

**THE EUCHARIST AND MISSION
IN THE THEOLOGY
OF HANS URS VON BALTHASAR**
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After the inward-looking and self-analyzing post-conciliar phase of church reform, debate and confusion, a new generation of Catholic laity and clergy is about to emerge with a new outlook and new priorities. They reject an *aggiornamento* without *ressourcement* and they are weary of “openness to the world” without fidelity to the Truth of the Gospel.¹ They realize that the two fashionable ways of presenting the Gospel in the seventies and eighties, either as a set of truths (the approach of conservative Catholics) or as an experience of God through a loving community (an approach preferred by the so called “progressive” Catholics), both have fallen short of grasping what is incomparably new and central in Christianity. They are now discovering, instinctively or through theological reflection, the “heart of the Church,” the source and center of her mission in the mystery of the Eucharist. They perceive with increasing clarity that the mission of the Church is not merely conveying a message or an experience, but more importantly, it means drawing all humankind into full participation of the Eucharistic mystery.

This spontaneous grassroots process of discovery has been confirmed and given shape and direction by the Magisterium: the latest encyclical of John Paul II, *Ecclesia de Eucharistia* and his promulgation of the year of the Eucharist bring to light the centrality of the Eucharist. For this eucharist-centered, renewed understanding of the Church’s mission, Balthasar’s theology provides new insights and a powerful impetus. Instead of pretending to give here a precise and comprehensive analysis of Balthasar’s eucharistic theology -- which would exceed the purpose of this presentation -- I will only highlight some of the insights and implications of his eucharistic theology on the theme “Eucharist and Mission.”

¹ The word “*ressourcement*” (return to the sources of Christian faith and life) was coined by Y. Congar and became the motto of biblical, patristic, and liturgical renewal in the Church before Vatican II. In the first decades following the Council, however, it was largely forgotten at the expense of a one-sided opening to the world.

In his monumental *Lebenswerk* the explicitly eucharistic writings or chapters form a small portion, yet his theological synthesis is profoundly eucharistic in that it shows how the mysteries of the Trinity, Creation, Revelation, Incarnation and Redemption, all become in some real way present for us in the Eucharist. Looking at the mystery from three different angles (that of theological aesthetics, theo-drama and theo-logic), first we will investigate the Eucharist as form, then our participation in the divine-human drama through the Eucharist, and finally we will try to articulate the logic of divine love that reveals itself in this mystery.

I. From the Perspective of Theological Aesthetics

For Balthasar theological aesthetics is very different from aesthetical theology. He understands by the latter the uninvolved spectator's subjective approach that separates beauty from truth and goodness (GL I, 50-51). Nevertheless, Balthasar articulates a helpful analogy between what aesthetes perceive as beauty and the beauty of revelation. Worldly beauty is the radiance, the splendor or light of the form of any particular being that is both good and true. It calls the beholder not simply to passive enjoyment but to embracing the beauty and to seeking the richness of being and goodness that the beautiful form expresses. Theological beauty, on the other hand, discloses the ultimate ground of this-worldly beauty, it is the splendor that radiates from the form of God's revelation which endows every created thing with meaning and value but centers on the form of Jesus Christ. This beauty draws one even more powerfully beyond passive contemplation than worldly beauty. If combined with a grace-inspired desire (*eros*) within us, the visible, perceptible form of Jesus the man draws us to being conformed to him by participating in his passion and resurrection. This form that is Jesus Christ has been given over to the Church in the form of the Eucharist for the period of Salvation History which stretches from the end of Jesus' earthly life to his Parousia (GL VII, 148-152). We need to examine this "form" in greater detail.

The biblical background for us to understand the link between Trinity, Incarnation and Eucharist is Balthasar's synthesis of Johannine and Pauline theology. As in John, the mission of the Son reaches its consummation on the cross when, out of his pierced side, blood and water flow out, and with his last breath, he hands over

the Spirit. The water and blood flowing out of the pierced, sacrificed body of Jesus is the source of the sacramental life of the Church, in particular, baptism and Eucharist, through which the once-for-all event of his Passover sacrifice becomes the sacrifice of the Church. As in Paul, Jesus' sacrifice consists in his total self-emptying, his total gift of self to the Father in the form of giving himself to us (GL VII, 253, 406).

