward the Father:

I desire that they whom Thou has given Me may be with Me where I am.

Jn: 17.24.

Here we have the restatement of the concept expressed in one and love, but here it is expressed in place. This opens up the historical dimension of the Eucharist as it pours into the Community. Just as the Spirit is the principle of unity with Christ, it is the vehicle by which Christ is poured out into the Community Eucharistically. The principle by which Christ is where He is, at the Table, is the same principle by which Christ is, namely, the Spirit. The principle by which we are where we are, at the Table, is also the same principle, namely, the Spirit. The Spirit is the principle of Christ's being and of Ecclesial being. This can be the Scriptural root of the consecration and communion Epiklesis. Just as the Spirit brought Christ about through the prayers of Israel, the Spirit brings Christ about through the Epiklesis of the Church. When the Eucharist is caused by the Spirit, it causes the Spirit in Community. The theology of

Epiklesis is basically related to this text.

We have the basic curve of praise, in the Spirit, which is on the point of being communicated to the Community. It is praise of Christ in the Spirit. Through Christ, in the Spirit, rises the praise of the Father's glory. It is exchatological

To behold My Glory which Thou hast given Me in Thy love for Me before the foundation of the world.

Jn: 17.24.

I made known to them Thy Name and will make it known.

Jn: 17.26.

The Spirit of the ages is poised at the Eucharist in creating the column of praise of God the Father. Christ's Hour, namely, His Death-Resurrection, is the point of praise. The now is the point of communication in Eucharist. The Spirit of praise of the Father is expressed in love and communicated in love. This transfer in the fabric of love is the Epiklesis considered primarily in its Communion aspect. The Spirit is given to the Community in love, for the love of the Father. It was in the most intense moment of His historical love of the Father, namely, in Death which was simultaneously His own glorification, that the Son gave forth His Spirit.⁸⁸ The

88. Jn: 19.30.

reason for this, in Johannine terms was, precisely, that:

The love with which Thou hast loved Me may be in them, and I in them.

Jn: 17.26.

This is the core of the process, namely, by receiving the principle of Christ's being, that is the Spirit, the Community lives Christ. The same point was made Eucharistically when Christ said:

He Who eats My Flesh and drinks My Blood, abides in Me and I in him.

Jn: 6.56.

In the Spirit, through Christ present at the Table, the Community, which is continually in existence out of Eucharist, rises and spreads in columns of praise of the Father.

We have seen the possible reflection of the roots in Revelation of the Thanksgiving-Anamnesis-Epiklesis of the Church in the very historical context of its fulfillment in Christ. Christ prayed in the Spirit. The Spirit of Christ has been given over to the Church. Christ is the One totally open to the Father in the Spirit, and to all creation in the Spirit. It is in His very nadir of existence that He at once dies and is glorified,⁸⁹ in order to give over to the

89. Death and glorification are linked in one in the Johannine and Pauline texts.

Church this same Spirit. This is the Spirit of new existence and of new power. It is the Spirit of insight and of the ultimate witness of Sonship: Abba.

- h. The Corporate Personality pours forth the Spirit in Community, in the Nadir.

The Spirit of the new Adam,⁹⁰ Who is corporate personality, is the communion of and with the corporate personality, Who is the New Adam. The pattern follows. The continuity is the same. The Community of men whose destiny Christ has caught up and redeemed is constituted the Community of the outpoured Spirit.⁹¹

It is in the nadir of His Death, which is at once His Glorification, that Christ poured forth His Spirit. Equal emphasis must be given to the nadir of Death and the height of glorification. In the Pauline Epistles a progression of thought is noted. At first Christ is Saviour by rising; in his later Letters, Christ is Saviour for Paul, precisely by dying. Each is contained in the other. Exploration of the

90. 1 Cor: 15; Rom: 5; cf. De Fraine: op. cit.: pp. 249-260.

91. Acts: 2; Joel: 2.32; 3.1.

nadir of Death demonstrates the depth of contingency to which the Spirit of Christ was given.

In His Death-Resurrection Christ comes to being as the Temple, foreshadowed by symbol in Jn: 2.19. He is the corporate Personality par excellence throughout the entire phenomenological complex of His Life. His operation follows on His Being and when He gave over the Spirit He gave it over into the nadir communally. The Spirit is possessed communally. There is One Body ... One Spirit.⁹² This Spirit is in deepest history and in the very nadir of human existence, because it is from there, in Death-Resurrection, that the Spirit was poured forth. The fruits of the Spirit are held communally.

The Epistle to the Hebrews gives us insight into what this nadir was for Christ.

In the days of His flesh, Jesus offered up prayers and supplication, with loud cries and tears to Him who was able to save Him from death, and He was heard in His fear.⁹³

Heb: 5.7.

And they went to a place which was called Gethsemani ... He began to be sorrowful and troubled.

92. Eph: 4.4.

93. Cullmann translates this as "in His fear".

This same Spirit, whom Paul tells us is grieved⁹⁴ and is resisted,⁹⁵ troubles Christ.

And going a little farther he fell on his face and prayed.

Matt: 26-39.

And being in an agony ... (his sweat became like great drops of blood)⁹⁶

Luke: 22.44.

The Spirit searches the deep things of man and of God.

1 Cor: 2.10.

The Agony immediately followed the Eucharistic gift of Himself in His Supreme Act of Fraternal Love. It seems the Gift in the depths of human existence had to agonize! This was the nadir to which the Spirit had driven Him. The Spirit empowered Him to give the Eucharistic Gift. The Spirit who searches hearts had intensified his witness to insight; the Spirit empowered Him for the very experience of the horror of sin.

Through the Eternal Spirit He offered Himself.

Heb: 9.14.

94. Eph. 4.30.

95. Acts. 7.51.

96. Other manuscripts omit this verse.

He gave the ultimate witness of his being, by the handing over of His Life in Death to show forth the Love of the Son for the Father; the Love of Father and Son for the community of mankind; and Christ's Love for the Father, as New Adam, catching up in Himself the response of all humanity.

Therefore, the historical functions of the Given Spirit are to depths that are unfathomable. He configures the community in unseen ways to Christ in the dynamic upward sweep in the Spirit of Sonship returning to the Father who is both Alpha and Omega. There is but one Spirit of whom we partake communally, and whom we give. We are the transformed and transforming community in the Spirit. And the nadir is part of the one simultaneous process of Death-Glorification.

The Resurrection of Christ is by the Spirit.⁹⁷ The handing over of the Spirit by Christ was made visible on Pentecost. In liturgical language Luke tells us there was a mighty wind and fire⁹⁸ and tongues and Peter stood in the midst, knowing this was it, and conflated the prophesy of Joel, in new Revelation:

97. Rom: 8.11.

98. V.T.B.: Col. 362-368; this, fire, is another secondary strain in Spirit Theology.

It is Christ Who has poured out this which you see and hear.

Acts: 2.33.

The Communion with Christ in the Spirit, and the visible Church, are one.

i. The Synoptics and Paul on the Institution of the Eucharist.

To discuss the Institution Accounts would require another study.⁹⁹ What I propose to do here is to present a few conclusions of scholarship which are relevant to our study of the Spirit in the Eucharist.

Modern scholarship is generally agreed that Mark presents a Palestinian Liturgical celebration of the Lord's Supper, which is expanded by Matthew.¹⁰⁰ 1 Cor: 11.23-25 is in a context which indicates that the community was familiar with the cultic meal which they associated with the Lord's Supper.¹⁰¹ It is agreed to be the oldest written account

99. cf: Kilmartin, Edward J.: The Eucharist in the Primitive Church: Prentice-Hall: 1964: passim, The Eucharist in the New Testament: A Symposium: Helicon: 1964: passim; Stanley, D. M.: The Apostolic Church in the New Testament: Newman: 1964: passim.

100. Kilmartin: op. cit.: pg. 28.

101. Ibid: pg. 29.

57, A.D., being a Palestinian derivation on the basis of its Semitic form, dating from 40 A.D.¹⁰²

The following is a structure of Luke and Paul. It is given by Johannes Betz with comparisons with Matthew and Mark.¹⁰³

And having taken bread, He blessed, broke and gave to them and said this is my body which is given for many; do this in remembrance of Me. In like manner also the cup after the meal, saying, this cup is the new covenant in my Blood.

We notice here the parallel with Is: 42.6 and Is: 53.12, and recall that it was the Spirit who empowered and insighted Him at the Baptism and Transfiguration for the Hour of Witness. The Spirit moves Him to give the gift of supreme fraternal Love -- Himself -- and it is in the Spirit that the community receives it. Christ is here the Servant -- corporate personality -- given for many, in the Power of His Spirit.

Modern scholarship is generally agreed that the Last Supper is presented as a Paschal meal in the Synoptics and

102. For Discussion of Lucan and Pauline relationship cf: Kilmartin: op. cit.: pp. 32-35.

103. Cited in Kilmartin: op. cit.: pg. 35.

104 Paul. The Seder Anram Gaon meal was most probably followed by Christ and is the basic structure of the earliest Liturgical forms.¹⁰⁵

In the Jewish Berakah¹⁰⁶ the upsweep passes from a glorification of God for the good things of His creation to thanksgiving for His saving intervention, which we have noted is the richest form of glory and praise. From his saving intervention came the fruits of the earth they have tasted, and this is the permanent proof of their election. The Christian Eucharist was developed by an elaboration and expansion which seems to have abolished nothing of this berakah, over the cup at the end of the Jewish meal. The thanksgiving developed into a prayer for the accomplishment now and in the future of the work of the Redemption, which was the work of the Spirit in the community.

104. Delorme, J.: The Last Supper and the Pasch in the New Testament: pp. 21-67: in Eucharist in the New Testament: cit. For the relationship of the Messianic Banquet and Eucharist cf: Kilmartin: op. cit.: pp. 49 ff.

105. Cf: a discussion of the Berakah in Bouyer L.: Jewish and Christian Liturgies: Cross Currents, Summer: 1965, 333H. Though the article is itself informative and interesting I cannot help but take exception to Fr. Bouyer's facile dismissal of the Epiklesis problem on the basis of Berakah alone.

106. Text in Dix: op. cit.: pp. 52 ff.

The Spirit distributes the estate of Christ which is the riches of grace¹⁰⁷ and the riches of glory.¹⁰⁸ The first fruits of¹⁰⁹ the Spirit is the Eucharistic presence in the Celebration out of which He builds the community. In the Spirit we have Access to the Father.¹¹⁰

Our existence is intensified through the Spirit; we are empowered:

The Father ... grant you to be strengthened with might through his Spirit.

Eph: 3.16.

From the Eucharistic celebration the first missions are sent out by the Spirit.

While they were worshipping the Lord and fasting,
The Holy Spirit said
Set apart for me Barnabas and Saul ...
So being sent out by the Holy Spirit ...

Acts: 13.2-4.

The intensification of existence rises to insight into the vertical and horizontal level. They witness with their lives and preaching to the other sons in the Spirit. The KAINÉ

107. Eph: 1.7.

108. Eph: 3-16.

109. Rom: 8.23.

110. Eph: 2.18.

of the covenant in the Eucharistic context in Paul is precisely, that since the Spirit is sent forth continually they can now only witness to and love the Father by witnessing to and loving the other sons.¹¹¹

j. The Community is formed out of Eucharist.

The exalted Lord releases His Spirit and the community is built out of the Eucharistic Celebration. Christ is the chief cornerstone in the sense of the stone which holds all things together.

They are built together
Into a dwelling place of God
In the Spirit.

Eph: 2.20.

The en kyrio is parallel to en pneumatē and Christ is precisely the chief cornerstone through the Spirit.¹¹²

The Spirit is not merely the supplement after the Church has been founded by Christ; it is rather that the community only comes to Be, through the Spirit. And the work of the Spirit is only possible after the exaltation of Christ.

111. Stanley, D. M.: op. cit.: Lecture 3.

112. Jeremias: Th. W.: IV: 278 ff; H. Schlier: Der Brief an der Epheser: pg: 142.

Through the Spirit of Christ the community comes to be the Church, the Body of Christ; through the Spirit, Christ becomes the Lord of His Church. In Eph: 2.16-18 the two groups, the Jews and Gentiles, are reconciled with the Father in the Body of Christ but have access to the Father in one Spirit. We have here existence and the congealing factor of love.

Through the reality of the Spirit poured forth, a new worship¹¹³ arises in the Messianic community which expresses fully and formally its Sonship: Abba.

The first fruits of the Spirit's activity are the Eucharistic presence -- the existence, empowering, insight and witness of the complex of Christ. From this come the other fruits of Gal: 5.22: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, which shape the intensification of the prime analogate -- witness -- understood as existence.

If we live by the Spirit
We walk by the Spirit

Gal: 5.25.

The intensification sweeps upward and Paul's moral catechesis

113. John: 4.23.

flows out of existence. We exist by the Spirit, so our life flows from the Spirit.

Since they are sons in the Son, through the Spirit ...
They are to be transformed and transforming, out of Eucharist.

Paul's revelation is the unity of Christians brought about through the Eucharist. He continually posits the dynamic of love as the cohesion of existence. It is clear in his context especially to Corinthians that there are factions, disunity, etc. Unity is brought about, says Paul, in Eucharistic celebration by which they are constituted TO BE community.

Because one and the same bread is
We the many are one body.

1 Cor: 10.17.

In v. 16 the one bread is the body of Christ. The community formation is presented in v. 17. Paul must be read, in this context, as speaking to already baptized Christians oriented by Baptism to the meal. The shift in emphasis between v. 16 and 17 appears meaningful: out of the Eucharistic celebration of Christ arises the community united with Him through the Spirit,¹¹⁴ poured forth from the Temple He

114. 1 Cor: 3.16.

115
is.

It would be well to note here that from Hippolytus through a straight line of anaphorae this has been the faith consciousness articulated in the Liturgy.

k. Functional Identity of Christ and The Spirit.

It is necessary, because of our study of the anaphorae which present eschatology in the Epiklesis for the descent of the Spirit, in the Eucharistic celebration, to present very briefly the data on the functional identity of Christ and the Spirit in Paul.

The context of 2. Cor: 3.17
1. Cor: 12.3
Rom: 8.9
Gal: 4.6 and Phil: 1.19.

presents the Spirit as the agent who mediates the benefits of
the new Covenant available in Christ.¹¹⁶

The Spirit communicates Christ since the benefits are

115. For a full exegesis along these lines Neuenzeit: Das Herrenmahl: Studien zur Paulinischen Eucharistieauffassung: 1960: pp. 210 ff.

116. Hamilton: op. cit.: 3-16.

not separable from Christ. And this communication, in the context of Paul, is primarily in the Eucharistic Celebration.¹¹⁷

In Rom: 8; 1 Cor: 6.14; 15.45 the Resurrection and exaltation are two aspects of the one continuous act of the Spirit. They show forth the appropriateness of the role of the Spirit as mediator in the last days. We are in the temporal tension of the already and not yet. The Spirit is the new life of the exalted Lord-the New Adam-and this life is given over in community and held communally. In Jn: 14.16 allon parakleton we have the dynamic identity of the Spirit and Christ.¹¹⁸

Christ's resurrection is homogeneous with the future resurrection of the flesh.¹¹⁹ The Spirit is related to the future: first fruits, beginning and first born. Rom: 8.11 gives us the Spirit as the agent of the resurrection of the flesh, the same Spirit who raised Christ from the dead. Future is brought into present in the Eucharistic Celebration.

117. Cf: Neuenzeit: op. cit.: 210 ff.

118. Wikenhauser: Pauline Mysticism: 1960: Herder: N. Y.: pp. 71 ff.

119. 1 Cor: 15.20.

The Spirit is related to the Kingdom¹²⁰ and the historical life of the Community is the fruit of the Christocentric and eschaton-related Spirit.

