

# The Holy Spirit and the Holy Eucharist

## Introduction

The Western and eastern theologies are two lungs of the respiratory system of the Christian Faith. They can hardly be deemed as contradictory, they are indeed complementary to one another. While the western theology is more static because it highlights the essence of the triune God 'ad intra', the eastern theology is more dynamic because it underscores the actions of God 'ad extra' in the economy of salvation. While the former emphasizes the oneness of the divine essence, the latter the distinction of the divine persons.<sup>1</sup> For the eastern theologians the distinction of the divine persons is understood clearly if it is interpreted in the light of the two successive distinct divine missions in history, the first being the mission of the Son and the second that of the Holy Spirit, which missions "ad extra" are thought to correspond to the processions "ad intra." As the Holy Spirit's mission is to complete the redemptive action of the Son in history, the eastern theology focusses on the role of the Holy Spirit in the present order of salvation. This focus is very evident in the eastern theology of the Holy Eucharist.

The eastern theology of the Holy Eucharist is predominantly pneumatological while the western theology of the same is christological. This dimensional difference had created in the history of the eucharistic theology a hair-splitting controversy over the moment of the eucharistic conversion: the moment of the epiclesis? or the moment of the Words of Institution?

In the catholic world until the advent of the Second Vatican Council the Holy Spirit was dubbed "The Forgotten God", and

---

1. Cf. R. P. McBrien, (Ed.), *The Harpercollins Encyclopedia of Catholicism*, Harpercollins Publishers, New York, 1995, p. 529.

interestingly enough, as stated by Congar, one of the contributory factors to the forgetting of the Holy Spirit is precisely the overemphasis of the christological aspect of the Eucharist.<sup>2</sup> But that is not the present state of affairs. With the renewal begun by Vatican II, the Catholics have already started recognizing the presence and action of the Holy Spirit in the world, in the Church and in the sacraments, very particularly in the Eucharist.<sup>3</sup> The Eucharist is, therefore, no more a stumbling block to the recognition of the Holy Spirit, but the real understanding of the doctrine of the Holy Eucharist unveils the pneumatological import. The objective of this article is to bring to clearer light the pneumatological import of the Eucharist from two different angles: The Holy Spirit in the *eucharistic action* and the Holy Spirit in the *eucharistic presence*.

## THE HOLY SPIRIT IN THE EUCHARISTIC ACTION

### Eucharistic Concurrence

In the Incarnation the eternal Son of God assumed human nature and the human nature of Jesus became the medium of communicating the divine life to man.<sup>4</sup> Communion of man with God is possible only through the medium of Jesus' humanity. The Son of God became man and to be man is to be embodied, and to be embodied is to be localized. The Body of Jesus is the means and medium of the communication of divine life to man. But the scope of the benefits of Jesus' Body and of

---

2. Cf. Y. Congar, *I believe in the Holy Spirit, Vol. I: The Experience of the Spirit*, The Seabury Press, New York, 1983, pp. 161-162.

3. Cf. M. Glazier, M.K. Hellwig, (Ed.), *The Modern Catholic Encyclopedia*, Gill & Macmillan, Dublin, 1994, pp. 397. See also "Your Spirit, Lord, Fills the Earth, Official Catechetical Text in Preparation for the Holy year 2000 prepared by The Theological - Historical Commission for the Great Jubilee of the year 2000, Paulines Publications Africa, Kenya, 1997, p.86.

4. Cf. C.M. Lacugna, *God for us: The Trinity and Christian Life*, Harper San Francisco, Chicago, 1992, p. 249.

His actions that flowed from the Body was much limited to only a few people of His time and region. But at the death of Jesus the localization of His Body was broken. Here lies the paradox: on the one hand, Body is the medium through which the communication of God's life to man is made possible; on the other hand, the same Body is to be sacrificed at Jesus' death. What is the solution? The Resurrection of Jesus solves the paradox. Jesus rose with the Body, which is necessary for communication, but the Body was glorified and spiritualized (without localization). Thus with His glorified, risen Body Christ is able to communicate the divine life to all, because the localization of Christ's Body was transcended at the Resurrection.