Balthasar starts from the assumption that the economic Trinity reveals the immanent Trinity. The Father's self-emptying into Jesus at the time of the Incarnation reflects analogously the Father's self-emptying into the Son from all eternity. This self-emptying means the Father's total gift of self to the Son. The Son's return of self to the Father also takes place from all eternity in the Holy Spirit, the Spirit of both Father and Son. In the economy of salvation, however, the Son's return to the Father takes place in history, piecemeal, through his incarnation, earthly life, passion, death, descent into hell and in the resurrection. At every step this return takes place in the Holy Spirit: the Spirit prepares the womb of the Virgin for the Incarnation, he leads Jesus in obedience to the Father step by step through his earthly life, passion and death up to his final self-emptying on the cross by constantly reminding him of the common decision that all three Persons have reached in eternity. Jesus goes through this process in order to carry out his mission of universal redemption. In his lowly form of a servant it is the Holy Spirit that enables him to carry out his mission of taking upon himself all our sins and descending to the ultimate abyss of death and hell while returning a love to the Father in the state of total abandonment by his Father. It is in this way that he lives out his divine sonship in our fallen world.

At the end of this obedient fulfilment of his mission in response to his Father to whom he listens by the Holy Spirit, the Holy Spirit so fully penetrates Jesus' flesh that in his pneumatic body Jesus becomes both the sender of the Spirit and the giver of his body and blood in such a way that all the three form one reality (cf 1 Jn 5 6-7); his gift of self in the Spirit on the cross is eternalized in the Resurrection and through the Spirit penetrates every moment of our history both in its past and future dimensions. And the effective sign of his gift of self to the Father in the form of

becoming our food and drink are the transubstantiated bread and wine: they express and communicate the gift of self of Jesus to his Church.²

The Eucharist, understood in this way, then, is the form, the *Gestalt* of Divine Self-Communication at our stage of Salvation History, the glory and splendor of Divine Trinitarian love in the crucified and glorified humanity of Jesus Christ under the humble signs of bread and wine. The contemplation of this form, if accompanied in our heart by God's grace, stirs up our "eros," the desire to be taken up into it.

In the history of the Church there are some explicitly eucharistic conversions, we might say that it is the "form" of the Eucharist that broke their resistance to grace and led them into the Catholic Church. Simone Weil, a searching agnostic, was led by Christ into a Catholic church and was told to kneel down before the tabernacle because "here is the Truth." Later she wrote that for her the simplicity of the form of Christ's presence was a most decisive sign of its authenticity.

André Frossard, a well-known Catholic intellectual, according to his own words, entered a church as an agnostic, saw the adoration of the Eucharist by people in that church and came out as a believing Catholic.

II. From the Perspective of Theo-Drama

However, the form itself is not simply the person of the crucified and risen Christ but includes the entire drama of Christ's life, death and resurrection. Thus his entire life (as the gradual gift of self to God in the form of serving us) also becomes contemporaneous to us in the Eucharistic celebration.³ Therefore, the contemplation of this form is only the first step; the liturgy of the Eucharist consists precisely in Jesus' bestowal upon the Church of his sacrifice and conversely, the sacrifice of the church, her gift of self is to be taken up into the sacrifice of Christ. How can this *admirabile commercium*, this marvelous exchange take place? How can the weak, sinful disciples make Jesus' sacrifice their own, the disciples who are so obtuse and reluctant to perceive, let alone enter the mystery of Jesus' Passion?⁴ Balthasar's answer elaborates a widely forgotten connection between Mary and the Eucharist, a connection that nonetheless is firmly based on biblical data and patristic theology:

² Cf. "The Mass A Sacrifice of the Church?" ET III, 241.

³ See more on the dramatic dimensions of the Eucharist in TD IV, 389-406.

⁴ Cf. "the Mass" 223-224.

Christ is entrusted to the hands of Mary at birth and at his death: this is more central than his being given into the hands of the Church in her official, public aspect. The former is the precondition for the latter... [S]he alone utters the Yes that is necessary if the Incarnation of the Word is to take place. It is from this archetypal Yes that the faith – more or less weak, more or less strong – of the other members of the Church is nourished (TD IV, 397).