1. Conclusion.

We have but opened up the rich mine of the Theology of the Epiklesis in Scripture. The broad lines we have extracted have delineated the petitionary situation of the Community of the outpoured Spirit. We have seen that the historical life of Christ is a Spirit causation. Christ is empowered and insighted by the Spirit, throughout His Life, to give the ultimate witness of Abba in Death-Resurrection. The same principle by which Christ is, namely, the Spirit, is the principle by which the Church is. There is a continual mutual dialectic of Son and Spirit in history. The Source of creativity is the Father. Epiklesis is the medium of the mediated creativity of the Church. The official Epiklesis of the Church calls on the ultimate Source of creativity, namely, the Father, to send His Spirit to bring Christ about at the Table. Through Christ at the Table the Community comes to be. With Christ at the Table the Community becomes, with Christ, co-senders of the Spirit. In the Spirit,

120. Rom: 14.17: 1 Cor: 4.20.

through Christ, the ultimate witness, namely, Abba, rises in the curve of praise at the Eucharistic celebration of the Community. Love is the congealing factor of the existence of the Community. This existence in love is intensified by the Spirit to power, insight and witness as in the life of Christ. Witness is the prime analogate. From varied focuses in the New Testament we have seen these general principles within the rich mine of the Apostolic witness.

CHAPTER FIVE

TRACINGS IN THE WEST

I have chosen to present the texts of the Fathers and Liturgical texts which are relevant, and to comment on them in their turn. The point of this is not one of organic relation. The reason that organic relationship would be fairly futile is that the mention of Epiklesis in these various authors is not organically related. It is a developmental pattern. This is because there is a liturgical continuity which is behind all these writings. We are not going to show how Justin and Chrysostom are related because on the point of Epiklesis they are not. It seems much more reasonable to adopt the position that the tradition is the liturgical tradition and not the strict literary tradition. We are now interested in the liturgical tradition. We do not intend to relate all the men but we look upon them as being related only in reflecting the liturgical tradition. This is one of the few cases I think where it is good scholarship to take small segments over a broad continuity. This is because we are not interested in the literary continuity but in the periodic betrayal of the liturgical continuity. This is why in the following Chapters we will use a method which is consciously discontinuous.

To weave this together continuously would at best show a literary interrelation which could not be proved. And, if it could it would be irrelevant to our point. An objective phenomenon is like a trial; the best picture of the crime comes from unrelated testimony. Therefore, we are consciously using a Catena Aurea as a carefully chosen method.

We are probing the relatively subconscious references to the liturgical life. If we were working on the Genesis of the concept of hypostasis obviously our methodology would be unfortunate, because hypostasis grew out of a theological tradition.

The question is: is there a reflection of the liturgical presence of Epiklesis and how far does it tie in with the Christ-complex given over to the Church.

1. Clement of Rome, 90-110.

And now may the all-seeing God and Master of spirits and Lord of all Flesh, who chose the Lord Jesus Christ and us through Him to be a people set apart for Himself grant to every soul that invokes His transcendent and Holy Name, faith, fear, peace, patient endurance and long-suffering, self-control, holiness, and sobriety so that they may be well-pleasing to His Majesty through our High-Priest and Ruler Jesus Christ, through Whom be to Him glory

and greatness, power and honor, both now and forever and evermore. Amen.

1 Cor: 64
ACW p. 49.

Let each of you in his own order give thanks unto God preserving a good conscience and adhering to the appointed rule of His Service with all reverence.

1 Cor. 41.

Enumerating God's Blessings:

Take care beloved that His blessings, numerous as they are ... For somewhere it is said: The Spirit of the Lord is a lamp that searches the deep recesses of the soul. Let us understand how high He is and that none of the thoughts we entertain or the plans we devise are hidden from Him.

1 Cor: 21.

The Scriptures say: God made them male and female. The male is Christ, the female is the Church. And moreover the Books and the Apostles say that the Church is not of the present but has been from the beginning. For she was spiritual, as was also our Jesus, but He was manifested in the last days that He might save us. Now the Church being Spiritual was manifested in the flesh of Christ, thereby showing us that if any one of us shall guard her in the flesh he shall receive her back again in the Holy Spirit. This flesh itself is an anti-type of the Spirit ... Guard the flesh that you may partake of the Spirit. Now if we say that the flesh is the Church and the Spirit is Christ then verily he who has dishonored the flesh has dishonored the Church. Such a one therefore shall not partake of the Spirit, which is Christ.

Pseudo Cl. Cor: 14, 1-4.

These are liturgical references without a Liturgical rite given in Clement. Notice the elect people, set apart, consecrated for Himself. Though not explicit in Clement, later theologizing out of the text finds implicit there the communion of the Spirit Who is the consecrator. The invocation of the Name¹²¹ is mentioned from which comes the fruits of the Spirit. The thanksgiving, given such prominence in the Service, is mentioned. The locus of the Spirit is historical, in the nadir of human existence -- the "deep recesses". In the typical Logos Pneuma equation of Clement we find a profound symbol theology implicit. The Church being spiritual, is expressed visibly in the flesh of Christ. Guarding her in the flesh we shall receive her back in the Holy Spirit. He then translates his theme. If we say the Church is the flesh and the Spirit is Christ ... we are in the final times of the Eucharistic celebration which is the Sacramental extension of this historical complex of Christ. We receive the Church through the Flesh. The Church is the community of the outpoured Spirit of Christ. We receive the Flesh through the Community of this same Spirit.

121. cf: Ponthot: La Signification Religieuse du "Nom" chez Clement de Rome et dans la Didache: (An. Lov. Bibl. Or. III., 12.) Louvain: 1959.

After stating that the most important function of hierarchy is the offering of gifts -- Liturgy -- Clement continues:

Thou O Master ... hast given them the power of royalty so that we acknowledging the honor and glory conferred upon them by Thee may bow to them ... grant to them to exercise the supreme leadership conferred on them ... Thou ... that conferrest upon the sons of men ... authority over the things which are upon the earth ... that they may exercise ... the authority Thou hast granted them and thus experience Thy graciousness.

Cor: 59-61.

This text is, in the opinion of Quasten, a liturgical prayer. But for our purposes here we see a petition for the Spirit experience which is "graciousness," the witness of the Spirit of the Son.

Do we not have one God and one Christ and one Spirit of grace, a Spirit that was poured out upon us? And is there not one calling in Christ? Why do we tear apart and disjoint the members of Christ and revolt against our own body and go to such extremes of madness as to forget that we are mutually dependent members?

Cor: 46.

Happy are we if we observe the commandments of the Lord in the concord of love ...

Cor: 50.

The binding power of the love of God, who is able to set it forth ...

(Col: 3.14) Cor: 49.

Notice the one Spirit, poured out, is the principle of the

unum congregans for which the Epiklesis for the descent of Spirit is petitioned in Hippolytus. The prime analogate of witness is presented: it is existence in unity, in the Spirit of Sonship. The Spirit of Christ is the unity of the members of Christ. The moral catechesis flows from existence.

2. Justin, 104-162.

LEW says that Justin contains the "form" of Hippolytus.¹²²
We find in Justin the strain of later Anaphorae in which no words of Institution are recorded.

The President gives thanks as far as he is able.

Ap: 67.

We conclude that at this early date there is no set form of thanksgiving.

Keeping in mind the Logos-Pneuma-Sofia Equation in Justin, we can see the same strain as in later Anaphorae, especially Hippolytus. What was, at the time of Justin, attributed to the Logos in the Incarnation is later transferred to the Spirit.¹²³

122. Hippolytus, 195-220 A.D.

123. The Eucharist immediately followed Baptism at this period.

As through the Word of God Jesus Christ our Savior was incarnate and took flesh and blood for our salvation, so also we have been taught that the food over which thanks have been given through the word of prayer which is from Him, by which food, our blood and flesh are nourished by assimilation, is the Flesh and Blood of that Jesus Who became incarnate.

Ap: 65.

Praise, prayer ... thanksgiving to the Father through the Son and Spirit. Then administer the Bread.

Dial. with Try: 41.

Since this is not clearly a Liturgical rite we cannot safely conclude too much. However, the tri-partite dimension of the one upsweep is evident, it would seem: Thanksgiving, Anamnesis and Epiklesis, through the Son and Spirit whose locus is the Church.

3. Chapters Two and Three have dealt with the Epiklesis of Hippolytus.

4. Tertullian, 195.

We find the same strain of the Sacrament of Baptism orientated to Eucharist, as we found in Justin; this is the context of the Baptismal Eucharist of De Corona:

Dehinc ter mergitamur amplius aliquid respondentes quam dominus in evangelio determinavit. Inde suscepti lactis et mellis concordiam praegustamus, exque ea die lavacro quotidiano per totam hebdomadam abstinemus. Eucharistiae sacramentum, et in tempore victus et omnibus mandatum a domino, etiam ante lucanis coetibus nec de aliorum manu quam praesidentium sumimus.

De Cor. 3.3.

With the cup of water there is prayer to the Father; with the cup of milk the Son is petitioned; the honey represents, for Tertullian, the Holy Spirit and indicates the entrance into the Promised Land. Milk and honey were for the early Church allusions to the Meal.¹²⁴

5. Cyprian of Carthage, 208-258.

There is no Liturgical Rite in Cyprian's writing¹²⁵, but there is reference to the function of the Holy Spirit in the Eucharist as Consecrator-Sanctifier. The text we have is reflective of his problem about heretical ministers, but is relevant:

There is no Eucharistic sanctification where the Holy Spirit is not ...

Ep: 65.4.

124. cf. Danielou, Jean: The Theology of Jewish Christianity: Darton, Longman and Todd: London: 1964: pg. 333.

125. Library of the Fathers: Thornton: 3.

The Lord's Sacrifice is celebrated with the appointed sanctification ...

Ep: 63.4.

At this time when Cyprian was arguing against the validity of Sacraments administered by heretics, the Roman Church was maintaining the sacramental validity of Baptism where the proper form was used.¹²⁶ This fact is meaningful for an indication of Epiklesis in Eucharist. This is so because we have in Cyprian's Epistles a Latin copy of a letter to him from Firmilian, Bishop of Caesarea.

Invocationes (the Greek word reconstructed is Epiklesis) non contemptibili sanctificare se panem et eucharistian facere simularet, et sacrificium domino (non)sine sacramento solitae praedicationis offerret; baptizaret quoque multos, usitata et legitima verba interrogationis usurpans, ut nihil discrepare ab ecclesiastica regula videretur.

Ep: 75.10

This Letter of Firmilian, dated around 256, indicates at least a proper form of Epiklesis in Caesarea.¹²⁷ What this Epiklesis was in Rite we do not know. We have no precise texts in the West for Eucharistic Celebration,¹²⁸ from the time

126. Cyprian: Ep: 70.1, 2; 85:9-11; 73: 16, 18.

127. Srawley: op. cit.: pg. 109.

128. Ibid: pp. 166-167.

of Hippolytus to Ambrose. We cannot assert that the Anaphora of Hippolytus was in general use in the West at this time, outside of the environs of his Greek-speaking center in Rome. Yet we do find here, in Cyprian and others, an insight into the function of the Spirit in some way in Eucharistic Liturgy.

6. Optatus, 370 -- North Africa.

The altars of God whereon Almighty God was invoked and the Holy Spirit came down in answer to supplication where many receive the pledge of eternal salvation ...

Contra Donatist: 6.1.

The strain is there for Epiklesis of the Spirit. The mention of it by Optatus may be due to his Pastoral approach; while the silence of Augustine, at the same time, may possibly be due to the polemics in which he was engaged. Notice the "pledge" which is received -- the eschaton-related Spirit.¹²⁹

7. Augustine, 354-430.

Augustine is dominated by his Trinitarian Theology and his

129. Arrhabon: 2 Cor: 5.5.

sacramental theology of the invisible res and visible sign. In general, he posits the words of Institution as effecting the consecration. But:

Quod cum per manus hominum ad illam visibilem speciem perducatur, non sanctificatur ut sit tam magnum Sacramentum, nisi operante invisibiliter Spiritu Dei, cum haec omnia quae per corporales motus in illo opere fiunt, Deus operetur, movens primitus invisibilia ministrorum, sive animas hominum, sive occultorum spirituum sibi subditas servitutes.

De Trinitate, 3.4.10.¹³⁰

This cannot be evidence of anything more than the recognition of the function of the Holy Spirit. However, many of his texts reflect a horizontal axis:

Per carnem Spiritus aliquid pro salute nostra egit ... Spiritus enim facit viva membra ... Si enim separatur a corpore Christi, non est membra ejus; si non est membrum ejus non vegetatur Spiritu ejus.

Tract 27.¹³¹

Accedente fervore Spiritus Sancti cocti estis et panis Dominicus facti estis.

Sermo. Sac. in Pasch.¹³²

Incorporetur ut vivificetur! Si volunt vivere de Spiritu Christi ... non potest vivere corpus Christi, nisi de Spiritu Christi!¹³³

130. Tep: pg: 270.

131. Tep: pg. 146: n. 242.

132. Tep: pg. 219: n. 1.

133. Tep: pp. 136-137.

The locus of the Spirit is the Church which is given its existence through the Spirit and intensifies through the Spirit.

8. Ambrose, 339-397 -- Milan.

Sacramentum istud quod accipis Christi sermone conficitur.¹³⁴

De. Myst: 9. 52.

Quomodo igitur non omnia habet quae Dei sunt, qui cum Patre et Filio a sacerdotibus in baptismo nominative et in oblationibus invocatur, cum Patre et Filio a Seraphim in coelestibus praedicatur cum Patre et Filio habitat in sanctis infunditur justis, inspiratur propheta.

De Spiritu: 3. 16. 112.

Prayer for the transformation of the gift.

De Sac: 4. 521.

In the context of the Augustinian-Ambrosian Trinitarian Theology, these texts are meaningful as strains of the function of the Holy Spirit in the Eucharist and the transforming power of Epiklesis which is prayer. Notice that Ambrose gives to the words of Christ, Hoc est enim ... the consecratory power.

134. Conficitur is used of the celebrant.

9. Jerome, 342-420.

At the Eucharist they pray for the advent of the Lord.¹³⁵

We are given no form and have only a reference to petition.

10. Isaac of Rome,¹³⁶ 350-440.

He is perhaps the author of In Quaestiones veteris et novi Testamenti. Isaac identifies Melchizedech with the Holy Spirit.

Similiter et Spiritus Sanctus, quasi antistes, sacerdos appellatus est excelsi Dei, non summus, sicut nostri in oblacione praesumunt.

P.L. 35.2329.

This is significant as far as the power of effecting is concerned. This is more or less carried into the "Supra quae ... et quod tibi obtulit summus sacerdos tuus Melchizedech."

It gives evidence of the strain of thought and faith-consciousness of the time.

135. P.L. 25, 1377. This is a reference to the use of the Lord's Prayer in the Liturgy.

136. Isaac is perhaps the author of In Quaestiones veteris et novi Testamenti.

11. Fulgentius, 468-523.

He is the first to give a clear and explicit reference in Africa to the Epiklesis of the Holy Spirit.

ad sanctificandum oblationis nostrae munus sancti Spiritus ad consecrandum sacrificium a Patre poscitur.

Ad. Monimum, 2.6-10.

The community petitions the Father for the Life-giving and empowering Ruah. Fulgentius then answers the why of the Epiklesis. Following Augustine's¹³⁷ line of thought which, however, had nothing to do with the Epiklesis, he points up the prayer as a plea for love out of which the Church is built up into one.¹³⁸ He insists that this is not a localized presence of the Holy Spirit. This, however, is an example of Augustinian theology undermining the basic typology underlying Epiklesis. The Holy Spirit as cause is not readily reducible from Augustine's Filioque unless as cause of unity. Therefore, there is a remissness in having Spirit as cause of Eucharist which in his thought is appropriation. There is a willingness to accept the Spirit as cause of community.

137. cf. Augustine: Sermo: 227; 272.

138. Ad. Monimum: 6.

Sanctificat itaque sacrificium Ecclesiae Catholicae Spiritus Sanctus; et ideo in fide et caritate populos permanent Christianus dum unusquisque fidelium, per donum Sancti Spiritus, ideo digne corpus et sanguinem

Domini manducat et bibit, quia et rectam tenet de Deo suo fidem, et bene vivendo nos deserit ecclesiastici corporis unitatem

Ad Monimum: 2.6-10; 10.

