

# The Holy Spirit and Reconciliation

## Introduction

'Mystery' and 'symbol' are two key words which I think, serve as paradigms for the intimate relation between the Holy Spirit and reconciliation. 'Mystery' qualifies the action of the Holy Spirit and 'symbol' the reconciliatory nature of that action.

The greek word 'mysterion' literally means 'to put one's finger on one's lips', 'to close the mouth'.<sup>1</sup> It denotes a twofold mood. The first is *indicative* in the sense that one cannot speak the truth for the truth is so profound that the words hardly suffice to express it. The second is *imperative* in the sense that one should not speak the truth because the truth is a secret to divulge which amounts to a violation of a moral precept.

'Mystery' is used in this article in its first meaning. Something is a mystery because one cannot speak the truth. The inability to do so arises from the fact that the truth in question is not merely epistemic but experiential, and experience entailing an event or a happening or an action, is beyond any human verbalization. 'Mystery' in the present essay is understood as the truth of a divine action<sup>2</sup> as experienced by man in an act of self-surrender (faith), and any divine action is done through the mediation of the Holy Spirit who is the principle of divine dynamism and who is God's power at work. In God, the Spirit is the working person.<sup>3</sup> Power, all-powerful activity, is a hypostatic characteristic of the Spirit.<sup>4</sup> The Spirit is God acting.<sup>5</sup>

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1. Cf. X.L.Dufour, *Dictionary of the New Testament*, Geoffrey Chapman, London, 1980,p.298.
  2. Cf. P.C.Phan, "Mystery (of Faith)" in *The Modern Catholic Encyclopedia*, ed. by M. Glazier, Gill and Macmillan, Dublin, 1994, p. 594.
  3. Cf. F.X. Durrwell, *The Spirit of the Father and of the Son*, St Paul Publication, Middlegreen, 1990, p.19.
  4. Cf. Ibid.
  5. Cf. E.F. Leer, "I Believe in the Holy Spirit" in *Come, Holy Spirit*, 41 (1989) 351.

The word 'symbol' comes from the greek 'syn-balein' which means 'to put with', 'to bring together'. So the term 'symbol' implies the bringing together of two halves.<sup>6</sup> In the ancient greek world an earthenware was broken into two halves, one half possessed by a king and the other by the neighbouring king. In the event of a pact between the two kings, one would send his broken half of the pot through his envoy to the other king who would put it together with his, and thereby make of the two a perfect whole as a sign of perfect agreement, union, peace and reconciliation between them.<sup>7</sup> So reconciliation indicates the mutual relationship between two parties.<sup>8</sup>

The pneumatic symbolization explains the divine action by which the Holy Spirit reconciles<sup>9</sup> people with the Father and brings them in peace and union with Him. Hence the reconciliatory action of the Holy Spirit consists in bringing about the perfect communion between God the Father and all men.<sup>10</sup> This function of bringing about communion is as it were, the overflow outside the divine life of what is within it, the personal character of the Spirit. In the Trinity the Spirit represents, therefore, the togetherness<sup>11</sup> of or communion<sup>12</sup> between the Father and the Son. The Spirit's work is the work of maintaining unity and of renewing it and it is the reconciling work of God.<sup>13</sup> It is the Spirit's work to unite.<sup>14</sup> Hence "Symbolizing Mystery" could be the epithet for the reconciliatory action of the Holy Spirit.

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6. Cf. P. Beguerie, *How to Understand the Sacraments*, SCM Press Ltd., London, 1991, P.49.