Much before the disciples (the official hierarchical church) received the command of performing the Eucharistic action in memory of Jesus, Mary has already uttered her *Fiat*, she has implicitly yet wholeheartedly accepted in faith all that has been said to her by the Lord as she accepted the Word made flesh into her womb; moreover, this initial acceptance of the sacrifice of her Son becomes explicit at the foot of the cross. Her consent to the Father in that she allows the self-donation of her Son to the Father to take place in our stead and for our sake is full and wholehearted because she is the *Immaculata*, the one conceived without original sin and full of grace. Therefore her Yes, her acceptance, is not weakened or divided by any sinful tendency. In this way, Mary who became the *Immaculata* by being fully redeemed in advance by her Son's sacrifice, makes the sacrifice of her Son fully her own. And in so far as Mary is the archetype and the beginning of the church, in her the sacrifice of Christ has become the Church's sacrifice.

The patristic phrase "*personam ecclesiae gerens*," "*in persona Ecclesiae*," denotes a kind of representation that is truly valid only when the role that is played (*persona*) portrays precisely the subjectivity of the Bride-Church. But how could a sinner be capable of playing this role, which demands spotless love. The disposition he would have to portray would necessarily always be something high above him, an ideal that had not been realized, so that it would not be possible anywhere for the Church to play the role assigned to her in Christ's sacrifice in keeping with what was expected. This is why the dogma of the Immaculate Conception is a strict postulate of ecclesiology... The assent of the *Ekklesia* to the sacrifice of the Son must press on until it reaches Mary's perfect selflessness, so that this agreement may not retain any stain of the egotism that allows Jesus the Paschal Lamb to be slain for one's own redemption and perfection (TE III, 239-240).

Nevertheless, in the same act in which Mary offers her Son to the Father, she most effectively offers herself. This, then, is that original *admirabile commercium* in which Mary accepts her Son's sacrifice into her heart and in the same act of consenting to it she gives herself over to God's will. This "real life" exchange, the unity between the

sacrifice of Jesus and that of Mary is the archetype and condition for the Church's Eucharistic liturgy. In it through the action of the ministerial priest who represents Christ the Head of the Church, the liturgical assembly participates in Mary's acceptance of her Son's sacrifice, and with Mary the assembly unites her own gift of self to that of the Son. In this perspective we see how well the motto of John Paul's pontificate ("*Totus tuus*") expresses the very center of Balthasar's Marian and Eucharistic spirituality. Our goal is to belong more and more to Mary by emptying ourselves of ourselves and enter into the dispositions and heart of Mary. To the extent that we manage to do this, we make the sacrifice of Mary our own: by receiving the Body and Blood of Christ into us we appropriate Christ's loving obedience to the Father and thereby offer ourselves to the Father in union with his Son. We never achieve the full identity-in-difference that has been realized between Jesus' act and Mary's selfless reception of Jesus' act in faith; that is the reason why the Church renews daily or rather unceasingly the Eucharistic Sacrifice and, in Augustinian terms, learns to offer herself in the sacrament of the Son's sacrifice ("The Mass," 185-243).

Against this background we understand better why the Eucharist so eminently embodies the mission of the Church. As we are drawn into the unfathomable depth of Christ's love, we become conformed to Him so that we can empty ourselves of our own self-centered existence and learn to love our fellow human beings with the very love of Christ. In this way we share in the life-giving and life-nourishing mission of the Word made flesh. The common mission of the ecclesial Body of Christ includes every member's unique individual mission that participates in the universal redemptive mission of the Son. This mission of ours is not something accidental and external to us but to the extent that we accept it, it makes us persons in the full (theological) sense of the word; it makes persons out of those who, before accepting their mission in Christ, were mere individual rational subjects ("*Geistessubjekte*").⁵ Moreover, we need to keep in mind that the mission of Christ is simply the "*quoad nos*" aspect, the reaching out into history of the eternal generation of the Son in love by the Father. Analogously, the mission of the Church and of each individual member within the Church is not a mere legal mandate. It springs from Christ's love, a love that in the power of the Holy Spirit engenders us into becoming unique persons in the one corporate Marian person which is both

⁵ Cf. TD 149-259, 282.

Christ's Body and his Bride. it is this one Body and Bride that is built up and strengthened by the Eucharist.