The sacrifice of the Church is sanctified by the Spirit in the Church. The gift of the Spirit is Christ Who also gives the Spirit. Notice the corporis unitatem.

12. Pope Gelasius¹³⁹, pp. 492-496.

Pope Gelasius refers to the function of the Holy Spirit in the Eucharist but not in the context of an actual Liturgical Rite.

The image and likeness of the body and blood of Christ are celebrated in the performance of the mysteria; they pass into this, that is the divine substance, by the operation of the Holy Spirit.

De Duabus Naturis in Christo.¹⁴⁰

139. The Gelasian is accepted as 6th century Roman Canon cf. Bishop; J. TH. St.; 4.568 ff.

140. Thiel: Epp. Rom. Pont. 1.486.

Though he manifests difficulties with the disposition of the ministers, he evidences insight into the function of the Spirit:

Nam quomodo ad divini mysterii consecrationem caelestis Spiritus invocatus adveniet, si sacerdos, et qui cum adesse deprecatur, criminosis plenus actionibus reprobetur?

Letter to Elpidius,¹⁴¹ Bishop of Volterra frag. 7.

The consecration is placed on a parallel with the function of the Holy Spirit in the Incarnation:

Quod mysterium a beatae conceptionis exordio sic coepisse sacra Scriptura testatur dicendo: Sapientia aedificavit sibi domum, septiformis Spiritus soliditate subnixam, quae incarnationis Christi, per quam efficimur divinae consortes naturae, ministraret alimoniam. Certe sacramenta, quae sumimus, corporis et sanguinis Christi divina res est, propter quod et per eadem divinae efficimur consortes naturae; et tamen esse non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur.

Satis ergo nobis evidenter ostenditur hoc nobis in ipso Christo Domino sentiendum, quod in eius imagine profiteamur, celebramus et sumimus: ut sicut in hanc, scilicet in divinam, transeant sancto Spiritu perficiente substantiam, permanentes tamen in suae proprietate naturae; sic illud ipsum mysterium principale, cuius nobis efficientiam virtutemque veraciter repraesentant, ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant.

141. TEP: 2: n. 955: 558-559.

Gelasius conceives the calling down of the Spirit, though not explicit in the Sacramentary, as invoked throughout the Canon in petition for active blessing.¹⁴²

13. Florus and Paschasius, 9th Century.

In their exposition of the Roman Canon¹⁴³ the function of the Holy Spirit was the agent of all sanctification. The words of Christ were given consecratory power. This we found also in Augustine and Ambrose.

14. Liturgy of St. Peter.¹⁴⁴

Envoyez Ton Esprit Saint sur ces dons ici presents
et sur ce sacrifice porque tu l'accepte avec bien-
viellance que nous t'offrons d'abord.

Notice that he is calling down the Holy Spirit on the gifts and sacrifice in order that they be accepted. Since the Father accepts only the transubstantiated element we may conclude an Epiklesis of the Spirit for consecration.

142. cf. Bulletin de Théologie Ancienne et Médiévale: 6: 1951: 226.

143. cf. Florus: De Expositione Missae: ch. 44.59.60
Paschasius: De Corpore et Sanguine Christi: ch. 4.3; 8.2; 50.15.

144. Text in LQF 30: Munster: 1936: pp. 158 ff: also in Gelasian: Sources Chrétiennes.

15. Isidore of Seville,¹⁴⁵ 560-636.

Porro sexta exhinc succedit conformatio sacramenti, oblatio, quae Deo offertur sanctificata per Spiritum Sanctum Christi corpori ac sanguini conformetur

Off. Eccl. L.1: c. 15: no. 3.

Notice the sanctification of the oblation by the Holy Spirit of Christ.

16. Monte Cassino Missal,¹⁴⁶ 11th and 12th Centuries.

Veni Sanctificator omnium, Sancte Spiritus, descende in hanc hostiam invisibiliter, sicut in patrum hostias visibiliter descendisti.

Later on Sancte Spiritus is dropped and as far as the general worshippers are concerned, Sanctifica can be understood as the Trinity.

17. Mozarabic Missal,¹⁴⁷ 11th and 12th Centuries.

Veni Sancte Spiritus sanctificator omnium ... et sanctifica hac.

145. TEP: 2: pg. 703.

146. St. John's Abbey: Collegeville: Minn.

147. P.L. 85.113A

The Middle Ages understood the words Veni Sanctificator as the Personal Spirit. He is sometimes explicitly named as in the Gelasian, the Monte Cassino and Mozarabic Missals. The Sursum Corda of the Roman Rite is itself a basic call to prayer as in the East. The Gelasian finds the invocation of the Spirit throughout the Canon, the basis of the prayer.¹⁴⁸

18. St. Thomas.

This change is wrought by Christ's words.

S.T. 111a: Q. 75: art. 7.

The operation of the Holy Spirit as principal agent does not exclude the instrumental power of the Saviour's words.

IV Sent. 1: dist. VIII
11 art. 3.

19. Roman Liturgy at present.

In the Roman Liturgy at present there are shades of Epiklesis but without pastoral elucidation.

Jungmann¹⁴⁹ and others find in the:

148. Supra footnote 142: pg. 109.

149. Missarum Solemnia: 2: Verlag Herder: 1949: Passim.

- a. Quam oblationem: An Epiklesis to the Father to transform the gifts.
- b. Supplices te rogamus is considered a communion Epiklesis.¹⁵⁰
- c. Secrets are often considered an Epiklesis.¹⁵¹
- d. The Sursum Corda is the invitation to the general dynamic movement of Thanksgiving-Anamnesis-Epiklesis; but because of the free-moving dynamic in the Eastern Liturgy the tri-partite structure appears as one moving blend.
- e. The Veni Sanctificator, as we saw, was regarded as an Epiklesis of the Holy Spirit in the Middle Ages. The personal name of the Spirit has been dropped along the years and together with it the emphasis.

Cabrol in Le Livre de la Prière Antique¹⁵² has an interesting

150. cf. E. Bishop: in Narsai of Connolly: pg: 131 ff. and 150 ff. for divergent views on the Quam oblationem and Supplices te as an equivalent of Epiklesis,

151. eg. Pentecostal Secrets.

152. Pg. 499.

view:

La transsubstantiation ou changement du pain et du vin au corps et au sang de Notre Seigneur est opérés par la puissance du Saint Esprit. Il paraît donc plus logique, à première vue que cette invocation soit AVANT la consécration. Ce n'est pas ici le lieu de discuter à nouveau cette question tant débattue, mais nous dit ailleurs pourquoi nous nous rallions sur ce point à l'avis de savants liturgistes qui soutiennent que la liturgie romaine place avec les autres liturgies l'epiclèse après la consécration, (actuellement ce seraient les deux prières Supra quae et Supplices Te. De cette sorte liturgie garde l'ordre logique et chronologique de l'intervention des trois personnes divines dans l'oeuvre de la Redemption ...

This is a valid insight viewing Christ in His Pentecostal Role. However, the opposite is not necessarily untrue, that is, viewing Christ in His role in the Annunciation, as caused by the Spirit. The reason for the dual Epiklesis is both the Annunciation and Pentecost. It is interesting to note that this is maintained in the East but in one dynamic movement.

Discussing the Supra Quae and Supplices, Cabrol says:

On a discuté pour savoir quel est cet ange du sacrifice. On a rappelle ... si l'on accepte de voir dans le Supra quae et Supplices l'epiclèse romaine, ce messager est le Saint-Esprit qui a par son operation, accompli le sacrifice et qui va présenter la victime au Père.¹⁵³

153. Ibid.

20. Conclusion about the West.

While developing a sound scientific and structural sacramental theology in the medium of scholasticism and its culture, Western theology began the numerical question which heretofore had not been asked: At what precise moment does the change take place?¹⁵⁴ It appears safe to say that hylemorphism tended to de-emphasize the Epiklesis.

Transubstantiation, as understood in Scholastic terminology is hylemorphic Terminology. This is bound up with Person Theology. For a Person to transubstantiate another Person is unconscionable. Consecration Epiklesis in such a framework would be unmanageable theologically.

It is also interesting to note that the Filioque Theologoumenon with its concomitant appropriation would not have the same relationship to both these Epiklises Filioque does not stress The Ruah of being but the mutual love of communal being. Therefore, it is a powerful reinforcement of the Communion Epiklesis -- because the Community is formed in love. However.

154. Hildebert of Tours, 1134, was perhaps the first to use transubstantiation in this context. cf: Gavin: Some Aspects of Contemporary Greek Orthodox Thought; Morehouse; 1923, p. 334.

its relationship to the formation of Eucharist simply is not immediately apparent. Therefore, what is not supported tends to historically wither. If, however, the fundamental shape of Ruah were retained the Ruah which causes Christ could be the Ruah which causes the community in love. This is a far richer approach.

To put this more simply if love is your central insight of the Holy Spirit it is almost impossible to escape the shadow of Augustine. Filioque can support an "appropriated" communion Epiklesis but not a consecration Epiklesis. Yet the very concept of appropriation undermines even the communion Epiklesis because if we are dealing with the operation of the divine nature, why not call it that?

At the Council of Florence, 1437-1439,¹⁵⁵ the question came to the fore. The East based their doctrine on Damascene. The words effecting consecration's precise moment were presented as the words of Christ: Hoc est ... Most of the Greeks present accepted this. Some did not.

Out of this Council grew the theologizing of Cabasilas and

155. D.S. 1017: 3553 ff.

Simeon and the modern Greek theologians, who hold that the Epiklesis of the Spirit alone consecrates. The traditional Greek theologians hold to the words of Christ AND the Epiklesis as having consecratory effect. In the context of apophatic theology, which characterizes the East, there is no question of a precise moment.

I shall present the Greek theology in Chapter Seven. However, this brief outline ties in at the end of the Western tracing.

- a. Clement VI,¹⁵⁶ 1716 wrote that the words of Our Lord alone effect consecration. This was to the Bishop of Tyre and Sidon.
- b. Benedict XIII,¹⁵⁷ 1726 wrote to the Melchites:
 "Not by the invocation of the Holy Spirit but by the words of consecration (i.e., words of Christ) does transubstantiation take place."
- c. The Council of Trent¹⁵⁸ says:

156. Ibid.

157. Coll. Lacensis: Freiburg-im-Breisgau (1867): vol. 2: col. 439.

158. D.S. 1640.

Statim post consecrationem verum Domini Nostri corpus verumque ejus sanguinem sub panis et vini.

It must be borne in mind here that Trent was concerned with the true consecration not with precise moments, that is, when consecration took place. The text continues to verify the true presence in both species.

- d. Pius X refused Prince Maximilian's statement that the Romans consecrate by the words of Christ and the Greeks consecrate at the Epiklesis.¹⁵⁹

The Decree on Concelebration in 1957 states:¹⁶⁰

In virtue of Christ's Institution only he who pronounces the consecratory words celebrates validly.

As Schillebeeckx observes,¹⁶¹ the purpose of the Decree is not to pronounce that the words of Institution are the consecratory words. It is stating that the priest, in order to celebrate, must pronounce the consecratory words. It does not define them.

159. Ibid., 2147.

160. AAS 44 (1957), p. 370.

161. Christ the Sacrament of the encounter with God: Sheed and Ward: New York: 1963, pg. 130.

CHAPTER SIX

TRACINGS IN THE EAST

1. Ignatius of Antioch, 80-110.¹⁶²

Make an effort, then to meet more frequently to celebrate the Eucharist and to offer praise.
(εὐχαρίστην) For when you meet frequently in the same place, the forces of Satan are overthrown.

Eph: 13.

In Ephesians 18.2 we have the first reference to consecrated waters for Baptism. Danielou tells us in his work, The Theology of Jewish Christianity:

It seems therefore that while there is no question in Jewish Christianity of consecrating baptismal water -- the first allusion to such a consecration is in Ignatius of Antioch (Eph. 18.2) and the notion seems indeed quite incompatible with the idea of baptizing in rivers or in sea -- in the case of the oil an epiklesis was pronounced comparable to that over the bread and wine.

Pg. 325.

The Greek for "consecrated" is ἁγιασται . This is mean-

162. Texts in: Ancient Christian Writers: Newman Press: Westminster: Epistles of Clement of Rome and Ignatius of Antioch: 1961.

ingful in reference to the pneuma hagion who is the Consecrator.

If the Lord should reveal to me that you, the entire community of you, are in the habit, through grace derived from the Name, of meeting in common, animated by one faith and in union with Jesus Christ ... of meeting ... to break bread (the same bread), which is the medicine of immortality, the antidote against death, and everlasting life in Jesus Christ.

Eph: 20.

At your meetings there must be one prayer, one supplication, one mind, one hope in love, in joy that is flawless, that is Jesus Christ, who stands supreme. Come together all of you, as to one temple and one altar, to one Jesus Christ, to Him Who came forth from one Father and yet remained with, and returned to, one.

Magn: 7.

From Eucharist and prayer they hold aloof because they do not confess that the Eucharist is the Flesh of our Saviour Jesus Christ.

Smyrn: 7.

These are liturgical references. Notice the urgency of celebrating Eucharist (thanksgiving) and of using the Ruah to offer praise which is the full flowering, "ut te laudemus," of the Hippolytus Epiklesis. The meeting in common is to break bread, which is the Eucharistic meal of those chosen in Christ, to be His people set apart, i.e., consecrated. This is the "ut unum congregans." This note of consecration, involving

the Spirit, is the strain from John that carries straight through the early Anaphorae. Notice the reference to invocation of the transcendent Name, which is typical of this primitive period. This is later transferred to the Holy Spirit. We see, too, the fruits of the Spirit enumerated in the context of the invocation of the Name and the breaking of the bread. It would appear that these fruits flowing from the common Agape, where there is one mind, one hope in love, are also one in the sense of being held communally. We meet in common; are given existence; insighted to make Epiklesis and offer praise in the Ruah who is the Praiser. We have here the strains of the faith consciousness outside of Liturgical Rite.

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2. Didache -- Syria 100.

Over the bread:

We thank Thee our Father for the life and knowledge which Thou didst make known to us through Jesus Thy Servant. Glory be to Thee forever. As this bread (that is broken was scattered upon the mountains and gathered together and become one), so let Thy Church be gathered together from the ends of the earth into Thy Kingdom for Thine is the glory and power through Jesus Christ forever and ever.

Over the cup:

We thank Thee our Father for the holy Vine of David Thy Servant, which Thou didst make known to us through Jesus Thy Servant.

Maranatha.

Ch: 9-14.

Notice that there are no words of Institution recorded. Thanksgiving seems to play the predominant prayer role in the bringing of Christ to the Table. Didache parallels the form of the later Anaphora of Hippolytus: "ut unum congregans." We will see that later thanksgiving integrates with Anamnesis -- Epiklesis as causative: "so let Thy Church be gathered". There are implications of the Parousia. Later we shall see that these seeds of Thanksgiving, unum congregans and Parousia, flow into and out of Epiklesis.

The Liturgy of the Palestinian Apostolic Age c. 57 is the Pauline Text, 1 Cor: 16.22, finds the same Marana-tha as the Didache. It is used to greet and to urge. The hope that the Sacramental coming stirred in their hearts, for the Parousia and the resurrection of the flesh through the Spirit, is reflected in this Aramaic phrase. Each Eucharistic celebration brought the final resurrection and Parousia that much closer. They grew more aware of the immanence of Christ among them in the community of the outpoured Spirit. The tendency

grew, as Stanley tells us¹⁶⁴ to "epiphaneia" through the Spirit in the Eucharistic celebration. The manifestation is in the proclamation, at the Liturgy, until He comes. In John's theologizing of this Aramaic expression we find the Spirit and the Bride, namely, the Church, urging Marana-tha. This is the articulated working of the Spirit in history, "ut unum congregans", "ut te laudemus et glorificemus", giving existence, insighting empowering and witnessing. And as they continue to give expression, they grow in awareness of Sonship, through the Spirit who is the Praiser, by Whose Breath they say Abba.