7. Cf. Ibid.

8. Cf. Ibid., p. 125.

9. Cf. P.C. Phan, art. cit., p. 594.

10. Cf. *Catechism of the Catholic Church*, no. 737.

11. Cf. J. Dupuis, *Jesus Christ and His Spirit*, Theological Publications in India, Bangalore, 1977, p.192.

12. Cf. Ibid., p. 194.

13. Cf. J. Macquarrie, *Principles of Christian Theology*, SCM Press Ltd., London, 1991, p.332.

14. Cf. J.J. O'Donnell, *The Mystery of the Triune God*, Sheed and Ward, London, 1992, p.83.

It is preposterous to isolate the reconciliatory action of the Holy Spirit from that of Jesus Christ,<sup>15</sup> for as Paul says, it is Jesus Christ who reconciled the humanity with the Father (2 Cor 5:18-19; Col 1:20,22) in the Spirit (1 Cor 6:11).<sup>16</sup> As "*opus ad extra*" all the three divine Persons are involved in the work of reconciliation. This is evident in the Form of the Sacrament of Reconciliation. It is the Father who reconciled the world to Himself through the death and resurrection of His Son who did everything by the power of the Holy Spirit.<sup>17</sup>

Hence the scope of this article is to discover the roots of the close association between Jesus Christ and the Holy Spirit in their unitary act of reconciliation and to identify the role specific to the Holy Spirit. This article is divided into two parts. The first deals with the reconciliatory action of the Spirit in the universal history and the second with that of the Spirit in the individual history. And in each of the parts two distinctive moments of the work of the Spirit in the process of reconciliation are identified.

## IN THE UNIVERSAL HISTORY

### Reconciliation as Communion with God

Time began with the creation of the cosmos and it is cognizable in the changes the material things undergo.<sup>18</sup> But time became history at the advent of man. Cosmic time became human history, which is the time of man and which is characterized by the personal nature of intersubjective<sup>19</sup> relationships and by the freedom of will of human beings.<sup>20</sup>

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15. Cf. J. Meyendorff, *La Teologia Bizantina*, Editrice Marietti, Casale Monferrato, 1984, p.207.

16. Cf. M. Amaladoss, "Who do you Say that I am?: Speaking of Jesus in India Today" in *East Asian Pastoral Review*, 34 (1997) 212.

17. Cf. H.U. Von Balthasar, *Spiritus Creator*, Morcelliana Brescia, 1983, p.139. Also see J. Meyendorff, op.cit., p.207.

18. Cf. G. Lafon, *Essai sur la Signification du Salut*, Les Editions du Cerf, Paris, 1964, p.33.

19. Cf. T. Dunne, "Trinity and History" in *Theological Studies*, 45 (1984) 146.

20. Cf. G. Lafon, op.cit., p.33.

Human history is marked not only with the horizontal interpersonal relationships among human beings, but also with the vertical relationship between God and human beings, because God is also a partner<sup>21</sup> deeply involved in the history of man inviting him to share in His own divine life.<sup>22</sup> It is better illustrated in the Rublev Hospitality Icon in which the three divine persons are seated around the table bonded together in a fellowship of love. They are turned outward towards the world with an attentive gaze, ready to welcome their guests around their table.<sup>23</sup> The work of the Spirit is what God does with human beings. The Spirit is God's dynamic directed at them. Where God does something with them, He does it through the Spirit, who is the strength and power of God in the sphere of history.<sup>24</sup> God of mystery becomes God of history through the Spirit. Therefore, history is theanthropic.

Again history is linear having a beginning and an end.<sup>25</sup> The communion between God and man established on the supernatural elevation of the latter at the beginning of human history was intended by God to head forward, progress and evolve in the course of history towards the eschatological consummation of the same communion.<sup>26</sup> It was the plan of God that all through the events of history the communion between God and man assumed empirical notes of temporal experiences until it slips into the perfection of eternity at the end of history. So history is not merely linear but also spiral because though history moves along a straight line towards the end, its each moment accumulates newness.<sup>27</sup> In other words, history is not the continuous

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21. Cf. H.U. Von Balthasar, op.cit., p.122.

22. Cf. T. Dunne, art.cit., p.139.

23. Cf. E. Duffy, "The Eucharist Today" in *Priests and People* 12 (1998) 218.

24. Cf. H. Hubner, "The Holy Spirit in Holy Scripture" in *Come, Holy Spirit*, loc.cit., p.332. The revelation of the Blessed Trinity was made in the New Testament. However God is three persons from all eternity. Thus the role of the Holy Spirit in the history from the beginning is affirmed retrospectively.