How is the contact between the risen Christ in heaven who has to communicate the divine life, and the mankind on earth to whom He has to communicate it, made possible? The answer lies in the system of the sacraments. The sacraments are construed as the actions of the risen Christ mediated by symbols in order that His salvific action of communicating the divine life can be continued.<sup>5</sup> To single out, the eucharistic action is that sacramental action of the risen Christ in which the symbols of bread and wine become His Body and Blood.

The eucharistic action, though primarily an action of Christ, is not exclusively His action. It is concurrently an action of the whole church. It is through the liturgical actions of the Church that Christ communicates the divine life of grace. Since the actions flow from the body, the Church is the Body of Christ whose actions make Christ present. Though the eucharistic action is the action of the whole Church, it is actually performed by the ministers of the Church as her representatives, who act in the person of Christ.<sup>6</sup> So the eucharistic action is simultaneously the exercise of the priestly office of Christ and of His Church.<sup>7</sup> Two agents but one action!

---

5. Cf. *Catechism of the Catholic Church*, no. 1084.

6. Cf. LG 10.

7. Cf. *General Instruction to the Roman Missal*, no.5.

At this juncture the role of the Holy Spirit can be identified. It is by the power and action of the Holy Spirit that the action of the Church becomes identical with that of the risen Christ.<sup>8</sup> The identity of the actions of Christ and of the Church is mystical and mysterious and is effected by the Holy Spirit. It needs explanation.

The eucharistic action must be placed in the liturgical context. When Christians assemble for the liturgy, they have a "collective consciousness" of what the whole Church is<sup>9</sup> and of what God had done for the whole Church in and through Christ. This collective self-consciousness is manifested in their act of gathering and concentrated, centralized and focused in the person of the minister.<sup>10</sup> Christ is present in the worshipping assembly because it is the Holy Spirit who unites the faithful with Christ and makes them spontaneously assemble for the liturgy.<sup>11</sup>

In the second stage, the community is so urged and impelled by the spontaneous impulse that the consciousness explodes in "collective verbalization", when the sacred scriptures are read and proclaimed, of what God had done to the Church.<sup>12</sup>

In the third stage, the community is willing to go ahead in having those divine actions done "here and now" when the community launches into doing them, namely into "collective actualization", but it is not capable of it and hence prays to the Father to send the Holy Spirit who

8. Cf. R. A. Adams, "The Holy Spirit and the Real Presence", in *Theological Studies*, 29 (1968)<sup>38</sup>

9. Cf. H. Fries, *Aspects of the Church*, Gill and Son, Dublin, 1965.

10. Cf. K. Rahner, *The Church and the Sacraments*, Herder and Herder, New York, 1964,<sup>3</sup> p. 83.

11. Cf. J. Ernst, "The Significance of Christ's Eucharistic Body for the Unity of the Church and the Church and Cosmos" in *Concilium* 10(1968) 57 See also *Catechism of the Catholic Church*, no. 1098.

12. Cf. P. Bernier, *Eucharist : Celebrating its Rhythms in our Lives*, Ave Maria Press, Notre Dame, 1993, p.36

will render the Church capable of performing those actions, but in fact they are the actions of Christ through the actions of the Church.<sup>13</sup> The Holy Spirit makes Christ's action what exactly the Church tries to do. Therefore it is the Holy Spirit who mediates between the two eucharistic agents, namely Christ and the Church, and makes their actions into one single eucharistic action.