The "Prophet orders the table."¹⁶⁵ This gives witness to the working and drawing of the Spirit in prophetic charism. We are shown the transitional period, in the Didache, when the blessing and partaking of the Bread and Cup were part of a common meal and when the Sunday Eucharist¹⁶⁶ (Ch. 14) is beginning to have a life apart from the meal in common.¹⁶⁷

164. Stanley, David M., S.J.: Salvation in Paul: Biblical Institute: Chicago: 1965.

165. Didache: Ch. 11.

166. Ibid: Ch. 14.

167. Connolly: Downside Review: 1937: 55: pp. 477 ff.

3. Athenagoras¹⁶⁸ -- of Athens 160.

The Spirit of Prophecy agrees with this account (the Son of God is the Word of the Father) saying: The Lord made me in the beginning of His ways for His works. Then again this same Holy Spirit WHO WORKS IN THOSE WHO UTTER PROPHECY (considered first as being) we call an outflow from God flowing out and returning like a ray of the sun.

Embassy: 10 /parentheses are mine/.

We are guided by the Spirit alone to know the true God and His Word, to know what is the unity of the Son with the Father, what the sharing of the Father with the Son and what the Spirit, to know what is the unity and division of these three great ones thus united, Spirit Son and Father.

Embassy: 12.

About sacrificing:

The best sacrifice to Him is for us to recognize who stretched out the heavens and reared them into a vault and established the earth as centre of things, ... Whensoever we raise holy hands to God, whom we hold to be the Creator, upholding all and overseeing all things ... Though we do need to offer sacrifice, bringing forward a bloodless sacrifice, our reasonable service.

Embassy: 13.

Jewish sources are suggested for the larger liturgical prayer on this same theme as found in the Apostolic Constitutions¹⁶⁹

168. Ancient Christian Writers: Newman Press: Westminster: Athenagoras: Embassy for the Christians and Resurrection of the dead: 1956.

169. The Apostolic Constitutions will henceforth be referred to as A.C.

8.12, 6-27. This section in A.C. is also attributed by some scholars to Hippolytus. It is possible that a liturgical preface is here drawn upon in the text from Embassy 13.

Notice the work of the Spirit¹⁷⁰ in those who witness; the Spirit insights to know the true God, His Word and our contingency, in the recognition of the Creator. When we "raise holy hands" we praise in insight into our dependency. It is interesting to note that Athenagoras is the first to use "unbloody sacrifice".

4. Clement of Alexandria, 170.

He cites an unidentified early writer and agrees:

The Bread is hallowed by the Power of the Name of God, remaining the same in appearance as it was when it was taken, but by this Power it is transferred into spiritual power.

Excerpta ex Theodoto: 82.

Notice the same power of the Name, which was invoked also by Clement of Rome and Ignatius. Here it EFFECTS existence of the historical complex of Christ. Power is one of the

170. D.C.B. 1.206: Mansel: "That two Divine Persons (i.e., the Father and Son) and an impersonal emanation should be thus enumerated together by so philosophic a writer as A. is not conceivable." (In Emb. 10.12.24. they are enumerated together.)

primary appellations of the Spirit, yet nothing is definite there. As a point of fact the Logos theology of Alexandria made this school the last in the East to have a specific Holy Spirit Epiklesis.

5. Irenaeus of Lyons, 180.

Irenaeus appears transitional and for our purposes it is his Eastern heritage that comes to the fore. He is an Easterner in the West.

The scant Eucharistic references of Irenaeus are within the context of anti-Gnostic polemic in Adversus Haereses.

He acknowledged this to be His Blood and taught the new oblation of the new Covenant. (accomplished fact)

A.H.: 4.29.5 /parentheses added/.

The first fruits of creatures are offered to God in oblation ... Thanksgiving pronounced over them ... and sanctifying the creature.

A.H.: 4.31.3.

This bread and cup receive the Epiklesis of God.

A.H.: 4.31.4.

Elsewhere referred to as:
receiving the word of God.

A.H.: 5.2.2.

Emanuel gladdens also those who drink him, i.e., who receive His Spirit, an everlasting gladness.

Epid: 57.

A.H: Bk: 5. 2.2.

The depth of Spirit Theology in Irenaeus is relevant:

The Spirit is the living water which the Lord grants to all those who believe in Him ... 5.18.2. The dew which is the Spirit of God, Who descended upon the Lord should be diffused throughout all the earth ... 3.17.3. The compacted lump of dough cannot be formed of dry wheat without fluid matter, nor can the Loaf possess unity, so neither could we, being many, be made one in Christ Jesus without the water from Heaven ... 3.17.2.

The Spirit of God taking form and shape in the likeness of the persons concerned, spoke in the prophets sometimes on the part of Christ, sometimes on the part of the Father.

Epid: 49.

It was as an image of God that man was fashioned and set on earth and that he might come to life. He breathed into his face the Breath of Life, so that the man became like God in inspiration as well as frame.

Epid: 11.

He also named the body of Christ a "shadow" as having become a shade of the glory of the Spirit covering Him. But also many a time, when the Lord was passing by, they laid beside the way those in the grip of divers sicknesses, and those whom His shadow touched were delivered.

Epid: 71.

He has poured forth rivers in abundance to disseminate the Holy Spirit upon earth.

Epid: 89.

He was seen on earth and conversed with men, joining and uniting the Spirit of God the Father with what God had fashioned, so that man became according to the image and likeness of God.

Epid: 97.

And others do not admit the gifts of the Spirit, and reject from themselves the charism of prophecy, being watered whereby, man bears fruit of life to God.

Epid: 99.

The prophetic living water is in the Church:

For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is Truth. These therefore who do not partake of Him, are neither nourished into life from the mother's breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; but they dig for themselves broken cisterns out of earthly trenches, and drink putrid water out of the mire, fleeing from the faith of the Church lest they be convicted; and rejecting the Spirit they may not be instructed.

A.H: 3.24.1

We shall conclude, what are endless Irenaeus texts, with a compilation from the Adversus Haereses:

The streams of the Holy Spirit in a dry land to give water to the elect people of God ... 4.33.14 ... the peaceful times of His Kingdom in which the Spirit of God does in a most gentle manner, vivify and increase mankind ... 4.20.10 ... the anointing Father, the anointed Son and the unction, which is the Spirit through whom He is anointed, and His fellows are the prophets, the just and the Apostles

and all who receive fellowship of His Kingdom ...
 Dem. 27 ... we receiving from the abundance of His
 unction might be saved ... 3.9.3 ... He did this
 when He appeared as a man, that we, being nourished,
 as it were, from the breast of His Flesh, and hav-
 ing by such a course of milk nourishment, become
 accustomed to eat and drink the Word of God, may be
 able also to contain in ourselves the Bread of
immortality, which is the Spirit of the Father ...
 4.38.1 ... He raised up prophets upon earth accus-
toming man to bear His Spirit within him, and to
 hold communion with God.

Irenaeus in his depth of Spirit Theology equates the Spirit
 with living water. The time is the last days, the days of
 the Community of the outpoured Spirit. The Spirit forms the
 elect of God in the dry land. He is the water forming the
 lump of dough and giving it unity. The "ut unum congregans"
 -- the existence of the Eucharistic extension of the histori-
 cal complex of Christ's life and the existence of community
 -- is here in the Irenaeus texts, as it is in Hippolytus'
Epiklesis. This is the Pauline concept which Irenaeus
 elaborates. Man, corporate personality, receives the breath
 of life and the Spirit takes form and shape in the persons
 concerned. Man is first accustomed to bear the Spirit in
 Prophetic witness. We are on the level of communal existence.
 The locus of the Spirit is the Church, insighted and empowered
 by the Spirit for the ultimate witness: Abba.

This reflects the Epiklesis of Hippolytus. Those who partake

of the Spirit of Truth are insighted and nourished. And we are nourished on the Flesh of Christ that we may contain the Bread of immortality, which, Irenaeus tells us, is the Spirit of the Father giving existence to sons in the Son. The entire Spirit complex is orientated to the Body of Christ. This is first in its Eucharistic extension at the Meal in the community of the outpoured Spirit. Then comes the extension of the community as the Spirit is "disseminated on earth" from out of this celebration. The reciprocity of causality between Christ and His Spirit is maintained. Christ patterns the flowering of witness, which is given over to the Church. This is the root of Spirit-experience and Spirit Theology.

Irenaeus gives the fullest scope of the function of the Spirit in the analogous sense of Epiklesis:

But we do now receive a certain portion of His Spirit, tending towards perfection, and preparing for the incorruption, being little by little accustomed to receive and bear God; which also the apostle terms "an earnest", that is, a part of the honour which has been promised us by God, where he says in the Epistle to the Ephesians, --- This earnest, therefore, thus dwelling in us, renders us spiritual even now, and the mortal is swallowed up by immortality. --- he declares. This, however, does not take place by a casting away of the flesh, but by the impartation of the Spirit. For those to whom he was writing were not without flesh, but they were those who had received the Spirit of God, "by which we cry Abba, Father." If therefore, at the present time, having the earnest, we do cry, "Abba, Father, what shall it be when, on rising

again, we behold Him face to face; when all the members shall burst out into a continuous hymn of triumph, glorifying Him who raised them from the dead, and gave the gift of eternal life? For if the earnest, gathering man into itself, does even now cause him to cry, "Abba, Father," what shall the complete grace of the Spirit effect, which shall be given by God? It will render us like unto Him, and accomplish the will of the Father; for it shall make man after the image and likeness of God.

A.H.: V. 8.1.

6. Adai and Mari: a Rite composed in East Syria around 200. ¹⁷¹

Because this is an area outside of the Greek-speaking Christendom, it is significant. ¹⁷² Brightmann has thoroughly researched the Adai and Mari texts and concludes that there is no manuscript authority for an insertion of the words of institution in the Rite.

We also, O my Lord, Thy weak and frail and miserable servants who are gathered together in Thy Name, both stand before Thee at this time and have received by tradition the example which is from Thee, And may there come O my Lord, Thy Holy Spirit and rest upon this oblation of Thy servants, and hallow it that it be to us the pardon of debts and for forgiveness of sins and for the great hope of resurrection from the dead and for new life in the Kingdom of Heaven, with all who have been well-pleasing to Thee.

LEW: 285, 12.

171. The text is dated about 400.

172. For question of interpolation cf. LEW: pp. 284-285.

The time of the meal is the Now, here in the community of the outpoured Spirit. The oblation is the oblation of the Community upon which the Epiklesis for the descent of the Spirit is prayed. It is an Epiklesis for existence: "Bless and hallow it." It is also an Epiklesis for communication, power and insight unto the full flowering of witness, in the Kingdom, "with all" the community -- ut unum congregans. Resurrection from the dead is through the Spirit.

Dix¹⁷³ equates "Thy Holy Spirit" with an impersonal Power and Presence. However, I read this in the polemic framework in which Dix apparently places the Epiklesis problem. Srawley and Brightmann do not question it as a personal Holy Spirit. As Bultmann and others have asked: do we pose a false question in even asking this question of a personal or impersonal Holy Spirit? I think so; especially at this period of much unarticulated faith consciousness; more so in our Boethian terminology. Phenomenology and the subjective seem to be the language for the historical Spirit-experience.

7. Origen of Alexandria, 230.

But we, giving thanks to the Maker of the universe,

173. Op. cit.: pp. 183-185.

eat also bread, which is offered with thanksgiving and prayer for the things that have been given, which bread BECOMES THROUGH THE PRAYER a kind of Holy Body and One that hallows those who use it with right purpose.

Adversus Celsus 8.33.

The Eucharist is that over which has been invoked the name of God and of Christ and of the Holy Spirit.

in Lev. Hom. 13.3.

Notice here the same pattern of thanksgiving, the ultimate witness of contingency. The Epiklesis for descent hallows the bread. Origen refers to an Epiklesis of the Name of the Father, Christ and the Spirit. This is liturgical reference, but no form is given.

8. Didascalia Apostolorum¹⁷⁴, early half of the 3rd Century in Syria, c. 235.

The Didascalia is speaking of the works of the Holy Spirit, namely, Scripture and the Eucharist. It is exhorting those who possess the Holy Spirit to make use of His fruits:

174. The Syriac version translated and accompanied by the Verona Latin fragments; (ed. R. Hugh Connolly) Oxford at Clarendon Press; 1929; the date of the text is debatable. I have opted with the position which dates DA prior to AC because some of the texts in AC are derived from it and elaborated.

If the Holy Spirit is always in thee, and without just impediment, thou dost keep thyself from prayer and from the Scriptures and from Eucharist ... prayer is heard through the Holy Spirit ... the Eucharist (gratiarum actio) through the Holy Spirit is accepted and sanctified (the Latin omits: accepted and) ... the Scriptures are the words of the Holy Spirit ... why dost thou keep thyself from approaching the works of the Holy Spirit? ... if therefore thou possess the Holy Spirit but keep thyself from His fruits ...

DA: ch: 26: 5-13; 22-23:
pg. 244.

Men of the Spirit, in the Community of the outpoured Spirit render the final Witness of Abba in Eucharistic worship which is the work of the Spirit. Notice here the fundamental typology of the Theology of the Holy Spirit: having Ruah and using Ruah in the ultimate witness of Abba at the Table. There is prayer through the Holy Spirit bound up with Eucharist accepted and sanctified through the Holy Spirit. The Eucharist is sanctified with Invocations:

The pure bread that is made with fire and sanctified with invocation.

DA ch: 26.13: pg. 252.

Whether is greater, the bread, or the Spirit that sanctifieth the bread.

DA: ch: 26.25: pg. 244.

The Catholic Church is the receptacle of the Holy Spirit.

DA: ch: 25.30: pg. 212.

Prayer is heard through the Spirit whose locus is the Church. Eucharist is the act of Thanksgiving; one dynamic movement is preserved. The exhalation of the Breath is the invocation. Since the DA is not a liturgical Rite, we cannot assert definitely that the Epiklesis has the specific form of prayer for the descent of the Holy Spirit. However, we may assert that the prayer of the Community of the outpoured Spirit is heard through the Spirit and that the Spirit sanctifies the Bread. The community exhalation of Breath is followed by the inhalation, which receives the Eucharist which the Breath consecrates. Sanctification and consecration, at this period, are equated. The celebration of the Church, surrounding the existence of the Eucharist, is the worship in Thanksgiving-Anamnesis-Epiklesis. The Church catches the Ruah, given by the Father and Christ, to bring Christ about.

The text does not refer to a liturgical Rite. This is possibly the cause of the commentary by Connolly:¹⁷⁵

Some readers accordingly will doubtless be led to find in the D.A. an Epiklesis of the Holy Spirit as the form of consecration. This is doubtless a legitimate inference but for my part I should hesitate to put two and two together.

175. Pg. 111: cf. Journal of Theological Studies: July, 1924: pp. 337 ff. In this article Connolly elaborates his reasons.

There is growing awareness of the faith of the time that the community possesses Ruah, which is her existence as the Community of the outpoured Spirit, and that this Ruah, which is communally held, "demands" in Epiklesis more Ruah, which effects the "first-fruits" Christ's Eucharistic extension -- out of which comes the existence of Community for the purpose of witness in Sonship to: "Abba." The Spirit breathes out and breathes in within the Community. The typology of the theology is evident. The mutual causality of Christ and the Spirit is maintained. The Spirit given by Christ brings Christ about! And Christ in Eucharistic extension gives over the Spirit.

9. The Testament of the Lord circulating in Syria and Egypt about 250.

As we have seen in Chapter Two, there is a rich Epiklesis in the T text which embodies the Apostolic Tradition of Hippolytus.

The words over the cup are not mentioned but only referred to indirectly. Therefore, we may conclude that, in this Rite, the Epiklesis, and not the words of Institution, are

consecrated.¹⁷⁶

10. Peter of Alexandria, 284-310.

The Holy Altar wherein we invoke the descent of the Holy Spirit.

Theodoret H.E.: 4.19.

Notice the reference to the Epiklesis for descent of the Spirit. The trend is now definitely for a Spirit Epiklesis, even in Alexandria. No liturgical form is given by Peter.