25. Cf. O. Cullmann, *Christ and Time*, SCM Press Ltd., London, 1971, p.51.

26. Cf. Ibid., p.53. Also see f. Lambiasi, *Lo Spirito Santo: Mistero e Presenza*, edizioni Dehoniana Bologna, Bologna, 1991, p.311.

27. Cf. F. Lambiasi, op.cit., p.311.

repetition of the same 'unit' of communion or of similar ones but the progressive process<sup>28</sup> of accumulation of new dimension every moment as 'fulfillment' of 'completion' of what was begun.<sup>29</sup> It is not a purposeless churning of water but a churning of curd at the end of which process butter is scooped as its 'telos' or 'end goal'.<sup>30</sup>

Contrary to the plan of God the communion established between God and man was ruptured, and human history took a different direction and diverted from the Omega point. Man could not put back the human history on the right track. This was the tragedy of the human history.<sup>31</sup> However, God true to His plan and promise, deigned to intervene<sup>32</sup> in history to bring man back to Himself, and reconcile man with Himself. In this the Spirit of God plays a specific role. He is operative at every stage<sup>33</sup> of the history of salvation, and in each of the progressive covenants made by God. He is the immediate agent of God's advances to mankind in love and of His insertion into human history. Each covenant reaches down to mankind in the Spirit.<sup>34</sup> The Spirit is God's ecstasy, the opening of God outward to creation of history.<sup>35</sup> There is no corner of creation and no moment of history in which the Spirit is not at work.<sup>36</sup>

The most definitive and decisive<sup>37</sup> historic intervention of God took place in the Christ-event, in which the final fulfilment of human reconciliation with God was anticipated as its 'already', leaving the wider scope for its hopeful 'not yet'. From this state the action of the Spirit becomes more and more prominent<sup>38</sup> and distinctive.

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28. Cf. T.Dunne, art.cit., p.148.

29. Cf. O.Cullmann, op.cit., p.54.

30. Cf. Ibid. Also see P. Chicocchetta, *Teologia della Storia*, Editrice Studium, Roma, 1953, pp.175-177.

31. Cf. G. Lafon, op.cit., p. 89.

32. Cf. Ibid., p.92.

33. Cf. John Paul II, *Dominum et Vivificantem*, no.53.

34. Cf. J.Dupuis, op.cit., p. 216. See also J.J. O'Donnell, op.cit., p.80.

35. Cf. J.J. O'Donnell, op.cit., p.80.

36. Cf. John Paul II, General Audience, *L'Osservatore Romano*, 34 (1998) 9.

37. Cf. O. Cullmann, op.cit., p.54.

38. Cf. J. Dupuis, op.cit., p.217.

## Reconciliation through Christ in the Spirit

The whole humanity was reconciled with the Father by Jesus Christ through His redemptive death and resurrection, and history was reset in its proper direction towards the divinely intended 'eschaton'. The theanthropic history's retrieval of its right direction will become clear if we bring to better light the role Jesus played in relation to reconciliation and to the entire humanity.

First in relation to reconciliation Jesus played the role of mediation. He is the only mediator (1 Tim 2:5) between His Father and humanity since reconciliation calls for mediation.<sup>39</sup> Jesus was constituted the mediator at the moment of the Incarnation,<sup>40</sup> and He partakes of the divine and human natures.<sup>41</sup> Jesus had to assume the role of mediation in order to bring about the reconciliation between God and man. The Son was incarnate to save man (Mt 1:21; Lk 1:31; 2:21). Salvation is nothing other than reconciliation and thereby communion of man with God. Jesus was constituted the mediator by the power of the Holy Spirit.<sup>42</sup>

The Spirit acted in such a mysterious way that he 'symbolized' God and man or made God and man come together<sup>43</sup> in the person of the Son of God. Thus the Person of the Holy Spirit had a vital role to play at the very beginning of the work of reconciliation. It is He who had initiated the process of reconciliation. This is the first distinctive moment of the action of the Holy Spirit in the work of reconciliation in the universal history.