### **Moment of the Action of the Holy Spirit**

By whom is the eucharistic conversion realized? Who is the primary agent of the eucharistic change? Is it the Holy Spirit or Christ? All the Churches agree that the triune God is the agent.<sup>14</sup> Christ who comes from the Father and acts in the Holy Spirit realises the eucharistic change. The Holy Spirit can be said to be the agent of the eucharistic change by appropriation because He is the source of God's action. Christ can be said to bring about it in conformity to His role in the Last Supper.<sup>15</sup>

When it comes to the liturgical moment of the eucharistic concurrence a wide division is found between the East and the West. While the East holds that the epiclesis is the means by which the eucharistic miracle is brought about,<sup>16</sup> the West attributes it to the Words of Institution spoken by the minister. This difference of conceptions regarding the epiclesis depicts further differences between East and West in their eucharistic theology. The one is pneumatological

---

13. Cf. J. H. Emminghaus, *The Eucharist: Essence Form Celebration*, The Liturgical Press, Collegeville, 1992<sup>8</sup> p.273.

14. Cf. BEM, Eucharist, no.14

15. Cf, "Agreed Statement on the Eucharist: Oriental Orthodox/Roman Catholic Dialogue, June, 9, 1983", in J.A. Burgess & B.J. Gros, (Ed.), *Building Unity, Eucumenical Dialogues with Roman Catholic Participation in the United States, Eucumenical Document IV*, Paulist Press, New York, 1989, pp. 369-370.

16. Cf. A. Schmemmann, *For the Life of the World, Sacraments and Orthodoxy*, St.Vladimir's Seminary Press, New York, 1988, pp. 43-44.

and the other is christological.<sup>17</sup> It is interesting to note the Western protest against the Orthodox's view in the first eucharistic canon of the Mass which does not have epiclesis at all. No mention is made of the Holy Spirit when the Tridentine Council defined the eucharistic change. On the other hand it categorically declared that the eucharistic change takes place only when the Words of Institution are pronounced.<sup>18</sup> However, it does not mean that the Council denied the role of the Holy Spirit in the eucharistic conversion. Its preoccupation was to fix the moment of the eucharistic change.

Since the eucharistic action involves a change in the elements, one cannot avoid the problem of the moment of the change. That the whole eucharistic prayer is consecratory does not solve the problem, rather looks like a compromise fixing the moment neither at the epiclesis (Orthodox), nor at the Words of Institution (Catholics). The eucharistic prayer is a unity. No doubt about it. But it has many parts, and each part has its own value.

The Church represented by the worshipping assembly wants to have the redemptive actions done here and now, but realizing her inability requests God the Father to send the Holy Spirit to accomplish the eucharistic change. Hence the eucharistic change does not take place magically or automatically, but on condition<sup>19</sup> of the faith of the Church. The epiclesis is precisely this moment of the Church's request.<sup>20</sup> The eucharistic change as "opus ad extra" is seen as accomplished by the Father, through the Son, but perfected in the Holy Spirit, who is the "vivens operatio filii" (living act of the Son).

---

17. Cf. P.C. Ibebuike, *The Eucharist : The Discussion on the Eucharist by the Faith and Order Commission of the World Council of Churches Lausanne 1927-Lima 1982*, Peter Lang, Frankfurt, 1989, p. 139.

18. Cf. Ds 1642.

19. Cf. *Your Spirit, Lord, Fills the Earth*, p.89.

20. Cf. J. H. McKenna, "Eucharistic Epiclesis: Myopia or Microcosm?", in *Theological Studies*, 36 (1975) 142.

Every divine activity "ad extra" thus culminates in the operation of the Holy Spirit. In this way the eucharistic conversion is achieved by and through the intervention of the Holy Spirit. The epiclesis gives expression to this intervention of the Holy Spirit.<sup>21</sup> So the epiclesis signifies two realities: i) The moment of the Church's request for the divine intervention; ii) The recognition of the Holy Spirit in the eucharistic change.