11. Athanasius, 296-372.

When great prayers and holy supplications are sent up the Word comes down into the bread and cup and they become His body.¹⁷⁷

The bread which I will give is my Flesh for the life of the world. (Jn. 6.25) For the flesh of the Lord is the vivifying Spirit because it was conceived of the vivifying Spirit. That which is born of the Spirit is spirit. (Jn. 3.6.)

De. Inc. 16.¹⁷⁸

The Greek Text of De Incarnatione reads:

176. Srawley: op. cit.: pg: 220; Bishop: J. Th. St.: 12: pp. 390 ff.

177. P.G. 26.1325.

178. TEP: 1: pg. 234: n. 310 contra Arianos.

« ὁ ἄρτος δέ, ὃν ἐγὼ δώσω, /
 ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς
 τοῦ κόσμου ζωῆς ». Πνεῦμα
 γὰρ ζωοποιοῦν ἡ σὰρξ
 ἐστὶ τοῦ κυρίου, διότι ἐκ
 πνεύματος τοῦ ζωοποιοῦν
 συνελήφη. « Τὸ γὰρ γεγεν-
 νημένον ἐκ τοῦ Πνεύματος Πνεῦμα
 ἐστὶν ».

In the context of the Logos theology of Athanasius, we have the Logos descent into the bread and cup. After 380, this typically Alexandrine Logos descent is replaced by a Spirit descent.¹⁷⁹

Already we have seen Spirit Epiklesis referred to in Alexandria by Peter. Notice the reference, outside of liturgical form, to the supplications which are sent up. The Spirit causation is preserved. The Spirit vivifies the flesh of the Lord. What is born of the Spirit is spirit. In context,

179. Srawley: Early History of the Liturgy: p. 49. cf: Grillmeier: Christ in Christian Tradition: 127 ff for this Logos theology.

this is the "unum congregans." Along these lines we shall see some of the Fathers identifying the Spirit with the content of the Eucharist.¹⁸⁰

In contrast to the West, we see the mounting build-up of the function of the Spirit in the Eucharist as early as 300. It is articulated in the Epiklesis. The sacramental grace is shaping as a communally held grace coming out of the shared Meal.

12. Serapion, 320-362.

In the Sacramentary¹⁸¹ Thanksgiving-praise is followed by:

To Thee we have offered this bread, the likeness of the Body of the Only-Begotten. This bread is the likeness of the holy Body, because the Lord Jesus Christ in the night in which He was betrayed took bread and brake and gave to His disciples saying: Take ye and eat, this is My Body which is being broken for you for the remission of sins. Wherefore we also making the likeness of the death have offered the bread ... (the same for cup) ... O God of Truth let Thy Holy Word come upon this bread that the bread may become Body of the Word and this cup that the cup may become Blood of Truth,

180. Ephraem began this trend in liturgical Rite which we first noticed in the Theology of the Spirit in Irenaeus. AC mentions it also.

181. Text in Dix: Shape of the Liturgy: pp. 162-163.

and may all who partake receive a medicine of life ... for we have called upon Thy Name, O Uncreated, through the Only-Begotten in the Holy Spirit.

Fill this Sacrament with the Power and the Participation.

Notice that Serapion joins the offering with the Institution narrative and presents this as the reason for the celebration of the Eucharist. This is the historical reason why the Community of the outpoured Spirit does what it does.¹⁸²

Serapion is basically like Hippolytus, except for this factor and for the Epiklesis of the Logos; though strains of Spirit Epiklesis had come through from Syria. He preserves the same line of the Father through the Son in the Spirit. The locus of the Spirit is the Church whose Epiklesis is for the medicine of life, i.e., existence Epiklesis. The categories of Spirit-experience are here, though not in the dynamic clear upsweep of Hippolytus. We must recall that the Epiklesis articulates the faith consciousness, and brings to growth in consciousness, the Community awareness of Sonship. It is seeking, in Serapion's Epiklesis, the categories of existence, power and insight from the "God of Truth". Through the

182. Dax: op. cit.: 165.

Only-Begotten to the Father, in the Spirit it petitions witness to Sonship. Capelle has discussed¹⁸³ the fact that the Epiklesis of Serapion expresses the author's personal views and not the Egyptian Tradition.

13. Apostolic Constitutions¹⁸⁴, Syria 350.

This text makes use of both the Didaschalia and the Apostolic Tradition of Hippolytus¹⁸⁵. It is probably the work of the Pseudo-Ignatius and was compiled in Antioch, or its neighborhood, in the latter half of the Fourth Century.¹⁸⁶

Preceding this Epiklesis, in the following passage, is a fully developed Thanksgiving-Anamnesis, with the Institution recital after the Passion. This is followed by further Anamnesis and the oblation, preceding the Epiklesis, for consecration.

183. B. Capelle: L'Anaphore de Serapion: in Muséon: 59: (1946) pp: 425-443.

184. LEW: pp. 20-21.

185. For a comparison of AC with the Apostolic Tradition of Hippolytus: cf: Brightmann; J. Th. St.: (1911) 12.324 ff: Dix: Ap. Trad.: pp. 7 ff.

186. Brightmann discusses fully the problem of dating, pp.: b-xxix.

Remembering therefore, His death and resurrection, we offer to Thee ... this bread and this cup, giving thanks to Thee ... because Thou hast counted us worthy to stand before Thee and render Thee priestly service: and we beseech Thee ... to send down Thy Holy Spirit ... upon this sacrifice that He may show this Bread to be the Body of Thy Christ and this cup to be the Blood of Thy Christ that they who partake of Him may be strengthened unto piety may receive the forgiveness of sins, may be delivered from the devil and his deceit, may be filled with the Holy Spirit, may become worthy of Christ, may receive eternal life, and that Thou mayest be reconciled unto them O Lord Almighty.

187

AC viii. 5-14.

It is interesting that the Spirit is referred to as τὸν μαρτυρὰ τῶν παθμάτων τοῦ κυρίου -- the witness of the sufferings of the Lord.¹⁸⁸ Notice the priestly service which, together with the preceding Thanksgiving and Anamnesis, places the times in the Now of the community of the outpoured Spirit. The Epiklesis is for the descent of the Holy Spirit that He may show the Bread. This word "show" is typical of this period and is equal in force to "change". We have the Epiklesis for existence. This is followed immediately by the communication Epiklesis which, though not retaining the clear upsweep of Hippolytus, has the same trend. The Spirit empowers,

187. LEW: pp: 20-21.

188. Ibid: p. 6.

imparts forgiveness, delivers from the devil and his deceit, which implies the insight to truth which He gives. The descent of the Spirit is to fill the community with the Spirit-Breath which is the "ut unum congregans" of Hippolytus. Spirit is the continuity of the community of men. This Epiklesis "that they may be filled with the Holy Spirit" follows through in succeeding Epikleses in the East. "Becoming worthy of Christ" has the force of the Spirit's building the Body and configuring to Christ. "Eternal life" enters in here as a forerunner of the Epiklesis for the resurrection of the flesh which is attributed to the Spirit. We must not lose sight of the fact that the Spirit is the Spirit of the Son. His work is to build the Body of Christ, in which community, is the reconciliation that is petitioned. The atmosphere in the East seems to be one of communally held grace, forgiveness, reconciliation -- a shared life and power and insight and witness.

14. Three Papyri of Egypt,¹⁸⁹ discovered in the 20th Century are dated by W. E. Crum as Seventh Century.

Srawley dates the Rites later than Serapion because of the words "We proclaim thy death, we confess thy Resurrection."

189. Texts: Found in Schermann; Der Liturgische Papyrus von Der-Balyzeh in Texte und Untersuch: Leipzig: 1910. Cited in Srawley: op. cit: pp. 60-62.

This is a later feature. He dates it later than Hippolytus because of the later fixed forms in it.¹⁹⁰ Therefore, he dates it around 340.

The contents are fragmentary, and therefore, we may not be definite as to the placing of the Epiklesis either before or after the words of Institution. Only text #2 and #3 have been put together to the point of being meaningful.

#2 --

Vouchsafe to send Thy Holy Spirit upon these creatures and make the bread the Body of our Lord and Saviour and the cup the Blood of the New Covenant ... unto all who partake to be made one, that they may be filled with the Holy Spirit for the confirmation of their faith in truth; unto the resurrection of the flesh.¹⁹¹

#3 --

... of Thy Gift unto the power of the Holy Spirit, unto confirmation and increase of faith, unto the hope of eternal life to come through our Lord Jesus Christ, through Whom to Thee the Father be glory with the Holy Spirit forever. Amen.

#1 --

Contains a reference "unto the resurrection of the flesh."

190. Srawley: op. cit.: pg. 63.

191. In LEW 132.13 ff we find the invocation of St. Mark of which Papyrus (Oxford) #2 may be only an elaboration: Fill this sacrifice with the blessing which is from Thee through the coming upon it of Thy all-Holy Spirit.

Notice the striking parallel with the Anaphora and Epiklesis of Hippolytus in this manuscript. Both Papyrus #2 and #3 have the double existence Epiklesis: for the existence of the Eucharistic extension of Christ's historical complex and the existence of the community as one.¹⁹²

#2 asks that all who partake "be filled with the Holy Spirit." This expression is growing in use and is a parallel with "ut unum congregans," that they be empowered and insighted and commissioned -- "for the confirmation of their faith in truth." This is a direct parallel with Hippolytus. And the fruit of the Spirit, which is the resurrection of the flesh, is the ultimate witness of Sonship -- filled with the Ruah of Sonship unto resurrection. The Spirit who raised Christ is given by Christ to the Church.

#3 specifically invokes the Spirit for His empowering effects unto confirmation and increase of faith. It appears that this faith is considered as held communally in the dynamic continuity of the Spirit.

192. For a further discussion of these Papyri see Dom Puniet; *Révue Benedictine*; 1909; pp. 26-34. He dates the Papyri earlier than Serapion.

15. Recapitulation.

We will take some stock before proceeding further. There is reference to Epiklesis in all that has been examined so far. At first, the Epiklesis is to the Name and is what some call the consecration Epiklesis and communication Epiklesis. There is really no clear basis for any distinction in these texts. In early Alexandria, the Epiklesis is to the Logos, because of the typical Logos theology of the Alexandrines. In the early Fathers, the Logos Pneuma-Sofia equation influences the Epiklesis. In other areas, Epiklesis is to the Spirit. We shall see how, after 380, this Epiklesis even in Alexandria stabilizes to an Epiklesis of the Spirit. There is a continuity with the Didaschalia Apostolorum, cf. 235, straight through. The earliest Anaphora of Hippolytus is a Spirit Epiklesis and was in use in the East in the T, DA and AC. The strain of Epiklesis for the descent of the Spirit to bring Christ about and to give existence, power, insight and witness to the Community, is there from the earliest times.

The Eucharistic celebration is always in a tripartite framework of Thanksgiving-Anamnesis-Epiklesis.

As for the words of Institution, it appears that Irenaeus, according to some scholars, refers to the Hoc est of Christ as

pointing to an already accomplished fact, accomplished in the blessing and breaking. In Serapion the Institution narrative is for the purpose of explaining what the Church is doing. In Adai and Mari and the Testament of the Lord, there are no words of Institution recorded. It should be noted that historical factors of the Constantinian Empire prevailed to make the Syrian Rite take precedence in Cappadocia and Constantinople at this time, and the Rite seeps gradually into Alexandria and the Nile Delta.

16. Ephraem,¹⁹³ East Syria, 320-374.

Panem vocavit corpus suum vivum, et seipso atque Spiritu replevit eum; extendens autem manum dedit eis panem quem dextera sua sanctificaverat ... accipite manducate in fide nihil haesitantes quia hoc est corpus meum et qui manducat illud in fide ignem et Spiritum in illo manducat ... Sumite ex eo, comedite omnes et in eo comedite Spiritum Sanctum; est enim vere corpus meum.

Sermon in Holy Week: 4.4, p. 263.

Speaking of Isaiah in the same Eucharistic context:

Olim Isaias de Spiritu Meo accepit et de Me locutus est.

Ibid. 4.5, p. 265.

193. Text: TEP: 1: pg: 263.

Notice how Ephraem identifies the Holy Spirit with the content of the Eucharist.¹⁹⁴ This is in terms of the mutual dialectic of Christ and the Spirit. We noted this as early as Irenaeus and the Apostolic Constitutions, and it follows through the tracings of the Epikleses. The Pentecostal mystery, as the finality of the historical complex of the life of Christ, is given due emphasis in Ephraem precisely in the Eucharistic context where the community fully and formally expresses its ultimate witness of Sonship. It is with the outpoured Ruah of Sonship, which is the Community, that the Community seeks more Ruah in Epiklesis. This petition is infallibly answered in Christ coming about at the Table through the descent of this Breath of Life, and out of Eucharist, Spirit is given!

In this same Eucharistic context, Ephraem speaks of Isaiah "who received of my Spirit and spoke of me." It is meaningful that Ephraem has connected prophecy (witness) with Eucharist. This is the highest level of existence, the witness to Abba as Isaiah witnessed to Yahweh. It also contains the same insight, as evidenced in Scripture, into the gift of our existence as co-senders with Christ of the

194. Cf: Bishop in Narsai (ed. Connolly): app. 6: pp. 147 ff., for another viewpoint. Bishop contends that Ephraem equates Spirit with Christ. This seems unlikely in view of the anti-Macedonianism of the period.

Spirit. This is existential witness or prophecy. This gift flows out of Eucharist. The gift appears to be held communally in the one Spirit Who is caused, causes and Whom we effect, together with Christ, to bring Christ about in community. This mutual causality in history must be borne in mind whenever we speak of Christ and the Spirit. The Father as Alpha and Omega is primary.

17. Cyril of Jerusalem,¹⁹⁵ 315-386.

Cyril is the theologian of Epiklesis. The words of Institution do not belong, for Cyril, to the form of Consecration.¹⁹⁶ This form is reserved to Epiklesis.

Quemadmodum enim panis et vinum Eucharistiae ante sanctam adorandae Trinitatis invocationem, nudus panis et vinum erat, invocatione autem peracta, panis fit corpus Christi, et vinum sanguis Christi.

My. Cat: 19.17.

For, as the bread of the Eucharist, after the invocation of the Spirit is mere bread no longer but the Body of Christ, so also this holy oil is no more simple ointment, nor common, after the invocation, but it is the gift of Christ and the Holy Spirit and by the presence of His Deity has become effectual.

My. Cat: 3.3, 7.

195. LEW: pp: 464-465 for the Palestinian Liturgy in Catecheses.

196. Cf. also: My. Cat: 21.3; 23.7.

A hymn of praise is followed by:

Next having sanctified ourselves with these spiritual hymns, we entreat God that loveth mankind to send forth the Holy Spirit upon the gifts that lie before Him, that He may make the bread the Body of Christ and the wine the Blood of Christ, for whatever comes in contact with the Holy Spirit is hallowed and transformed. Next after the completion of the spiritual sacrifice, the unbloody worship ... we entreat God for the common peace of the Churches ...

My. Cat. xxiii, 5-11.

In My. Cat. iv. 16; xvi. 4, we find the basis for elaboration of the Anamnesis of the Holy Spirit in Jacobite Liturgy, cited next.

Notice the explicit Epiklesis for the descent of the Spirit that He may make the bread the Body and the wine the Blood. This is the existence Epiklesis. He entreats for the common peace of the Churches in the context of intercessions for various needs. There is no Institution recital and Cyril clearly states that the transformation of the elements is wrought by the Epiklesis for the descent of the Spirit. Brightmann¹⁹⁷ says that Cyril is only explaining salient points and asserts that there must have been an Institution

197. LEW: pg: 469.

narrative. But Dix¹⁹⁸ observes that *εἶτα* is one of Cyril's habitual transitions and concludes that Cyril means just what he says when we read: "Next ... Next" This is the Rite, typical of Jerusalem, in the 4th Century.