Jesus the mediator, both God and man, reconciled the world to His Father by His death and resurrection.<sup>44</sup> He is the mediator in His

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39. Cf. G.V. Dailliere, "L'Inversion Trinitaire Chez H.U. Von Balthasar" in *Nouvelle Revue Theologique*, 120 (1998) 373.

40. Cf. F.X. Durrwell, op.cit., p.20.

41. Cf. John Paul II, *Dominum et Vivificantem*, no.50.

42. Cf. F. Lambiasi, op.cit., p.228.

43. Cf. J. Macquarrie, op.cit., p.336.

44. Cf. The General Council of Trent's Decree on Original Sin, DS 1513 (ND 510). See also the Eucharistic Prayer III in which one reads, "Look with favour on your Church's offering, and see the Victims whose death has reconciled us to yourself."

ontological constitution while at His death His mediation was exercised in the functional order in His role as the representative of all men. Jesus was constituted the representative already at the time of His baptism when the Holy Spirit anointed Him<sup>45</sup> and sent Him on His mission (Acts 10:38) which culminated in His meritorious death on the cross.<sup>46</sup> Jesus' entire life was marked by God's Spirit so fully that one can say that the Spirit got, as it were, visible form in Jesus.<sup>47</sup>

The sacrificial death of Jesus was His total self-giving to the Father on His behalf as a man and also on behalf of all men as their representative, which self-giving was made by the stimulating power of the Holy Spirit,<sup>48</sup> who was with Jesus as His dynamism.<sup>49</sup> In the act of totally giving Himself to His Father, since He carried all men in Himself as the Second Adam (representative of human race), He gave them all totally to the Father. The whole humanity gave itself in Jesus to God the Father and thus was reconciled to Him. The Holy Spirit is at the source of all perfect and total self-giving. This is the second distinctive moment of the action of the Holy Spirit in the work of reconciliation in the universal history.

By Christ's saving work the universal history was christified. The christification of the universal history is the result of the *katabatic* (descending) movement<sup>50</sup> of the Holy Spirit in bringing God down to man in Jesus. The Holy Spirit is the point of exit for God. God comes out of Himself to man in the Spirit.<sup>51</sup> This outward movement from God results in the divine missions. By this movement the Holy Spirit accomplished communion between God and man in the Person of Jesus opening the wider horizon of the possibility of the actualization in the particular history of every man<sup>52</sup> though at the same time the individuals

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45. Cf. G.V.Dailliere, art.cit., p.371.

46. Cf. J.J. O'Donnell, op.cit., p. 83

47. Cf. E.F. Leer, art.cit., p.352.

48. Cf. G.V.Dailliere, op.cit., p. 370.

49. Cf. Ibid., p.372.

50. Cf. D.Coffey, "The Holy Spirit as the mutual Love of the Father and the Son" in *Theological Studies*, 51 (1990) 193.

51. Cf. J.Dupuis, op.cit., p.213. See also J. Macquarrie, op.cit., p.333.

52. Cf. O. Cullmann, op.cit., p.71.

are tied together in a new community<sup>53</sup> and thus a new time, a new phase has begun<sup>54</sup> which could be called as the particular history of the Church.

## IN THE INDIVIDUAL HISTORY

### Facticity of the Christian Communion

In the individual history the movement of the Holy Spirit is *anabatic* (ascending).<sup>55</sup> It means that the Holy Spirit brings man up to God in Jesus. The Holy Spirit is the point of entry for man into the divine life.<sup>56</sup> This return movement of going back to the Father through the Son<sup>57</sup> results in the sacramental economy. The joint mission of Christ and the Holy Spirit is brought to completion in the particular history of the Church which is the Body of Christ. The Spirit prepares men and goes to them with grace in order to draw them to Christ, to reconcile them and to bring them into communion with the Father.<sup>58</sup>

The reconciliation between God and man achieved by Jesus in the Spirit would be actualized, applied in,<sup>59</sup> appropriated,<sup>60</sup> interiorized and personalized in freedom by the individuals. In other words, each must accept<sup>61</sup> the representation of Jesus through the incorporation into Christ, Which is the incorporation into the Church.<sup>62</sup> This is also the divine

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53. Cf. E.F. Leer, art.cit., p.352.