The words of epiclesis are uttered by the minister as the representative of the Church.<sup>22</sup> But the Words of Institution have performative value. It is Christ Himself that speaks. Unlike at the institution of the other sacraments, at the institution of the Eucharist the words are in the first person singular. When Christ gave the command to baptize (Mt 28:19), He was not baptizing. When He gave the power to forgive sins (Jn 20:22-23), He was not forgiving sins. But when He told the apostles "Do this in memory of me" (Lk 22:19), He Himself was celebrating the Eucharist. Whenever they would do it, they would re-enact the same thing He accomplished when He spoke the words.<sup>23</sup> So the minister, when he begins the Words of Institution, is no longer merely the representative of the Church but represents now the person of Christ, because he does what Christ did.

The epiclesis and the Words of Institution are not to be disconnected. It is the risen Christ who through the minister works the eucharistic change, but it is Christ who works in the Holy Spirit during the celebration.<sup>24</sup> One does not deny the power and intervention of the Holy Spirit in the eucharistic change, but one cannot fix the moment of consecration at the epiclesis. While the epiclesis is the moment of the prayer of the Church for the action of the Holy Spirit, the

---

21. Cf. *Ibid*, pp. 166,200.

22. Cf. R. Sokolowski, *Eucharistic Presence: A Study in the Theology of Disclosure*, The Catholic University of America Press, Washington, D.C. 1 1993,p.94.

23. Cf. *Ibid*, p.16

24. Cf. L.H. Stookey, *Eucharist Christ's Feast with the Church*, Abingdon Press, Nashville, 1993, p.100

Words of Institution is the moment of the action of the Holy Spirit. One must do justice both to the action of Christ and to that of the Spirit. Both are present and acting. At the uttering of the Words of Institution, the simultaneity of the presence and activity of Christ and the Holy Spirit is brought out. Therefore one should not i) fix the moment of change at the epiclesis and ii) neglect the role of the Holy Spirit at the moment of change. This is exactly the teaching of the Catechism of the Catholic Church: "The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion".<sup>25</sup> In short, one can say that the Words of Institution are the CAUSE of the eucharistic change; the epiclesis is its CONDITION; the liturgical celebration is its OCCASION.

## **THE HOLY SPIRIT IN THE EUCHARISTIC PRESENCE**

### **Eucharistic Presence of Christ in the Spirit**

Among all the seven sacramental actions of the risen Christ, the eucharistic action is the only action which visibilizes the risen Body of Christ with the result that while the other sacraments are the actions of the risen Christ, the Eucharist is His Body; The actions are transient, but the body is permanent. The body is more intimately and closely related to the person than the actions. The actions are possible only because of the body. The Body of the risen Christ is invisible. But the Eucharist is the visible Body of the risen Christ. The visibility is supplied by the bread and wine. Sacraments are the actions through which Christ makes Himself really present, but the Eucharist is His Body which is the permanent and continuous mode of His real presence in the sense that the symbols used in the eucharistic action receive the new reality of the Body of Christ. One and the same presence of Christ is both in the Eucharist and in the other sacraments. The difference is in degrees, depending upon the difference between the body and the actions of the person. So the Eucharist is the bodily presence of the risen Christ in symbols.

---

25. *Catechism of the Catholic Church*, no. 1375.

Jesus' presence in the Eucharist is not merely bodily presence like the presence of an inert object. His is personal presence. Personal presence consists in communicating oneself to the other in an act of Love-Relation. But Jesus' personal presence is not a human personal presence. He is the second divine person become man. His presence, therefore, is divine personal presence. In God there are not first persons and then there is communication of love among them, but the persons are constituted because of their very communication of love for one another.<sup>26</sup> This communication is interpersonal relationship among the divine persons. Hence divine personal presence may be said to be this very interpersonal relation or communication of love of a divine person for another divine person.<sup>27</sup> Within God "person is presence"<sup>28</sup> in the sense that the divine persons are constituted by their very presence towards one another. By communicating Himself to the Son, the person of the Father is constituted, and similarly communicating Himself to the Father the person of the Son is constituted.