18. Syrian Jacobite liturgy: early 5th Century expansion of 4th Century Jerusalem Rite.

Have mercy upon us O God almighty ... and send forth upon us and upon these gifts that lie before Thee Thine all-Holy Spirit, the Lord and Life-giver (an anamnesis of the Holy Spirit follows): that shareth Thy Throne with Thee, O God and Father, and with Thine only-begotten Son; that reigneth with Thee, of one substance and co-eternal; that spake in the Law and the Prophets and Thy New Testament; that came down in the liness of a dove upon Our Lord Jesus Christ in the river Jordan and remained upon Him; that came down upon Thine holy apostles in the likeness of fiery tongues in the upper room of the holy and glorious Sion in the day of the holy Pentecost. Send down, O Lord upon us and upon these gifts that lie before Thee Thy self-same Spirit all Holy THAT hovering with His holy and good and glorious coming He may hallow and make this bread the holy Body of Christ (Amen) and this cup the precious Blood of Christ. (Amen) ... that they may be unto ... the establishment of Thy holy Catholic and Apostolic Church ... Resurrection of the flesh.

LEW, pp. 87-89.

198. Shape of the Liturgy: pp: 197-198.

Above, we have an elaboration of Cyril's Rite.¹⁹⁹ The Thanksgiving is combined typically with rich Anamnesis, followed by the Institution account. The Anamnesis of Passion, Death, Resurrection, Session and Parousia follows. Then comes the offering which introduces the Epiklesis.

Notice the anamnesis of the Holy Spirit which is a new development. This self-same Spirit is asked to descend upon the gifts showing, expressly, the continuum of the phenomenological complex of Christ's life which is Eucharistically extended in the power of the same Spirit, given over to the community that out of the Eucharistic celebration, the establishment, implying insight and power and witness, of the Holy, Catholic and Apostolic Church may be effected, through this same Spirit causation. The four categories of Spirit-Experience in community are present. The eschatological presence of the Lord, through the Spirit, is implied in the Epiklesis for the Resurrection of the flesh.

This Anaphora is associated, by some, with James the Brother of the Lord. This makes our dating open to debate. The Epistles of James of Edessa in 625 have this same Anaphora.²⁰⁰

199. Text with parallel of Cyril in Dix: op. cit. p. 187.

200. LEW: pg: 492.

The Coptic Jacobites have the Anaphora of Cyril.²⁰¹ The Abyssinian Jacobites retain the full liturgy of Hippolytus to the present time.

19. St. Basil, 350.

The text from De Spiritu Sancto given below, shows Basil's insight into the one dynamic movement of the Eucharistic celebration defying, even then, the categorizing of "precise moments". He speaks in terms of appropriateness.

Referring to the words of Institution and the Invocation in the Liturgy:

Which of the saints has left us the words of the invocation at the consecration of the bread of the Eucharist and the cup of the blessing? For we are not satisfied with those words of which the Apostles and the Gospel mention, but we utter both before and after them other words as having great importance for the mystery, receiving them from unwritten tradition.

De. Sp. S. 27.66.

Basil held for both an Epiklesis and the words of Institution the Greek reads:

201. LEW: pg: 179.

τῇ τῆς ἐπικλήσεως
 ῥήματα ἐπὶ τῇ ἀναδέξει
 τοῦ ἁγίου τῆς εὐχαριστίας
 τῆς τῶν ἁγίων
 εὐχαριστίας ἡμῶν
 καταλείπειν

As Botte has demonstrated²⁰² the question is not whether Basil attributed the Consecration²⁰³ to the words of Institution or Epiklesis. It is a question of whether ἐπικλήσις in Basil designates a particular form in a Rite. Can the word ἀναδέξις be understood independent of the liturgical Epiklesis? Etymologically this word is not related to Consecration. But it is related by allusion to the form in the Liturgy of St. Basil.

20. Liturgy of St. Basil:²⁰⁴ 370.

202. cf: Botte: op. cit: pg. 244.

203. cf: Grillmeier: op. cit. pp. 283-288 for the use of
 . This word is equivalent to consecrate
 for Basil.

204. LEW: pg: 329.

The Liturgy is derived from Asia Minor and is basically the same as that of Chrysostom from Constantinople:

ἀναδεδίχαι τὸν
μὲν ὄρτον
τοῦτον αὐτὸ τὸ
τίμιον σῶμα
τοῦ κυρίου

21. Theophilus of Alexandria: 370.

In Egypt we have a formal continuity of the Liturgy of Basil. The Epiklesis for the Spirit seems stabilized in Alexandria and the Nile Delta by this time.

Non recogitat ... panemque dominicum cum quo salvatoris corpus ostenditur et quem frangimus in sanctificationem nostri et sacrum calicem ... per invocationem et adventum sancti spiritus sanctificari.

In Jerome: Ep.: 98.13.²⁰⁵

The Invocation and advent of the Holy Spirit sanctifies and

205. This is a translation by Jerome of the Liber Paschal.: 1 of Theophilus. CSEL: 55: pp. 196-197; this text is also found in The Homily on the Institution of the Eucharist: of Theophilus: TEP: 2: n. 43: pg. 27. Some scholars attribute this Homily to Cyril of Alexandria. cf: Rev. Hist. Eccl.: 33: 1937: pp. 46-54; M. Richard: Une homélie de Theophile d'Alexandrie.

manifests (makes real) the Bread.²⁰⁶

Notice in the reference to the Epiklesis for the Spirit, the use of the word "show" again, with the same force as the more Western "change". The action takes place in the Community of the outpoured Spirit, the Now of the final times, and is a Spirit causation. The bread and chalice are consecrated by the Epiklesis and advent of the Spirit. So also is the Community whose Epiklesis it is.

22. St. John Chrysostom, 370-398, Greece.

If the Spirit had not been present, the Church would not have been formed; if the Church exists it is evident the Spirit is present.

Hom. on Pent. 1.4.

The Spirit comes in abundance on the oblations.

In 1 Cor. 24.5.

We rehearse over the cup the ineffable blessings of God and whatever benefits we enjoy and so we offer it and then communicate.

In 1 Cor. 24.1.

206. The ostenditur of Theophilus is parallel to the προφάνειν of AC and ἀνδραδείξαι is of Basil's De Spiritu Sancto 27.66 and the Liturgy of St. Basil which has ἀνδραδεικνύειν LEW: 329.32. In the language of Alexandria it means to make really real.

The way of the change is unintelligible.

Philogenos 6.1.²⁰⁷

He states that the words of institution effect the change:

This utterance once spoken at every table in the Churches from that day until this and until His coming perfects the sacrifice.

de Prod. Jud. 1.6.

BUT in some passages Chrysostom alludes to the Invocation of the Holy Spirit as effecting the change:

Τὶ ποιεῖς, ἄνθρωπε;
ὅταν ἐστήκῃ πρὸ τῆς
τραπέζης ὁ ἱερεὺς, τὸς
χείρος ἀνατείνων εἰς
τὸν οὐρανὸν, καλῶν τὸ
πνεῦμα τὸ ἅγιον, τοῦ
παρογενέσθαι καὶ
ὑφῆσθαι τῶν προκειμένων
πολλὴ ἡσυχία, πολλὴ σιγή.

In Coem. Appellat: 3.

Ἔστιν γὰρ ὁ ἱερεὺς,
οὐ πῦρ καταφέρων, ἀλλὰ
τὸ πνεῦμα ἅγιον.

de Sacerd: 3.4.

Notice the locus of the Spirit is the Church, the final times. The Spirit comes in abundance upon the oblation of the Church within the framework of Thanksgiving-Anamnesis.

Characteristically of the apophatic Greek theology, even of the present day, Chrysostom tells us that the way of change is unintelligible. In some passages he alludes to the Epiklesis of the Holy Spirit Who comes down and touches the elements thus changing them. This is the usual strain of thought that whatever the Spirit touches He sanctifies. But in the other passage cited, the words of Institution effect the change. It seems reasonable to assume that this is a period of transition between Cyril and Augustine; Cyril held that the Epiklesis alone effects the change and Augustine held to the words of Institution as consecratory. Neither was speaking in the context of polemic on this subject. Cyril and the Fathers of the East were not engaged in ques-

tioning precise moments but in understanding the one dynamic movement of Thanksgiving-Anamnesis-Epiklesis of the community of the outpoured Spirit effecting the work of the Spirit, as He effected it in the historical complex of Christ's life.

23. The Liturgy of St. John Chrysostom,²⁰⁸ is dated by some as between 788-797 because of the MS. containing a commemoration for Constantine VI.

After the Kyrie:

Deign ... that the good Spirit of Thy grace may abide upon us and upon these gifts lying before Thee and upon all Thy people.

After the Institution narrative preceded by Thanksgiving-Anamnesis:

Again we offer Thee this reasonable and bloodless worship and we entreat, pray and beseech Thee to send down thy Holy Spirit upon us and upon these gifts set before Thee.

D. Bless Master the holy bread.

P. And make this bread the precious Body of Christ.

D. Master the holy chalice.

208. The text I am presenting is from C. C. Canellopoulos D.D. who dates it from the late fourth century.

P. And that which is in this chalice the precious Blood of Thy Christ.

D. Bless Master both.

P. Changing them by Thy Holy Spirit.²⁰⁹

Deacon: Amen. Amen. Amen.

That to those who participate unto the cleansing of their souls, unto the remission of sins, communion of the Holy Spirit, fulfillment of heaven, confidence towards Thee and not unto judgment and condemnation.

At the fraction and mingling of the Blood and Body the priest says:

The fullness, the communion of the Holy Spirit.

After Communion:

Shine, shine oh New Jerusalem, for the glory of the Lord is risen upon thee! We have seen the true light; we have received the Holy Spirit!

Notice the action is the action of the Church in the final times, in the "communion of the Presence of the Holy Spirit". The Epiklesis of the Spirit is invoked upon the community and upon the gifts, as in Hippolytus. It is an existence Epiklesis as well as a communication Epiklesis. The bread

209. It might be helpful to collect the words used for transubstantiation:

- | | |
|-----------------------------|------------|
| (1) Cyril of Jerusalem | - make |
| (2) Apostolic Constitutions | - show |
| (3) Liturgy of St. Basil | - manifest |
| (4) Serapion | - become |

Discussed in LEW: 329.31 ff; LEW: 327.29.

and chalice are changed by the Power of the Holy Spirit and the action is effected in history, through the ministry. It is interesting to note that the deacon represents the summit of the laos in the triple Amen ratifying the Covenant. Notice the growingly familiar "communion of the Holy Spirit" which is the period's articulation of Hippolytus' "ut unum congregans." The fulfillment in heaven is the ultimate witness of Sonship in the resurrection of the flesh effected by the Spirit in Whom the community has access to the Father through the Son. The "confidence towards Thee" is the familiarity of Sonship which comes from the power and the awareness of insight through the Spirit. We have the categories of the Spirit complex: existence, power, insight and witness.

This movement is drawn out into further symbolic action and works. Notice that at the fraction and mingling, which signifies the Resurrected Lord, the Minister says: "The fullness, the communion of the Holy Spirit." This articulates the unity which is effected out of the Eucharistic celebration. The Community comes to existence and in the communion is empowered and insighted. Witness is called forth in the Communion song of those who have participated in the nourishment of the Flesh and Blood of Christ. "Shine, shine, oh New Jerusalem!" The Community born of the Eucharist radiates the

Light, that Christ is, through the Holy Spirit "we have received". Light is characteristic of the Eastern Theology. As one commentator has put it: "If the West had developed a metaphysics of light instead of being, there would undoubtedly have been a meeting of minds." This "Shine, shine" is the equivalent of "ut te laudemus et glorificemus" of Hippolytus -- the flowering of witness -- which the Eucharistic extension of Christ's Life patterns.

24. Gregory Nazianzen, 340-390.

Do not neglect to pray and intercede for me when by word you draw down the Lord, when with bloodless cutting you divide the Lord's Body and Blood using your voice as your lance.²¹⁰

Ep. 171 cited Quasten Vol. 3;254.

There is no mention of the form of Epiklesis, but even in Alexandria and the Nile Delta the Logos invocation was replaced by the Spirit Invocation by 380. Hence, because of historical factors, we may assume that in Cappadocia at the time of Gregory the Invocation of the Holy Spirit was used.²¹¹

210. Cited in Quasten: 3: pg. 254.

211. cf: Srawley: pg: 116.

It was fitting that as the Son has conversed with us in the body, the Spirit should also come among us in a bodily manner.

The Old Testament proclaimed the Father clearly, but the Son more darkly; the New Testament plainly revealed the Son, but only indicated the Deity of the Spirit. Now the Holy Spirit lives among us and makes the manifestation of Himself more certain to us; for it was not safe, so long as the Divinity of the Father was still unrecognized, to proclaim openly that of the Son; and so long as this was still not accepted, to impose the burden of the Spirit, if so bold a phrase may be allowed.

Or. 31.26: MG 36. 165B.

Notice again the locus of the Holy Spirit among us. There is perhaps some allusion to the identification of the Spirit with the content of the Eucharist as found in Ephraem and the strain of thought following him. He lives among us in the Community of the outpoured Spirit and manifests Himself certainly among us in the fourfold category of Spirit-experience: existence, power, insight and witness. Gregory's explanation of the absence of the Theology of the Spirit is surely one of appropriateness.²¹²

25. Gregory of Nyssa: 340-394.

212. cf: Le Saint Esprit en nous d'après les Pères Grecs: Galtier: Rome: 1946: 175-180.

The sanctification of the Spirit effects the consecration of the bread and wine of the Eucharist, the oil of chrism and the wood of an altar.

Or. Cat: 37.

The power of the blessing by which the elements are changed into the Body and Blood of Christ.

Or. Cat: 37.

Notice again here the sanctification of the Spirit effecting the change. This is a liturgical reference and no precise form is given to us by Gregory of Nyssa.

26. Theodore of Mopsuestia: c. 410.

Theodore emphasizes the vivifying power of the Holy Spirit in the Eucharist by means of Epiklesis.

Indeed the Body of our Lord, which is from our own nature, was previously mortal by nature. When the priest therefore declares them to be the Body and Blood of Christ he clearly reveals that they have become so by the descent of the Holy Spirit through they have also become immortal, inasmuch as the Body of our Lord after it was anointed and had received the Holy Spirit was clearly seen so to become. In this same way, after the Holy Spirit has come here also we believe that the elements of bread and wine have received a sort of anointing from the grace that comes upon them and we hold them henceforth to be immortal, incorruptible, impassible and immutable by nature, as the Body of Our Lord was after the Resurrection.

Catech: 5 and 6.²¹³

This Rite in Mopsuestia is of the same type as in the North Syrian Rite. This North Syrian Rite is contained in AC. The Rite of Theodore is a modification of the Jerusalem Rite.²¹⁴

In the Commentary on John,²¹⁵ Theodore speaks of the flesh of the Only Begotten Son.

As it was from the beginning, it is the Spirit Who gives life (Jn. 6.64), since, when we celebrate the mystery according to the antitype of the flesh of the Lord we believe these things were completed by the descent of the Holy Spirit.

Theodore uses the word ἀντίτυπον. In the liturgies of the time, as in Basil, the word was used with the force of prototype, and placed after the words of Institution and

213. Text in Mingana edition: pg. 87.

214. cf. Dix: Shape of the Liturgy: pg. 283. The modifications are not in the Epiklesis proper.

215. TEP: 2: n. 133: pg. 80.

before the Epiklesis.²¹⁶

The whole oikonomia of God is present in the Feast in these last days.²¹⁷ The first fruits are received after the rebirth of Baptism in the Spirit. Once again, the locus in the Community of the outpoured Spirit Who nourishes the faith and the new life on the Flesh and Blood of Christ. We have in Theodore the categories of existence, power from the nourishment to hold to the faith, and witness by our lives to the insight.

27. Persian Anaphora:²¹⁸ 6th Century.

This is a Syriac fragment, consisting of two leaves. The words of Institution are absent. The Institution itself is

216. It appears to be a rather useless polemic resulted, in later theologizing, over this word. It appears evident that the Greeks are not searching for precise moments of consecration, but of articulating the signification in tri-partite dimension. When polemic arose in the 14-15th Centuries, the word antitype was used to "prove" that the Fathers placed the consecration in the Epiklesis alone. Prescinding from any such polemic, let us say that the word was used in a rather confused way at the time, but it is certain that the Fathers meant that the real Flesh and Blood were present at the Table, but that no precise moment was questioned, or given, for the Presence effected by the power of the Spirit.