54. Cf. O. Cullmann, op.cit., pp.72-73.

55. Cf. D. Coffey, art.cit., p.193.

56. Cf J. Dupuis, op.cit., p. 213.

57. Cf. F. Lambiasi, op.cit., p. 328.

58. Cf. R.R. Silvano, "The Sacraments, Favourite Tools of the Holy Spirit" in *Kristu Jyoti*, 14 (1998) 33. See also H.U.Von Balthasar, op.cit., p. 139. See also R. Butterworth, (Ed.), *The Spirit in Action*, St. Paul Publications, Langley, 1968, p.78.

59. Cf. O. Cullmann, op.cit., p.219.

60. Cf. J. Macquarrie, op.cit., p.337.

61. Cf. Ibid., p.332.

62. Cf. John Paul II, General Audience, *L'Osservatore Romano*, 30 (1998) 7.

action of the Holy Spirit performed through the sacraments within the Church.<sup>63</sup>

After the primordial fall, man is thrown-in-to-the-world-of-sin. The facticity of every man is the history of man-in-need-of-God, and he must become man-of-God. He must be inserted into the history of Christ,<sup>64</sup> the Christic history or into the time of Christ, the '*kairos*' of Christ. The man-in-need-of-God in one who is incapacitated to reach Christ because left to himself he cannot enter into the Christic history,<sup>65</sup> cannot make Christ's history his own, but still he can do so if he is drawn towards God in Christ by the Holy Spirit. This insertion in the Christic history takes place through baptism. This shows that reconciliation is a gift of God and not a human acquisition.<sup>66</sup>

The incorporation into Christ effects participation<sup>67</sup> in the very life of God or in the divine nature (2Pet 1:4) and one becomes a 'new man' (Eph 4:24), a 'new creation' (2 Cor 5:17). One becomes reconciled with the Father and thereby becomes a REAL<sup>68</sup> son of God (1 Jn 3:1). This is the moment of 'sanctification', 'Justification',<sup>69</sup> 'Divinization', 'Deification'<sup>70</sup> which takes place by the divine adoption. The Holy Spirit sanctifies, that is, creates the '*Koinonia*' of man with God.<sup>71</sup> through baptism, on the occasion of man's entrance into the particular history of the Church, there becomes real in the individual history the participation

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63. Cf. John Paul II, *Dominum et Vivificantem*, no.24. See also R.R. Silvano, op.cit., p.36. See also J. Macquarrie, op.cit., p. 332. Again see M. Bossy, "The Holy Spirit and the Sacraments" in *The Spirit in Action*, ed. by R. Butterworth, loc.cit., p.72.

64. Cf. G. Lafon op.cit., p.123.

65. Cf. G.Lemopoulos, "Come, Holy Spirit" in *Come, Holy Spirit*, loc.cit., p. 462.

66. Cf. D. Borobio, *La Celebrazione nella Chiesa*, Editrice Elle Di Ci, Torino, 1994, p.538.

67. Cf. E.F. Leer, art.cit., p.352.

68. Cf. Y. Congar, *I Believe in the Holy Spirit*, Vol. II, Lord and Giver of Life, The Seabury press, New York, 1983, p. 125.

69. Cf. E.F. Leer, art.cit., p. 352.

70. Cf. J. Meyendorff, op.cit., p.210.

71. Cf. Ibid., p.212.

in the Christic history. The insertion into the Christic history through the Spirit is called renewal or new creation. One becomes a man-of-God. By the sanctifying action of the Spirit by which insertion into the Christic history is made possible, the individual history of every man is "*gracified*". This is the first moment of the Spirit's work of reconciliation in the individual history.

