

## SACRAMENTAL AND LITURGICAL THEOLOGY

### EDWARD KILMARTIN'S VISION OF THE FUTURE OF EUCHARISTIC THEOLOGY

Presenter: Robert Daly

Robert Daly based his presentation on Kilmartin's article in *Theological Studies* 55 (1994) 405-57, "The Catholic Tradition of Eucharistic Theology: Towards the Third Millennium." For Daly this was perhaps the most important article that *Theological Studies* has ever published. He lauded Kilmartin as a remarkable, scientific man with a stunning single-mindedness which grasped the center and essence of theology.

Kilmartin long worked with the Eastern Orthodox dialogue and spent the last five years of his life working with the Pontifical Oriental Institute in Rome. In this article Kilmartin identifies the central thought of all eucharistic theology, not just the theology of the West. For the third millennium, theology is moving into the *lex orandi*, whereas *lex credendi* dominated Western thought in the second millennium. The whole tradition is the true tradition which is the needed emphasis for the third millennium. The characteristic method of the West concentrated just on one band of the total and led to poor theology.

Kilmartin (and Daly) identified characteristic traits of the prevailing theological synthesis of the West, which is inadequate because it concentrates on the moment of consecration. The West collapsed two aspects into the one moment of consecration and omitted the *epiclesis*. As a solution Kilmartin developed a theology of pneumatology which includes a true and proper role of the Holy Spirit in the Eucharist. For Kilmartin Holy Communion is essential as the integrating rite. Also unsatisfactory are current explanations of the objective sacramental presence of the sacrifice of the cross, the relationship between faith and the sacramental sacrifice, and the efficacy of the Mass *ex opere operato*.

Looking toward the future, one needs to see the relationship between the Eucharistic Prayer and the Jewish *berakha* to comprehend better the Christian reality. To understand metaphysical presence in the Eucharist, one must realize that God, the Holy Spirit, is the principal cause and agent who/which calls us to enter the eucharistic action. The principal cause is the Holy Spirit's action as

modified by the human historical action of Christ's disposition. This presence of the Holy Spirit is in the believer and in the believing community.

Questions led to discussion about the desired payoffs of Kilmartin's vision. Obviously there is an ecumenical benefit. Also, the *lex orandi* is the very life of the Church. Responsibility for the life of the Word is critical. Kilmartin integrates early (first millennium) Western theology, some of the best in the Reformers' theology, and Eastern eucharistic theology. Presence is in the believing community, in the faith of the community. Yet Kilmartin does not give us a completed theology; the weakest part is the overshadowing of the heavenly Christ in this whole new schema. Kilmartin was not interested in canon law questions but rather whether one could have a sacramental Eucharist without a prayer, without involving the Holy Spirit. Specifically we should look at the Eucharistic Prayer and its continuity in the Eastern churches.

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## SPIRITUALITY

### RESOURCES IN SPIRITUALITY FOR FACING FEAR AND LIVING IN HOPE

**Presenters:** Rosemary Haughton, Wellspring House, Gloucester, Massachusetts  
Jon Sobrino, Universidad Centroamericana

**Moderator:** Lawrence Cunningham, University of Notre Dame

In her paper, "Women and the Spirituality of Hope and Fear," Haughton stated that "Fear is the appropriate reaction to evil" and its very real experience is the motivating power to confront actual evils, for the experience of fear rouses the necessary rage and courage. Fear without hope, however, leads to depression or despair. "It is fear that makes action necessary and hope that makes it possible." More than a personal challenge, fear for women is a condition of living in relationship and it embraces the loved ones who, by virtue of being human, are vulnerable to danger. "When something bad does happen the embracing fear has known it and the hope is ready to respond—with incredible energy, dogged patience, towering rage when it is appropriate—and to work at