The divine personal presence is at the same time spiritual presence, because the Person of the Father and that of the Son are constituted in the 'presence' of the Holy Spirit.<sup>29</sup> That is, the Father communicates Himself to the Son and the Son to the Father in the person of the Holy Spirit.<sup>30</sup> The person of the Holy Spirit is constituted by His self-communication to the Father and to the Son.<sup>31</sup> Hence the mutual self-communication of the Father and the Son takes place in the self-communication of the Holy Spirit to the Father and to the Son. To single out, the presence of the Son to the Father takes place in the Spirit. Therefore, His personal presence is spiritual.

---

26. Cf. K. Rahner, *The Trinity*, Burns & Oates, Wellwood, 1986, p. 68.

27. Cf. T. D. Stanks, "The Eucharist: Christ's Self-communication in a Revelatory Event", in *Theological Studies*, 28 (1967) 43.

28. Cf. Mounier, *Personalism*, University of Notre Dame Press, Notre Dame, 1952, p.20.

29. Cf. G. Lazzati, *Lo Spirito Santo*, Editrice A.V. E., Roma, 1992, p. 27.

30. Cf. F. X. Durrwell, *Lo Spirito Santo alla luce del mistero pasquale*, Edizioni paoline, Roma, 1985, p. 56.

31. Cf. *Ibid.*, pp. 11, 166.

At the moment of Incarnation, the Son of God began to be personally and spiritually present to His Father not only in the divine way but also in the human way. He was ontologically human at the Incarnation, but He must become existentially human through the exercise of human freedom in favour of His Father. Every moment of His earthly life Jesus was personally present to His Father in the Spirit.<sup>32</sup> Even in the human mode of communicating Himself to the Father, He was in the Spirit because Jesus, the Son of God, could communicate Himself to the Father only in the Spirit. At the death of Jesus, His spiritual presence to His Father in the human way assumed the sacrificial form, His total self-giving to His Father under the guidance of the Holy Spirit even to the point of death.<sup>33</sup> The death on the cross is the beginning of the eternal spiritual presence of Jesus to His Father in the human way and this human mode of His spiritual presence to His Father is hereafter sacrificial.

Though Jesus' real presence was His spiritual presence, it was mediated by His corporeal presence, but before His death the spiritual character of Jesus' personal presence was not manifested externally because His corporeal presence was subject to the laws of nature as He had a material Body bound by space and time. After His resurrection, Jesus' spiritual presence is mediated by his glorified Body which is not bound by space and time, not subject to the laws of nature. His Body is the spiritual Body. Now Christ's personal presence and His corporeal presence are spiritual. Not only Christ's human mode of personal presence is spiritual, which is so right from His incarnation, but also His corporeal presence, which serves to manifest and mediate His personal presence, is also spiritual. Christ's spiritual presence before His death is diverse from His spiritual presence after His resurrection not in its reality, but in its manifestation or form. His personal presence is in the spirit and in Spirit-Form. So resurrection

---

32. Cf. John Paul II, *Dominum et Vivificantem*, no.22.

33. Cf. H.U. Von Balthazar, *Spiritus Creator : Saggi Teologici*, Morcelliana, Breascia, 1983,<sup>2</sup> p. 316.

is the releasing of the Spirit of Christ to perform the transformation of His human existence.<sup>34</sup> It was not the action of the Spirit from without, but it was the action of the Spirit from within Jesus. The life of the risen Lord is the Spirit-permeated life. The Spirit permeates Him and makes Him a *pneuma*, a spiritual being giving life. After resurrection Christ is called the Spirit (2Cor 3:17) and vivifying Spirit (1Cor 15:48). In His very flesh the Holy Spirit's power and brilliance break forth, effecting a human transformation in Him so all-encompassing that the Spirit who filled Jesus now breaks forth even into His Body.<sup>35</sup> The risen Christ's presence is both personal in the divine way and sacrificial in the human way and it is so because it is spiritual, i.e., in and through the Holy Spirit. The eucharistic presence is none other than this presence of the risen Christ in the sacramental form, because the Eucharist is the visibilization of the glorified Body of Christ.