### **Authenticity of the Christian Communion**

Baptism in which the Holy Spirit is active through the action of the Church, not only capacitates man to communion with God but also confers it (through forgiveness of sin). A Christian who has become ontologically a real son of the Father must constantly grow in that relation and become existentially a true son of the Father. The christian facticity is to be a real son of God while the christian authenticity is to become a true son of God.

The Love-Relation with God in Christ through the Spirit constitutes christian personhood or christianhood, which one attains at baptism. One is ontologically a real son of the Father. In the individual history within the particular history of the Church, it is possible that one is capable of relating oneself with God and yet is not actually relating. In this case one is said to have possibilities of relating (ontological christian or real son of God) but does not actualize them (not existential christian or true son of God). One must be true to what one is in reality.

Every moment of the christian life is a moment of choice, moment of 'either or', a moment of 'for or against'.<sup>72</sup> A christian as a real son of God, has to exercise his human freedom of choice and relate himself with God and choose Him. The christian personhood is not ready-made, but is always on its way, and always incomplete at any given moment. One has to realize one's human possibilities progressively. A christian is ontologically a real son of God (real man-of-God) from the time of baptism but he has to become a true son of God (true man-of-God) existentially, realizing the human possibilities that lie ahead. At any given moment in the individual history one must be both ontologically real and existentially true son of God.

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72. Cf. J. Macquarrie, *Existentialism*, Penguin Books, London, 1973, p.182.

When one breaks the baptismal covenantal relation with God, one's individual history is taken away from the Christic history. Still one remains a real son of God but is no more a true son. One has not lost the capacity to communion, and the condition to come back to God is one's conversion while the cause is Christ's sacramental action of reconciliation through the ministry of the Church. The sacrament of reconciliation makes the individual history coincide again with Christic history. It makes a real son a true son too.

The reconciliation which Jesus already achieved universally in the past is not yet fully realized and is waiting for the future. In the present sacramental economy what was already achieved is actualized and what is going to be realized in the future of the universal level is individualized and personalized. The Holy Spirit does this in the sacrament of reconciliation through the ministry of the Church.

The Spirit is the medium that unites the action of the Church with that of Christ.<sup>73</sup> The retrieval of grace and communion with the Father through the ministry of the Church is possible by the power of the Holy Spirit because grace is appropriated to the third Person and appropriation is based on His mission. For St. Thomas, since it is the Holy Spirit who establishes our friendship with God, it is normal for God to forgive sin through Him.<sup>74</sup>

Sanctity is the possession of the Holy Spirit in communion with Christ and thereby with the Father. The sin is its contrary. Sin contradicts the Spirit and is opposed to communion and a sinner closes to himself refusing to the communion. God saves men from sins by converting them to communion. He remits the sin with the gift of the Spirit. The Spirit is the name of pardon as the Spirit is the name of the sanctity of God.<sup>75</sup> The forgiveness of sins is the gift of God and the Spirit is the at the movement of giving the gift of God.<sup>76</sup> The Spirit is called the forgiveness of sins.<sup>77</sup> He is sent by the Father for the

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73. Cf. J. Dupuis, *op.cit.*, p.100.

74. Cf. *Summa Contra Gentiles*, IV, 21, 9 and 11.

75. Cf. F.X. Durrwell, *Lo Spirito Santo alla Luce del Mistero Pasquale*, Edizioni Paoline, Torino, 1985, p.125.

76. Cf. D. Borobio, *op.cit.*, p.538.

77. Cf. *Roman Missal*, Prayer over the gifts, Saturday of the 7th week of Easter.

remission of sins.<sup>78</sup> In Gen 2:7 God breathed into man His breath and man became a living being. It was the first creation. In Jn 20:19-23, the risen Christ appeared on the first day of the week, the beginning of new creation and breathed on the apostles the Holy Spirit who is the very breath and life of God, and gave them the power to forgive sins. The Spirit, therefore, transforms the sinner and gives him the participation in the life of the risen Christ and of the Father.<sup>79</sup>