217. cf. Grillmeier: op. cit.: pp. 399 ff.

218. LEW: pp. 511-518. The partial Latin reconstruction from the Syriac by Dr. Bickell is given.

referred to as well as the Command of Christ to do Eucharist.

This section is fully restored.

Ante enim tempus crucifixionis ipsius et horam in qua glorificandus erat accepit panem et vinum quae fecerat voluntas ipsius, sanctificavit ea per verbum Spiritus et hoc mysterium ... (missing Syriac) reliquit nobis et bonam similitudinem commisit nobis ut quemadmodum ipse fecit jugiter et salvemur per mysteria.

28. St. John Damascene: 749.

Damascene is speaking in a Eucharistic context in the Orthodox Faith: 219

The rain comes on this new field through the Epiklesis (διὰ τῆς ἐπικλήσεως) which is the overshadowing power of the Holy Spirit (ἡ τοῦ ἁγίου πνεύματος ἐπισκιάζουσα δύναμις). All such things that God does, He does by the power of the Holy Spirit. Then and now the power of the Holy Spirit works those happenings which are beyond nature and which cannot be comprehended unless by faith alone.

If you want to know how this comes about be content to listen. It comes about in the same way that Christ received flesh from the Holy Mother of God through the Spirit. (διὰ πνεύματος ἁγίου ἐαυτῷ).

219. L. 4. c. 13: in TEP: 2: n. 1328: pg. 765.

Notice the analogy of the Epiklesis as rain. It is reminiscent of the Spirit -- the Waters forming the lump of dough and making unity -- in Irenaeus. This rain, Damascene tells us, germinates the first fruits of the harvest of the community of the outpoured Spirit, and these first fruits are the Eucharist. This Community is the Community of one faith and these things are comprehended only by faith. Later, Greek theologians, from Cabasilas on, are to use this text of Damascene to ground their apophatic theology.

The historical complex of Christ's life, with the vivification and empowering and insighting of the Spirit, is given full Eucharistic articulation in Damascene, who, like many of the other Fathers, refers to the action of the Spirit at the Incarnation to "explain" to faith the change in the bread and wine. Damascene continues:

The wine and the water is changed (μεταποιούνται) through the Epiklesis and coming of the Holy Spirit (διὰ τῆς ἐπικλήσεως καὶ ἐπιφοιτήσεως τοῦ ἁγίου πνεύματος) in a supernatural manner. It is not two bodies, but one body and it is the same Body of Christ.²²⁰

Following the Pauline concept of the one Community formed of

220. Ibid: n. 1333: pg. 768.

the one Body of Christ made present at the Table, Damascene tells us that the Flesh and Blood do not make two bodies, but one, and so, for those who partake, the effect is one Community, through the Epiklesis and descent of the Spirit.

29. Conclusions:

1. There is, in general, a tri-partite Thanksgiving-Anamnesis-Epiklesis in one dynamic upsweep which is so congealed as to appear as one. Love is the congealing factor. It is the unconditional affirmation of existence "in unum congregans".
2. The Community comes to existence from the Epiklesis for the descent of the Spirit upon the elements. This Epiklesis of the Church is infallibly answered with the Table-Presence of Christ in His entire complex including Pentecost.
3. There is the intensification of the initial Spirit-experience of existence, unto power, insight and witness, in almost all of the Epikleses for the descent.
4. The Epiklesis for the resurrection of the flesh, out of Eucharist, is somehow bound up with the eschatological

presence of the Lord, in Eucharist, through the eschaton-
filled Spirit.

5. The content of the Eucharist is in some way identified with the Spirit.²²¹ This shows forth the insight into the presence of the Pentecostal mystery within the complex of Christ's life at the Table.
6. The grace level that runs throughout is that the principle by which Christ is born is the principle by which the collective community is born and is the principle of reaching ultimate finality, i.e., witness to the Being of the Father in the Son.
7. All grace appears to be ecclesial, that is, communally held.
8. The Eucharist is the cause of community and the Spirit is the underlying cause of both.
9. Forgiveness of sins and reconciliation, together with faith, appear in some way to be communally held.

221. This is found in Irenaeus, AC and Ephraem. After Ephraem this identification is stabilized in the Rite.

10. In some Rites there are no words of Institution.²²² In place of the context of Anamnesis, in which many Rites have the words there is but the dynamic of Thanksgiving and Epiklesis and Blessing.
11. There is no question of precise moments in these tracings in the East, because there is no literary element common to all. The fact that they did not delve into the numerical question could possibly be their insight into the one upsweeping movement of the horizontal community which receives the infallible answer to Epiklesis in the Christ at the Table. It could be noted that there is nothing of magic in this, because it is understood that the Spirit has been poured forth; that they are because of the Spirit; that the Father through the Son is entirely FOR THEM and that the function of the given Ruah is to call down more Ruah to effect the mediatorial presence of Christ at the meal.

222. The Didache has no words of Institution over the Cup; Irenaeus refers to an accomplished fact; Serapion uses the words to denote what the Church is doing; Adai and Mari, the Testament, record no words of Institution. Cyril gives full consecratory power to Epiklesis and there is no Institution recital in the Rite. In the 6th Century Persian Anaphora the words of Institution are absent.

CHAPTER SEVEN

GREEK THEOLOGIANS

We have seen the broad outlines of the Greek Fathers' thought on the function of the Spirit Who breathes the Living Bread in the "already" and "not yet" of the Messianic Banquet. We have seen the Community become what she is, intensified to power, insight and witness through the underlying Spirit causation, invoked in the Epiklesis for His descent, and infallibly answered, in terms of the Father's graciousness to us in sending His only Son, through Whom the Spirit is continually sent. The mission of the Spirit is to be the Spirit of Christ. The grace is shaped to Sonship, held communally, and is a Spirit-causation and Spirit-experience, in the depths of history, in the community of the outpoured Spirit. Its finality is the ultimate witness of "Abba" through Christ, in the cohesion of Love.

Throughout, as noted in Chapter One, we have presupposed the regeneration of Baptism; the active openness of the receptive community, and of the individuals orientated to community; we have presupposed the function of the minister; and we have considered Epiklesis in terms of the articulated

faith consciousness of the Church in the significaton of the Meal Sacrifice and Banquet. It is wholly foreign to magic or manipulation. Much has had to be left unsaid and unprobed in this paper and put aside for further research.

It has been difficult to select from the many writings of the Greek Theologians on the function of the Spirit in the Eucharist. Therefore, I have chosen to start with Cabasilas and work broadly through to the present in order to give the picture.

a. In The Area of Polemic.

1. Cabasilas²²³ is situated historically before the Council of Florence.²²⁴

Cabasilas bases his theology on John Damascene. It is almost entirely in a polemical context forced by the debate preceding and following the Council. He is speaking of "moments" and "essential moments". Using Damascene and the

223. P.G. 150.425 ff. There is an English translation of this interpretation of the Divine Liturgy: SPCK: 1960.

224. cf: D.S. 1017 for the "error" of the Armenians in holding that Epiklesis consecrates the Body and Blood of Christ.

Liturgy of St. Basil and arguing from the "antitype",²²⁵ used in the Liturgy between the words of Institution and the Epiklesis of the Spirit, he places the consecration in the Epiklesis. Cabasilas recalls the Roman Epiklesis in the Supplices, inferring that the Roman consecration should be effected there. He held that the words of Institution were not the apt form because they were strictly historical.

Even in his extreme enunciation of "only Epiklesis" there is an insight into the full Christ-complex, from the time He was incarnate by the Spirit, empowered through His life by the Spirit, witnessing in Death, raised by the Spirit and giving up and giving forth the Spirit in the nadir. Cabasilas does not speak of a "precise moment" in the Epiklesis, which in the liturgy is extensive, but rather of its necessity for the consecration because of the historical function of the Spirit, as the Spirit of Christ, given over in the last days. It does not seem to be a question of necessities, much less of "either--or," but of insight and appropriateness to express more richly the signification of the Eucharistic celebration out of which the entire Spirit-complex flows. He was a firm upholder of the truth that

225. Antitype was used at that time with the force of prototype.

until Christ's work was done on earth for the Church the Spirit's mission could not properly begin. He places this mission precisely in the context of Epiklesis, which is a profound insight.

2. Bessarion²²⁶ gives the Greek Catholic viewpoint in answer to Cabasilas. Bessarion has insight into the one dynamic movement of the Anaphora. The moment of consecration, for him, is so mysterious that the Liturgy can only view it in parts and can appreciate it only by degrees. He holds to the ad extra activity of the Three Persons as the work of the Nature and proceeds to assign the work of the Father to the Preface, the work of the Son to the Consecration in the account of the Institution, and the work of the Holy Spirit after the consecration in the Epiklesis. He adheres to hylemorphic terminology and finds analogy in the other sacraments where the prayers are said after the form to ask for the graces already given in the sacrament that was just conferred. His last analogy seems, at the least, to de-emphasize the function of the Spirit which, at the first, he attempted to preserve.

226. P.G.: 151.543 ff. For further works of Bessarion, cf: P.G. 160 11-744.

The older Orthodox Theologians follow Isidore of Kiev or Mark of Ephesus.²²⁷ Mark's works are not significant in Greek Theology, but his basic position on Epiklesis has been followed without theologizing on it. Together with the words of Institution, the Epiklesis was equally important for the full signification of the event. The apophatic²²⁸ theology of the East does not ask the question of precise moments, but holds that the one dynamic movement of thanksgiving-Anamnesis (including words of Institution)-Epiklesis accomplishes the Presence. The way is unintelligible. The position is stated and not theologized. This theological opinion, based on Scripture and tradition, appears to have a basic insight into the essence of the Sacrament which is its signification and which, as articulated in time, involves many words and gestures in the expression of the one complex.

The modern Greek Theologians hold that only the Epiklesis of the Spirit effects the consecration.

227. Sguropulos S.: Vera Historia Unionis non Verae inter Graecos et Latinos: Hague: 1660: Liturgy.

228. Meyendorff, J.: The Orthodox Church: Pantheon Books: 1962: p. 194.

b. The Spirit of Greek Orthodox Theology.

I have chosen a few texts which I consider to be expressive of the spirit of the thought of all of the authors selected. There is a lack of structured dogmatizing, which lack is essential to the harmony of sobornost. We of the West may tend to consider it misty thought, precisely because it is unstructured. But, with open mind, we grasp their profound insight into the context of mystery which defies categories. Here I believe a statement of John L. McKenzie²²⁹ is relevant:

Unless he is willing to accept the faith of the Gospels that the Christian event escapes rationalization, he remains outside the experience which the Gospels are intended to communicate. He will have to surrender to the fact that the Christian event will upset him, that neither he nor his life will ever be the same once he has felt its impact; and he will never know clearly why. For the acts of God are not subject to review by human judgment.

Mystery cannot be pinned down.

1. Mesolora tells us that the Greeks prefer mysterion to Sacrament, precisely "because it denotes the hidden and incomprehensible."²³⁰

229. Power and Wisdom: Bruce: Mil.: 1965: pg. 46.

230. Practical Theology: Thessalonica Press: n.d.: 4: pg: 149.

2. Jean Myendorff speaks:²³¹

A new reality was made available to the world by the Incarnation and made effective in the Church through the operation of the Holy Spirit in not a mere sum of knowledge but a new LIFE. It is not imposed on us like an external proof but it is a transformation, a transfiguration of our being.

He calls to our attention the fact that John 6 is not a proof but an invitation to the Messianic Banquet. Since history moulds the atmosphere of our thought, Myendorff discusses the influence of Platonism and Neo-Platonism and the relation to the State which bowed the Orthodox low and thrust their concerns to the Ultimate: a sort of soteriology from history.

3. Arseniev²³² places the different expositions of East and West in the Eastern mystical experience and ascetic and liturgical life.

4. Zankov²³³ describes the spirit of Orthodoxy as:

A middle way between authority and liberty joining in its elements both terrestrial and celestial. This harmonic synthesis of contraries rests upon the fundamental concept of sobornost.

231. The Orthodox Church: Pantheon: N.Y.: 1962: p. 194.

232. Ostkirch und Mystick: München: 1925: ch. 1.

233. Cited in Cordillo: Theologia Orientalium cum Latinorum Comparata: Gregorianum: Rome: 1960: pp. 1-2.

5. In a spirit of Ecumenism, Arch. Elias Zagahby²³⁴

tells us:

In the state of Grace, crying Abba Father (Gal. 4, 6), man is opened in the same Holy Spirit to all who regard God as Father.

Responsible scholarship would not leave the Archbishop's statement unqualified, since there is in Greek thought another side to this picture. At the risk of digressing for the moment, I will cite it. In the end it will tie in, since the Epiklesis in Greek theology is all bound up with Ecclesiology.

The Archbishop brings us into a problem:

c. Grace and Sacrament Outside the Orthodox Church.

The universal²³⁵ response is:

234. Eastern Churches and Catholic Unity: Herder: St. Louis: 1963: p. 97.

235. The exception as far as I can see is Alexei Khomiakov. He is criticized among the Greeks. He goes to the extreme and denies all visibility to the Church in the sense of Hierarchy. cf: Khomiakov Alexei -- The Church is One: N.Y. American Orth. Mission Press: 1952: note: "the visible church is not the visible society of Christians but the Spirit of God and the grace of the Sacrament living in this Society. Wherefore even the visible Church is visible only to the believer; for to the unbeliever a sacrament is only a rite and the Church merely a society." ... p. 29. It is not within the scope of the paper to discuss the general tendency of the Greeks to disregard, in Apollinarian fashion, the Spirit in the hierarchy.

Grace is stored up in the Church and administered through the Sacraments ...²³⁶

Androutsos goes on to tell us that the grace of the Holy Spirit does not function outside the "one true orthodox Church."

Since the Sacraments are administered by the Church, and all grace comes through them, the Greeks reject all Sacraments outside the Orthodox Church. This is particularly significant, since they believe Baptism, Eucharist and Penance are "absolutely necessary for salvation."²³⁷ The question of those outside the Orthodox Church is not discussed but left "to the mercy of God". Meyendorff echoes this position. After telling us that there is unity of faith in Orthodoxy because interpretation is liberal, he goes on to say:

The Orthodox Church is the only administrator of Eucharist; there is none outside of it ... There are no Sacraments outside of it.²³⁸

Because of the relation of the Ecclesiology and

236. Androutsos: Dogmatics: Thessalonica Press: n.d.pp. 218-219.

237. Dyobouniotes: The Mysteries: Thessalonica Press: n.d., pg. 23.

238. L'Eglise Orthodoxe Hier et Aujourd'hui: Editions du Seuil: 1960: ch. 1.

Epiklesis in Greek thought, I believed it necessary to give, succinctly, their relevant thought on Ecclesiology, in order to make this fundamental distinction.

Now, we return to the Orthodox conception of Epiklesis:

d. The Eucharist-Grace-Epiklesis

In the Eucharistic experience the Spirit is the first fruit of the new order. Future and now is begun.²³⁹

Notice the Patristic insight which somehow identified the content of Eucharist with the Spirit. The Pentecostal mystery of Christ is evidenced.

The Eucharist is the Sacrament of the Church. In it she realizes what she is ... The Body of Christ and a new unity of men in one divine-human life.²⁴⁰

The Church is born of Eucharist through Spirit-causation, which brings Christ about "ut unum congregans". Epiklesis articulates this faith consciousness.

Ministry is sacramental with all administration flowing out of the Celebration ... The local Church is not part of the ecclesiastical body, but as the

239. Arseniev: Contacts: 14: 1962.

240. Khodre George: St. Valadimir Sem. Quarterly: 6: 1962: pg. 21.

totality -- at its Head the Lord and Apostles in the Community of the Spirit who is given.²⁴¹

There is evident insight into the parish born out of Eucharist, which we have seen to be a Spirit causation and Spirit experience in the community of the outpoured Spirit. The Constitution on the Church²⁴² articulates this insight:

The Church of Christ is truly present in all legitimate local congregations of the faithful which, united with their pastors, are themselves called churches in the New Testament.²⁴³

For in their locality these are the New People called by God, in the Holy Spirit and in much fullness.²⁴⁴

In the local worshipping communities the faithful are gathered together by the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated.

that

by the food and blood of the Lord's Body the whole brotherhood may be joined together.