#### **Eucharistic Presence of Christ in the Spirit-Form**

How can Jesus who is present to the Father in heaven be present to man on earth in the Eucharist? What is meant by saying that the mode of Christ's presence in the Eucharist is sacramental? Christ's presence to the Father in heaven is mediated by His natural yet glorified Body while His same presence in the Eucharist is mediated by the bread and wine. Still the form of the eucharistic presence is not the physical form of the bread and wine, because the eucharistic Body of Christ is the pneumatic Body,<sup>36</sup> i.e., spiritual. Therefore the form of the eucharistic bodily presence of Christ must be again Spirit-Form which is specific to the Eucharist, unlike the Spirit-Form of the risen Christ in heaven. What is that specificity?

---

34. Cf. F. Lambiasi, "Spirito Santo" in *Dizionario di teologia fondamentale*, ed. by R. Latourelle and R. Fisichella, Cittadella Editrice, Assisi, 1990, p.1176.

35. Cf. M.A. Fatula, *The Triune God of Christian Faith*, The Liturgical Press, Collegeville, 1990, p.47. Also Cf. *Your Spirit, Lord, Fills the Earth*. p.91.

36. Cf. J.M.R. Tillard, "L'eucharistie et le Saint-Esprit", in *Novelle Revue Theologique*, 90(1968) 376.

The answer could be found in the very purpose for which the Eucharist was instituted. If the Eucharist were not instituted, then the purpose of Incarnation i.e., the communication of the divine life to man would not be realized. The risen Body of Christ as still the medium of the self-communication of God would be inaccessible to man. The Eucharist is this Body of the risen Christ made accessible to man. Thus the purpose of the Eucharist is to visibilize the risen Body of Christ through which Christ communicates the divine life to man and by which Christ becomes personally present to man.

One can be said to give oneself to the other when one gives a gift to the other, but the self-giving is not yet total, because it is only symbolic. That is, the gift is only a symbol of self-giving and there is still a distinction between the gift and the self. Gift is always other than what one is. It is what one has. The self-giving becomes total only when one gives oneself as a gift.<sup>37</sup> In this case the gift and the giver are identical. The body is the best medium of giving oneself totally. Though body is what one has, still it is not something outside oneself but it is one's very mode of existing. Giving one's body as a gift means giving oneself as a gift. In this case the body is the gift and the gift is the body. Since the Eucharist is the total self-giving of Christ, it is His gift and thereby His own Body. Because only God by nature is the most selfless personal being and is totally open towards the others, only God can make such a total self-giving<sup>38</sup> though He is not obliged to do so. Thus the eucharistic self-giving as His Body is a gratuitous act of Christ.

It is the Holy Spirit who makes possible this self-giving of Jesus Christ.<sup>39</sup> The motivating force of the self-giving is the Spirit. It is because of the action of the Holy Spirit from within that one can give oneself to the other. In the same way Christ gave Himself totally to the other by

---

37. Cf. B. Ronze, *L'ultima cena*, Societa Editrice Internazionale, Torino, 1995, p.30.

38. Cf. A. E. McGrath, *Christian Theology: An Introduction*, Blackwell, Oxford, 1994, p. 155.

39. Cf. John Paul II, *Dominicae Cenaes*, no. 3.

the action of the Holy Spirit. The eucharistic action is done by Christ in the Holy Spirit (Cf. Heb 9:14) who is at the origin of every movement of donation.<sup>40</sup> How is Christ's presence eucharistized? It is performed by Christ in the Spirit. It is the Holy Spirit who formed the Body of Jesus at the Incarnation; it is He who transformed His Body at His resurrection. Similarly the same spiritual personal presence of Christ in Spirit-Form is communicated to man in Spirit-Form, (Cf. "Agere sequitur esse" - Action follows Being) but in signs (Cf. 'Quidquid recipitur ad modum recipientis recipitur'-Whatever is received is received according to the mode of the receiver.) This transformation of the eucharistic signs into the Spirit-Form of Christ's presence is also performed by the Holy Spirit.<sup>41</sup> It is in the Spirit that Christ rose, and the Eucharist is the visibilization in the world of the risen state of Christ.