Being built up by the Eucharist into the Body and Bride of Christ, however, is not an automatic process but an essential part of the Theo-Drama. It is in the Eucharist that we enter ever more fully into the Marian Church's reception in faith of the Son's sacrifice, and offer ourselves to the Father through Christ in becoming ourselves a gift for others. Thus, our mission includes works of social justice but is not reducible to such works. The love which springs from the Eucharist respects the autonomy of the created order and therefore also the moral obligations which stem from our common humanity. It calls for all the activity that makes our society more civilized and more humane; it cooperates with all people of good will in building a "civilization of love;" yet, it does not stop there. Eucharistic love transforms our motivation but it also transcends the limits of any possible good activity. It also includes interceding in Christ for others, both for members of the Church and for the whole world; it also entails sharing their burden, standing in their place, suffering and atoning for them, and all this through sharing in the infinite love of Christ.⁶ In other words, our life for others includes both action and suffering since the redeeming love of Christ in which we share has, in fact, become most effective after he has passed beyond activity into freely surrendering himself to his vicarious passion and death.

Finally, we need to explore the cosmological dimension of Balthasar's eucharistic theology. Balthasar reflects at length on the role of the Son in creation as taught in the Pauline Letters to the Colossians and Ephesians. The universe has been created in Christ and for Christ. God "creates room" for the world in its relative autonomy of non-divine, created being, yet fulfills the world by summing it up under one head Christ, making a gift of the world to his Son. This gift of the world to his Son that begins in the Incarnation finds its hidden anticipatory completion in the Eucharist. The material world and humankind are given over to Christ by the Father so that he may return it, redeemed and transformed, to the Father in thanksgiving through the Eucharist:

⁶ See more on this theme in D.L. Schindler, "Towards a Eucharistic Evangelization" *Communio* 19 (1992), 549-575.

If the mission of the incarnate Son involves receiving all of creation as a gift from the Father only to return it back to the Father, but now redeemed by his death, then the Son only accomplishes and completes his mission through the Holy Spirit and the Church by bestowing on the Church the mission through the Spirit of continuing to transform the world through her celebration of the Eucharist.⁷

After reviewing the theo-dramatic perspective on the Eucharist, I would like to highlight four most fruitful, yet by and large forgotten insights that I have gained from Balthasar's thought:

1. Balthasar shows that the Marian Church's active reception through Mary's Fiat of the sacrifice of Jesus is prior to the official church's celebration of the Eucharist. The Eucharistic liturgy presided over by the bishop or priest who represents Christ presupposes Mary's Fiat at the Annunciation and at the foot of the Cross. It is in virtue of this Marian faith that the hierarchical church makes present the sacrifice of Christ.

2. In our age even the best representatives of Eucharistic theology are to some extent caught up in emphasizing its subjective, anthropological aspect. It is obviously legitimate to concentrate within the Eucharistic action upon our gift of self as united to that of Christ. Yet we often forget the awesome and fearful mystery of Christ's sacrifice to which we intend to unite our own gift of self. If we really mean "to do this in memory" of Him, we should not shrink away from participating in the unfathomable abyss of Jesus' suffering and love, in his carrying of the burden of all our sins and in his love for the Father while being abandoned by Him. In his love Jesus goes thanks the Father for allowing him to empty himself to the final point of dying for us on the cross. We are called to take part in the frightening and awesome "pro nobis" of Jesus' gift. Briefly, Balthasar invites us to go beyond our usual view of the Eucharist, from seeing it primarily as the sacramental enactment of our gift of self in union with Christ to actively participating in the sacrifice of Christ himself.⁸

⁷ Nicholas Healy, David L. Schindler, "Balthasar on the Church as Eucharist" *The Cambridge Companion to Hans Urs von Balthasar* ed E.T Oakes & D. Moss (Cambridge: Cambridge University Press, 2004), 55.

⁸ "One may indeed, with M. ten Hompel..., follow Augustine in indicating the element of gift of self as the center of the sacrifice and in seeing in the gift of self also the door by which the believer enters into the sphere of Christ, into his Church; but this must not lead anyone to overlook the fact that Christ's gift of self was consciously his offer of himself to bear the entire guilt of the world, ie., the unimaginably and unsurpassably terrible state of being rejected by God, his offer to be the one "cast out" (K. Barth) vicariously, so that the mass of his rejected brothers would become chosen" ("The Mass," 202). The Barthian notion of universal salvation needs to be interpreted in the context of Balthasar's later works, and

3. The above outlined view of how the Mass is to become the sacrifice of the Church has important ecumenical implications. Balthasar shows that the liturgical assembly cannot add anything of redemptive value to the sacrifice of Christ. They participate in the sacrifice of Christ in a manner of active receptivity, by sharing in Mary's Fiat, in her consenting to the sacrifice of her Son. Catholics should not look at the Mass as a "good work" on the part of the Church but an act of pure yet active faith. At the same time Protestants are invited to re-evaluate the role of Mary so they can see in the *Immaculata* the exemplar and fullness of the Church's faith.