In these communities ... Christ is present, and in virtue of His Presence there is brought together one, holy, catholic and apostolic Church.

In the Constitution the very essence of the Epiklesis

241. Meyendorff, Jean: L'Eglise Orthodoxe Hier et Aujourd'hui: Editions du Seuil: 1960: ch. 1.

242. Ch: 3, no. 26.

243. Acts: 8.1: 14.22-23.

244. 1 Thess: 1.5.

for the descent of the Spirit of Christ is THAT they may be joined together. This is the ut conjungens of Hippolytus, intensifying to power, insight and the full-flowering of witness: Abba, through the Son, in the Spirit.

The Greek Theologians remain on the parish level where the Paterfamilias presides over his children. Peter to the Orthodox, was the Paterfamilias of the Liturgy of Jerusalem.²⁴⁵

The Constitution on the Church²⁴⁶ implies, I think, in context, that the office of the Supreme Pontiff, the Body of Bishops and infallibility, itself, derives out of Eucharist where the underlying Spirit-causation brings Christ about and the Church about. The Spirit is given over continually. Each Eucharistic celebration is a missa orbis in the Community of the outpoured Spirit "together with the Pope and Bishops ... together with their college of priests."²⁴⁷ The shape of the grace of Eucharist is as broad and as deep as the history into which Christ poured forth His Spirit, to work.

245. Meyendorff: op. cit.: ch. 1.

246. Ch. 3.

247. Constitution on the Liturgy: no. 41.

We grasp the insight the Greeks have long had on grace and give it due credit, without, at the same time, isolating grace to the Greeks alone, as we have seen, they seem to do.

Grace is stored up in the Church and is administered through Sacraments ... primarily Eucharistic Liturgy.²⁴⁸

All grace is sacramental grace in the Greek Church. The distinctions of grace are "without actual content or significance"²⁴⁹ to them.

The continual and contiguous operation of the Holy Spirit is Divine Grace.²⁵⁰

Distinctions have been necessary in the West, because of questioning minds, but underlying it all, the unity of grace as one whole is not taken away by distinctions. It is shaped as in the Seven Sacraments. Does the "Grace as a whole" come out of the Eucharistic celebration? For our investigation, radically speaking, it appears to do just that. Somehow all Grace in the here and now of history seems bound up with Eucharist. This is so, precisely, because the Community of the outpoured Spirit, articulating its need for more Ruah

248. Androutsos: op. cit. p. 219.

249. Ibid.

250. Ibid.

from the Father, is infallibly answered with the meal Presence of Christ vivified in glory by the Spirit He also sends.

He is at the meal as the corporate personality He is, in His entire historical complex of existence through the Spirit, empowerment by the Spirit, insight through the Spirit and intensified to the ultimate witness of Death and Resurrection through the Spirit, TO give Him over to Community in the depth of history for the continuum of this vital process. What happens to us, when the Love of Father for Son and Son for Father is poured forth in history for love of us is Grace. Where Christ is He gives over, together with the Father, His Spirit; where His Spirit is, there is Christ and the return to the Father. This is the ground and finality of the insight into the appropriateness of articulating the Epiklesis, which petitions for this vital process to come about through the descent of the Spirit.

For Markos Siotis,²⁵¹ Eucharist, Ecclesiology and Epiklesis are inseparable in the Greek thought. The Ecclesial reality, Siotis tells us, is the ontological communion of the faithful with Christ attained through the Eucharist. The Church and Sacrament is constituted by the Epiklesis of the

251. The Eucharist: Thessalonica Press: 1957; passim.

Spirit. Siotis reads the Greek Fathers as saying that the Eucharist is the lowest step of God's condescension needed for salvation. The presence of the Sacrament was the purpose of the Incarnation. We become syssomos and synaimos. Death and corruption are banished. Through the Eucharist neither the Kingdom of God is transferred to the faithful nor the faithful to the Kingdom of God, but through transfer of the incorruptible nature of Theanthropos the incorruptibility of human nature is attained through which we enter the Kingdom. Siotis uses the variant of Luke 11.12. It is the "Kingdom of the Spirit."

He clearly states what our research has shown us, that the Church and Sacrament are constituted by Epiklesis of the Spirit.

But here is a typical example which leads me to suggest a reason why the Greeks have always been rooted in a theology of the Spirit. It is possible that their emphasis on the Divinity of Christ and on the divinization of man is the cause. Their history, as we have seen above, has nourished this. They have struggled to survive and in doing so have been thrust to the Ultimate concern. Their own suffering

seems to be the font of their unsurpassedly tender articulation of the sufferings of Christ in the liturgy. But this liturgical expression I do not think justifies Le Guillou's position. He says Jungmann and Karl Adam "are mistaken when they allege that the East has forgotten the mediatory function of Christ's manhood."²⁵² Would it not be better, even in Ecumenical effort, to assess the history of theology as it is, and admit the de-emphasis of the humanity of Christ in the East, which appears to be a factor in the rooted theology of the Spirit? In this context, assessing the history of theology in the West, it seems that the West has never really had a theology of the Spirit. It has countless references and phrases, but, in our highly structured system, a theology as such is apparently lacking. However, the magnificent Christology of the West, especially in the last decades, is now pointing in the direction of a theology of Christ's Spirit poured forth in history. The font of it is the Epiklesis.

1. Schmemmann.

For the last Greek insight to be probed, I have chosen

252. Spirit of Eastern Orthodoxy: Hawthorn: N.Y.: 1962: pp. 49-50.

Alexander Schmemmann's Sacraments and Orthodoxy,²⁵³ a book with a new approach.

Schmemmann explicates the Eucharist in the context of Feuerbach's: "Man is what he eats." The Scripture, he tells us, begins with man as the hungry being. The good that man eats is the world of which he must partake in order to live. This is given Him by God and given as communion with God. The world is divine love made food, and therefore, life for man. Because He blesses all that He creates He makes all creation the sign and means of His presence and love. "Taste and see." In the garden man names things. Biblically speaking, this means that by the name the very essence of the thing as God's gift is revealed. To name a thing is to bless God for it and in it. This blessing of God is a way of life -- it is not relegated to cult alone. Schmemmann refuses the "division" between natural and supernatural. Man has his ultimate fulfillment in his capacity to bless God and to know experientially the meaning of the hunger and thirst that constitutes his life. Man is homo sapiens and homo faber, but primarily homo adorans. The first basic definition of man is priest. After discussing the Fall as ultimately denying man's priesthood of the world and restored by the New Adam, Schmemmann passes to the Eucharist.

253: Berder: New York: 1965.

a. Supernatural existential.

Perhaps in the above thoughts is a partial insight into Rahner's "supernatural existential". Schmemmann does not develop it further. I will attempt it. Man is finalistically ordered to Christ by his very creation. He is thereby finalistically ordered to communion with the three-fold God. This must be understood in the context of personal love, which alone knows the distinction between exigency and freedom.²⁵⁴ It seems that, in this supernatural existential, there is the function of the Spirit. This is so, precisely, because all offer of grace is offer of His Presence, and all grace that is given is His Presence. On the basis of this supernatural existential, man is radically orientated in history to Eucharist, out of which the Church becomes what she is through the Spirit and offers to all, and gives to those who are open, what she has -- the Spirit. Grace is what happens to us when the Father and Son send their Spirit to work for us in history.

b. Liturgy.

254. Rahner, Karl: Theological Investigations: 1; 183 ff; 311 ff.

Schmemmann tells us that the source and fulfillment of man is the Eucharistic Liturgy. Leitourgia in the Greek signifies an action by which a group of people become something corporately which they had not been as a mere collection of individuals. The stress is become. It also means the function of a man or group of men on behalf of and in interest of the community.²⁵⁵ To enter into this joy of the Lord in the Liturgy so as to be witness to it in the world is the very calling of the Church, its essential leitourgia, the sacrament by which it becomes what it is. Notice here the faithfulness to the scriptural and traditional exposition of the Eucharistic Celebration. Notice also the parallel with the Constitution on the Church.

The liturgy of the Eucharist is a journey from the first moment of arising to the final doxology carried through to witness in the world. This follows in the Greek Liturgy which he discusses in the Thanksgiving-Anamnesis-Epiklesis tri-partite whole, wherein the Lord is made present through the Spirit. It is the Western depth of Christology which enables us to see the mutual causality in this complex.

255. I think this is the consecration of Christ by the Spirit into which we enter in the Eucharistic Celebration.

Schmemmann does not refer to the fact that Christ also sends the Spirit who also brings Him about. The Epiklesis for the descent of the Spirit is for the existence of the Body and Blood and for the becoming of the Church. The purpose of coming together is to fulfill the Church. This means to make present the one in whom all things are at their end and all things are at their beginning. The Church is the assembly of those whose ultimate concern is the Father.

Schmemmann turns to bread and wine. He deplores the "transforming of the bread and wine, in controversy, into elements of an almost abstract theological speculation."²⁵⁶ What disappeared, he tells us, was the Eucharist as one organic all-embracing and all-transforming act of the whole Church and what remains were essential and nonessential parts.

He points out that the thanksgiving hymn, though it belongs to all Eucharistic rites, was de-emphasized in the search for "real problems": consecration, change of elements, etc. So the theology of Eucharist ceased to be eucharistic. The Epiklesis problem, he posits (and I agree), is a good example of the noneucharistic stage in the history of sacramental theology.

256. Ibid: pg. 39.

It is precisely, he says, this thanksgiving that makes possible all that follows, because real life is Eucharist. Thanksgiving is the very form and content of the new life that God granted when, in Christ, we were reconciled. It is the only true relationship between God and the world. We profess and proclaim the Kingdom to come, and affirm that God has endowed us with it. The future is given to us in the past that it may constitute the very present, the life itself, now, of the Church. All thanksgiving is finally thanksgiving for Christ. Schmemmann tells us that in the Anamnesis (note: Anamnesis) of the words of Institution, the Church brings the best of what she can offer, which is the self-offering of Christ, because in It all thanksgiving, all anamnesis, all offering is contained. Then, in the Liturgy, follows the further Anamnesis of the Cross, Grace, Resurrection, Ascension, Session and Parousia.

"Something is lacking," he says, "when the theologian thinks of the Sacrament and only of how and forgets the leitourgon."²⁵⁷ The whole liturgy is sacramental, he tells us. The liturgy of the Church is always an Anaphora, a lifting up; an ascension.²⁵⁸ Then it is sacralized and all

257. Notice the parallel with Hippolytus: ut te laudemus et glorificemus.

258. Op. cit.: pg. 50.

the world with it. It is the same world perfected in Christ and not yet in us.

Schmemmann's explanation of the Epiklesis is, as follows:

The Orthodox Church has always insisted that the transformation of the eucharistic elements is performed by the Epiklesis of the Holy Spirit and not by the words of institution. This doctrine however was often misunderstood by the Orthodox themselves. Its point is not to replace the one "causality" the words of Institution by another, a different formula. It is to reveal the eschatological character of the Sacrament. ("Reveal" is important here.) The Holy Spirit comes on the last and great day of Pentecost. He manifests the world to come. He inaugurates the Kingdom. He always takes us beyond ... And thus in the Eucharist it is He who seals and confirms our ascension into heaven, who transforms the Church into the Body of Christ and therefore manifests the elements of our offering as communion in the Holy Spirit. This is the consecration.

Ibid: pg: 52.

As man was hungry from the beginning

This new food is Christ Himself because from the beginning of creation all man's hunger was for Him and all our bread but symbol of Him.

Ibid: pg. 51.

The tracings of the bold outlines of the Greek theologians and the attempts to profit from their insights with proper focus have been set forth.

CHAPTER EIGHT

SPECULATIVE SUGGESTIONS

The existence of an Epiklesis in Hippolytus' Anaphora has been firmly established and its relationship to the Apostolic Witness has been conceded. The perdurance of Epiklesis as the expression of faith consciousness in the Eastern Church gives rise to interesting theological possibilities in terms of the interpretave schema set up in Chapter One.

Theology is the reflection on the Eucharistic experience. Through this study it can be seen that the Eucharist has a strong Pneumatological dimension. While Eucharist is generally treated in terms of the relationship of the Father to the Son and the Son to the Father, the dimension of the relationship of the Father and Son to the Spirit and the Spirit to the Father and Son is now opened up. Work on the Epiklesis as the font of the Theology of the Holy Spirit will, in time, vastly increase the scope of theology. The general possibility is the opening up of the whole scope of theology around the Eucharistic Spirit. Particular possibilities could center around Trinitarian Theology in terms of the existential Three

Father, Son and Spirit. Another particular possibility is in the field of the theology of grace. The enunciation of the consciousness of the ground-Spirit in Epiklesis could bring about the articulated theology of grace in function of existence, congealing love, power, insight and witness in the Spirit of Sonship to Abba. Christology could be opened up to the Pentecostal dimension of Christ which is the finality of the Birth of Christ. Any theological element will take on a new dimension in an expanded field. Original sin, with conscious Epiklesis Theology, is in a much broader interpretive schema. It not only implies the continuing problems of original sin but the interpretation of them in a structure where the Holy Spirit is operative. The specific possibilities of an established Eucharistic Spirit are as broad as theology itself.

Returning to Chapter One, we see that there are really three levels of Being: the Father-sky, the historical Son, and the ground-Spirit. The Father embraces the full human response of all ages in the Son, whose roots are in the nadir of time and whose stature reaches to the Sky. Revelation has told us that the Father wants this Son to have brethren.²⁵⁹ The Spirit, poured forth by Christ, is ever

259. Eph: 1.

breathed by the Father through the Son, and ever breathes through the deepest grounds of history. Because He is the Spirit of Christ He breathes Christ in history in these last days. His first-fruits are the Eucharistic extension of the historical complex of Christ's Life-in-Person. From this the Church is ever being born. From this first vivification through the Spirit comes the intensification to power, insight and the ultimate witness of Sonship: Abba. This Spirit complex is articulated in the Epiklesis for the descent of the Spirit in the Eucharistic celebration.

Liturgical expression articulates the faith consciousness of the Community at the time. The West tends to express her insight on the levels of the Father-sky and the historical Son. The East tends to use all three levels of Being: The ground-Spirit, the historical Son and the Father-sky.²⁶⁰

From the given data it would appear theologically appropriate that the Epiklesis be restored in the Western Church, to be a cause of a deeper consciousness to her, of who she is and what she is going. She is the Community of the outpoured Spirit. She is what happened when the Father loved man through the Son in the Spirit. She worships the Father, in

260. As we have noted the East tends, at the same time, to de-emphasize the humanity of Christ.

the Spirit, through the Son at the Meal where the Spirit breathes the Bread -- Christ -- and cries in her heart: Abba. She becomes what she is, by the Spirit, in the Eucharistic celebration. The same Principle, the Spirit, by Whom Christ comes about at the Table, is the Principle by Whom the Church comes about in Eucharist. Her existence together with her finality, namely, worship, is expressed in Epiklesis for the descent of the Spirit:

ut unum congregans
ad confirmationem fidei et veritate
ut Te laudemus et glorificemus

The Origin is the Father and the return is to the Father. The Community is in the Spirit poured forth in history by and through the historical Son. The Image of the Father is wrought in history in the dialectic of the Son and Spirit. These are a series of moments which are realizations of the ultimate eschatological donation of the Son's Breath of Abba to existence. Having Ruah and using Ruah is most radically operative in the Eucharistic Celebration which brings Christ into our midst. It appears fitting that this radical operation should be expressed liturgically in Epiklesis since the fact is radical to faith consciousness of the Father, Son and Spirit. In the early Church liturgical expression was prior to theologized positions. Once the possibilities of the

function of the Holy Spirit in Eucharist have been opened up, faith consciousness needs to express itself in the Celebration. Out of this expression will come deeper insight for a formal Theology of Epiklesis. The direction this thesis is taking is toward a Theology of the function of the Holy Spirit in the Eucharist.

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