The Spirit acts not only in the person of the minister<sup>80</sup> who reconciles in the name of the Blessed Trinity, but also in the person of the penitent by making the sinner aware of his sins (Jn 16:8) and by disposing him to conversion.<sup>81</sup> The remission of sins is not magical or automatic. Since sin is personal, existential and relational, forgiveness is not merely the act of God, but also requires the condition of conversion on the part of man to be open to the love of God.<sup>82</sup> Reconciliation requires a genuine 'synergism', coworking, between God and man.<sup>83</sup>

Sin is not simply an individual fact that pertains to the relation between God and sinner, but touches the whole community because God is the God of the covenant with the whole people. The Church is transferred to the sphere of the sanctity of God and so has become holy. The individual then can be holy only because he belongs to the holy community of God.<sup>84</sup> A sin committed by a member of the Mystical Body of Christ casts a cloud over the holiness of the Mystical Body, decreases the exercise of charity and lessens its effectiveness in the

78. Cf. *Ordo Paenitentiae*, no.46.

79. Cf. A. Dalbesio, *Lo Spirito Santo*, San Paolo, Torino, 1994, pp.220, 222. See also *Vieni Santo Spirito*, Sussidio Liturgico per l'anno 1998, a cura della commissione Liturgica del Grande Giubileo dell'anno Duemila, San Paolo, Torino, 1997, p.29.

80. Cf. S.C.D.W., *Misericordiam Suam*, (1974), no.1

81. Cf. A. Dalbesio, *op.cit.*, pp.225-226. Also see *Catechism of the Catholic Church*, no.1433.

82. Cf. A. Dalbesio, *op.cit.*, p.226.

83. Cf. J. Macquarrie, *Principles of Christian Theology*, *loc.cit.*, p.344.

84. Cf. A. Dalbesio, *op.cit.*, p. 213. Also see D. Borobio, *op.cit.*, p.539.

field of apostolate.<sup>85</sup> Reconciliation with God means reconciliation with the Church. In the sacrament of reconciliation one is renewed. One's real sonship and true sonship coincide. This is the second distinctive moment of the work of the holy Spirit in the individual history.

## Conclusion

As is clear in the Form of the Sacrament of Reconciliation, reconciliation comes from the mercy of the Father (original intention) through the paschal mystery of the Son (mediation) in the Holy Spirit's action of the remission of sins (actuation). Though any '*opus ad extra*' is common to all the three divine Persons, each Person does the same work in a different way. God in His economy always acts as unity, although one Person of the Trinity may act differently from but not independently of the other.<sup>86</sup> Insofar as the 'exit of God is concerned, the order of the three Persons is Father-Son-Spirit and insofar as the 'entry into God' is concerned the order is Spirit-Son-Father.

In the foregoing considerations the Holy Spirit's role in reconciliation was explained on three levels: Christological (universal-cosmic), ecclesial (particular-communitarian) and sacramental (singular-individual). That is, the reconciliation between man (individual history) and God (universal history) is through the Church (particular history). It is possible because the same Spirit who is God by nature is active in the Church and dwells in the individual christian. So reconciliation with God is not possible without at the same time reconciliation with the Church and with oneself. Reconciliation with oneself is conversion, to become what one ought to be.

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85. Cf. J.F. McDonald, *The Sacraments in the Christian Life*, St. Paul Publications, Middlegreen, 1983, p.79.

86. Cf. E. Clapsis, "The Holy Spirit in the Church" in *Come, Holy Spirit*, loc.cit., p.340.

God desires everyone to be saved. Yet human freedom is to be respected. Let the universal history and the individual histories not only of christians but also of others converge with one another because the Holy Spirit is operative in the whole kingdom of God. The Spirit blows where He wills (Jn 3:8) and is not confined to any group of mankind. As St. Paul writes in his letter to the Romans (chapter 8) it is our hope that at the end of the theanthropic history the individual histories of all men may converge with the universal history and thus all men may be reconciled and have communion with the Father through the Son by the Holy Spirit.<sup>87</sup>

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87. Cf. P.J. Rosato, "The Mission of the Spirit Within and Beyond the Church" in *Come, Holy Spirit*, loc.cit., p.395.