Even though Balthasar himself does not explicitly point out its ecumenical significance, he shows the intrinsic connection between the Eucharist as thanksgiving and as expiatory sacrifice. Protestants raise no objections to calling the mass a sacrifice of praise and thanksgiving, but even today many of Protestant theologians see in the Catholic understanding of its expiatory character an affront to the perfect once-for-all sacrifice of the cross. Balthasar demonstrates that the two aspects are inseparable: Jesus gives thanks to the Father that he may offer himself in the form of food and drink for us as the universal sacrifice of expiation and atonement. His praise and thanksgiving envelope and define his gift of self unto the forgiveness of sins. Thus the Eucharist cannot participate in one aspect of his sacrifice without implying the other (TD IV, 400-402).⁹

Similarly, the mission of Christians who intend to pattern their lives in this world on the Eucharist must also consist inseparably of thanksgiving and praise as well as atonement and expiation. They thank God not only for the good things of his creation and for the gift of participation in God's own Trinitarian life, but they also unite their sufferings to that of Christ so that the atoning and expiatory sacrifice of Christ may become effective for them and for those entrusted to their care as well as for the whole world.

4. Balthasar's thought on the cosmic aspect of the Eucharist (as a return in thanksgiving by the incarnate Son, Head and Members, of all creation in Himself to the Father) has some important seminal insights that Balthasar himself – to my

even his later views calls for criticism in this regard. Yet his insistence on our participation in Jesus' sacrifice remains a much needed corrective.

⁹ "Sacrifice of praise and *logike thusia* are not innocuous spiritual exercises, but they mean a consecration of the self, the fulfillment of a vow, a thanksgiving that calls for the total gift of self" (TL III, 316: my translation from the German original).

knowledge – has not developed. Here I would like to offer some tentative suggestions for further reflection.

In the average post-Tridentine approach to the Eucharist such a return of creation to the Father that would include the material universe appears hardly conceivable if not impossible. For this theology denied any level of reality to the material species of the consecrated bread and wine; it was taught that what appears only as bread and wine is not bread and wine in any sense of the word. However, false material appearances could not symbolize the return of the material universe to the Father. However, Balthasar's metaphysics of being, if further developed, may provide a better articulation of the cosmic aspect of the mystery. If being, analogously on all levels, entails both a richness and poverty or rather a richness which consists in its poverty in the sense that, on different levels in different ways, being empties itself of itself for the sake of new being, and it is in this self-emptying that a certain being reaches its perfection,¹⁰ then the Eucharistic consecration and subsequent offering can indeed symbolize the return of material creation on a new transcendent level to the Father. Then the ontological "poverty" of the bread and wine is the metaphysical condition for the miracle of transubstantiation to take place. In other words, through the creative words of Christ and in the power of the Holy Spirit the bread and wine on the altar will no longer exist in themselves, but they will become the real communicative signs of the crucified and risen body of Jesus Christ. In the divine-ecclesial act of transubstantiation the bread and wine are not annihilated or deprived of all reality; on the contrary, they are elevated above themselves so as to become the "bread of life" and "the cup of eternal salvation." As the crucified and risen Body and Blood of the Lord, they are now *the* "real food" and *the* "real drink." The fact that their empirical qualities of bread wine remain are not a pious deception on the part of God but it signifies that Jesus Christ is present for us as food and drink. It is in this sense that the Eucharist symbolizes and anticipates the transfiguration of the whole material universe and its return to the Father in Christ.

This cosmic aspect of the Eucharist sheds light on another aspect of the mission of Christians in the world, an aspect that has been first articulated by *Gaudium et Spes* and later quoted by Pope John Paul in his encyclical *Sollicitudo Rei Socialis*: Along with all people of good will, we Christians must work on human

¹⁰ See more on this in the paper of N. Healy, "The World As Gift."

progress (improving the human condition of poverty, sickness, armed conflicts and other forms of evil).¹¹ But even our greatest efforts will only produce the material for the new heaven and new earth that God will bring about at the end of history, just as in the Eucharist our contribution can only consist in preparing the gifts of bread and wine for the divine act of consecration.

