

Q: Is Jesus' presence in a person who lives in the Divine Will greater than his presence in the Eucharist?

A: On p. 658 of my Dissertation I note Aquinas' position in this regard (AQUINAS, *Summa Theol.* 3.2,3 ad 2). Noteworthy is Jesus' affirmation to Luisa that his *Real Life* in the will of the redeemed (*nota bene*: human nature - not human person) is similar to his *presence* in the Eucharistic bread and wine (which substance is replaced by Christ's divine Person) that Trent defines as his *Real Presence* (cf. Dissertation, pp. 121-126). However, there is one significant difference between Jesus' Real Presence and Real Life, namely, that former has as its *suppositum* Christ's complete being (his divine Person and divine and human natures), whereas the latter has as its *suppositum* the redeemed's complete being (human person and human nature) conjoined to the operation of Christ's complete being.

Inasmuch as Christ's divine Person subsists in the Eucharist through a personal union of two natures, one may consider his Real Presence greater *in presence* (as it is the object of Latria), than his Real Life in the will of the redeemed (as it is the object of hyperdulia and dulia).

Inasmuch as Christ's operation in the will of the redeemed empowers it to perform divine acts that the Eucharist of itself cannot perform, his Real Life may be said to be greater *in operation* in the soul of the redeemed. While Christ's operation in the will of the redeemed establishes within the soul's three faculties of the will, intellect and memory a Triune indwelling and presence (L. PICCARRETA, volume 35, September 20, 1937), the *suppositum* of said indwelling and presence remains a *human person*, unlike the Eucharist bread whose substance is replaced by the *divine Person* of Jesus Christ's body, Blood, soul and divinity.

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