The totality of self-donation indicates an identity between the gift and the donor. This is what happens in the Eucharist. Christ identifies Himself with the gift (meal). Ordinarily the gift is not the donor and the donor is not the gift. But the divine person gives Himself in such a manner that the gift is Jesus Himself. The identity between the gift and the donor demands in its turn an ontological change in the elements. This change signifies that the reality of the bread is converted into the reality of the Body of Christ while its physical form still remains. But the Body of Christ does not have for its form the physical form of the bread, but the Spirit-Form. In what does the eucharistic Spirit-Form of the Body of Christ consist? The three concepts-totality, identity, change-explain that when the Eucharist is consumed, it confers participation in the divine life. What appears physical food which cannot give spiritual life, in fact, after the change now gives spiritual life. So the presence of Christ in the Eucharist has the Spirit-Form. The Spirit-Form of the eucharistic presence of Christ is interpreted in reference to the way in which Christ's self-donation is made to man-Totality-which is possible by the power and action of the Holy Spirit and which is characteristic of the divine person.

---

40. Cf. G. Colombo, *L'Eucharistia, la cena del Signore nella comunita cristiana*, Editrice Elle Di Ci, Torino, 1991, p.32.

41. Cf. John Paul II, *Dominum et Vivificantem*, no. 62.

## Conclusion

From the foregoing exposition of the role of the Holy Spirit in the eucharistic action and presence, one can easily detect therein an attempt made to make clear that Christ is really present in all the sacraments but He is really present in the Eucharist in a unique way. Thus a justification is made of the Catholic teaching against that of the separated brethren. This attempt is, however, implicit and does not receive an extensive treatment because the scope of this article is to deal with pneumatological aspect of the Holy Eucharist, in which case the unique real presence of Christ in the Eucharist is already believed.

In the first part, while manifestly accepting the action of the Holy Spirit in bringing out the eucharistic change, an attempt is made to justify the Catholic position on the Words of Institution as the moment of the eucharistic conversion, against the Orthodox position. The second part clarifies the Catholic teaching on the meaning of Christ's presence in the Eucharist as spiritual, over against the context of the materialistic conception of the same held by many ordinary Catholics themselves.

The role of the Holy Spirit in the Eucharist will not be sidelined only if the point of departure is not sacramental, but trinitarian. As there is no difference in Christ's presence in Himself in the inner life of the triune God and His presence in the Eucharist except in the mode, before specifying the differences in the mode, it is necessary to understand the personal presence of Christ as such. The natural mode of Christ's personal presence is prior to the sacramental (eucharistic) mode of Christ's presence. So His personal presence in the Eucharist should be understood in its relation to His personal presence in the natural mode. Therefore, two orientations could be brought in:

i) The point of departure is not the Eucharist but the risen Christ who is present both as God and in Himself first, even before He is present in the Eucharist. His personal presence is the very communication of love to His Father both as God and man, which communication takes place in the Holy Spirit.

ii) The person of Christ is the divine person and so the point of departure is not analogy but Revelation, that is, the notion of the human person should not be applied analogically to Christ's person purifying it of human limitations, but the notion of divine person and presence should be received in a pure form from the Revelation itself.

As a result, what is the Holy Spirit's vital role in the eucharistic action and presence? His role, in short, is to create a real, existential and experiential SITUATION in which, on the one hand, the person of Christ the God-man gives Himself totally as a gift in such a way that there is an identity between the gift and the giver and, on the other hand, the person of man to whom Christ gives Himself in the Eucharist, is sanctified to be able to receive the divine life - the life of the triune God.

**Santanasy M. Jerome**