III. From the Perspective of Theo-Logic

To my knowledge Balthasar himself has not developed an explicit treatise on the “Theo-logic” of the Eucharist but has considered the divine logic of the Eucharist within the global process of Incarnation and Redemption. Yet, all we need to do is to explicate what is already implicit in Balthasar’s thought. The divine love that manifests itself in the Eucharist exceeds the limits of any human understanding. Yet, for those who surrender to the inner working of the Holy Spirit in their hearts, it illumines the ultimate depth of God’s creating and redeeming love as well as the meaning of all reality. Beginning with the disciples’ reaction to Jesus’s eucharistic discourse in Kapernaum throughout the centuries up to our present day the Eucharist has always remained “a continental divide:” it becomes either a stumbling block to faith or the most compelling evidence for the reality of God’s love. It is a stumbling block because it shows the ultimate depth of God’s humility: he hides not only his divine majesty as he did in his earthly life and crucifixion, but also his humanity. He appears as an “object,” a piece of bread or a few drops of wine, the greatest imaginable degradation for a person. In his Eucharistic state he is totally vulnerable and totally dependent on us. He has handed himself over to the Judas’s and Peters of his Church, he can be trampled upon and blasphemed or loved and adored. Ponder Calvin’s remark: “[I]f we would place him under the corruptible elements of this world... we annihilate the glory of the Ascension.”¹²

1. If, however, we accept the logic of God’s love that transcends the limits of human logic and at the same time fulfills the deepest yearnings of human love, we see in the Eucharist precisely the hidden light of God’s love, the glory of the Ascension, a glory that is revealed only to the eyes of faith. It is Jesus’ Resurrection

¹¹ Cf. *Sollicitudo Rei Socialis* # 32.

¹² *Short Treatise on the Supper of Our Lord*, #42

and Ascension, the full transformation of his flesh by the Holy Spirit, that enables him to be with us in a way that both transcends the limitations of time and space and assures his presence to us at any given time and space wherever the Eucharist is celebrated. He is present not only with us but also enters into us in his human-divine reality, in his state of gift to the Father so that, in the words of Ignatius of Antioch, our union with him may become both bodily and spiritual.

How this is possible, human logic cannot explain. Yet human logic can show that this infinitely simple and infinitely intimate presence of the whole being of Christ within us is what human love in its loftiest moments aspires to but is unable to fulfill. Lovers try in vain to give not just symbols of themselves to the beloved but their very psychosomatic selves. Only the God-man can truly give the totality of himself to every member of his Bride, the Church.

2, The truth that the material elements of bread and wine are changed into the crucified and glorified humanity of the Lord has a special relevance in today's intellectual climate in which the material universe (of which our own bodies are a part) may appear to unbelievers a mortal threat to their personal existence. Global warming, storms in the sun, comets on a possible collision course with planet earth, the inevitable aging of our universe, which will result at a certain point in the fiery death of all living creatures, are prospects we do not like to face but, even when suppressed, still work in our unconscious. Moreover, all that enters our body from outside may carry with it the danger of a lethal disease. Thus, the material world seems to be totally indifferent if not hostile to our personal fate. If relying only on the data of natural science, a philosopher can affirm the existence of an all-powerful creative intellect but not the existence of a loving God who guides our personal lives to a blessed consummation. In this context of existential "angst" the cosmological aspect of the Eucharist appears in a new light. Not only Christ's bodily resurrection, but also his presence radiating through the consecrated elements reveals and guarantees for us that our material universe and our own bodies are not excluded from God's plan of salvation. On the contrary, in different ways both the risen, spiritualized, and yet material body of Christ and the consecrated elements of bread and wine reveal and communicate to us the healing, personal presence of God the Son.

Through him our bodies are to be transformed and placed in a transformed material universe, the new, eschatological creation where Christ will be all in all (Col 3:11).¹³

¹³ This last paragraph, with some changes, is taken from my book, *Wedding Feast of the Lamb. Eucharistic Theology from a Historical, Biblical and Systematic Perspective* (Chicago: LTP Hillenbrand Books, 2004), 218.