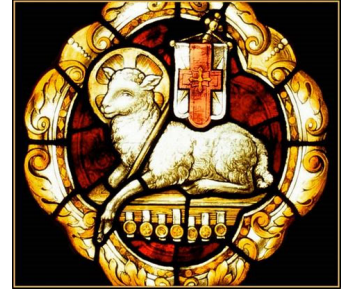


## The Fifth “Ordinary” Eucharistic Miracle: Apocalyptic Joy

### I. Recall from Previous Sessions...

- a. Thomas Aquinas on the Definition of a Miracle  
All Miracles: Events which Exceed the Efficient Causality of the Natural Order, Done by God
- b. Fr. Louis Bouyer, CO: Rite and Man
  - i. Humans Naturally Celebrate Ritual
  - ii. We Better Understand Christian Liturgy if We Study Human Ritual Across Many Traditions to Discover What Ritual is Presumed to Do
  - iii. However: Christian Liturgy is Unique, in that...
    1. Christian Liturgy is Founded on History, not Myth
    2. God Completes the Rituals as Humans Cannot
- c. “Ordinary” Eucharistic Miracles
  - i. God’s Intervention in the Natural Order for our Salvation
  - ii. Apologetic/Theological Value in Studying Human Ritual
  - iii. Previously: Time Travel; God Acting through Us; Transubstantiation; Speaking with Us



### II. Foundational Natural Human Action: Buddhist Meditation & a Desire to Transcend the Physical

- a. Background on Buddhism: The Theory of Dependent Co-origination as a Doctrine of Non-Creation
- b. Meditation: Breaking the Weakest Links in the Chain of Co-origination
- c. Nirvana: Unchained and Blown Out
- d. The Joy or Bliss of Nirvana
- e. A Counter-Witness: The Physicality of the Islamic Kabah & the Value of the Pilgrimage to Mecca
- f. If We Look Across These Two Traditions, an Interesting Commentary on the Human Condition...  
An appreciation that joy is keyed in our experience of this world, critiqued by a conviction that real joy would have to transcend the limitedness of this world and of physicality.

### III. Completion of our Natural Desire by God’s Fulfilling Action: Sacramental Joy

- a. The Nature of Christian Joy (*Laetitia, Gaudium, Iucundium*)
- i. A Radical Claim: Joy is the Fruit of Holy Spirit  
“The inner presence in us of the Holy Spirit is described as the root (*radix*) or as the vine (*vitis*), in comparison with the new branches, of all love. The fruit of the divine gift of love is love for one another, together with many other fruits: joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control (Gal. 5:22). The root is not visible, whereas the fruits—namely, our works—are manifest. The Holy Spirit inspires what our love has to perform (Jo. ev. tr. 87.1; en. Ps. 51.12).” Tarsicius J. Van Bavel, on Augustine’s Understanding of Joy
- ii. The Stoic View of Joy as an Undesirable Emotion  
“Augustine departs from the classical theory, however, in treating the passions not as irruptions into the mind from the body or from the lower, irrational part of the soul, but precisely as forms of will. Desire and joy are the affective shapes of the will when it is in accord with what it anticipates or what it actually has on hand; fear and grief are the affective shapes of the will when it is not in accord with what it anticipates or what it actually has on hand” (Babcock, 137).
- iii. If Joy is a Fruit of the Holy Spirit, then Joy is a Spiritual Action
  1. Joy is the Fruit of the Love that is the Holy Spirit
  2. Love is an Act of the Soul’s Will,
  3. Acts of the Soul’s Will are Rational Acts, Grounded in Truth known by the Intellect
  4. Conclusion: Joy is not Merely a Bodily Emotion.

b. The Two Kinds of Joy in Worship

- i. The Joy [*iucundum*] of Fellowship: The Joy of Doing Something Essential Together
- ii. Sacramental Joy [*iucundum*]: The Joy of Seeing a Spiritual Good Perfectly Expressed  
“Again, if there is so much joy [*gaudium*] and so great enjoyment [*iucunditas*] in this mortal life, which is evident from the presence of the spirit in a corruptible body, what great delight would there be and how much joy would that life be immortal from the presence of the Divinity in the rational spirit?” (Sac. 1.6.1)
  1. God sends down light and sweetness...
    - a. Light to illumine our eyes: That illumination is exterior and helps us to find the joy (*iucundum*) outside of ourselves.
    - b. Sweetness to refresh our hearts: This sweetness is interior and it brings an interior joy (*iucundum*).
  2. ... *both* are needed for fullness of joy (*gaudium plenum*)  
“for if you are refreshed by the one but hurt by the other, your joy is not perfect but has been mingled with sadness” (VII). Therefore, Hugh continues, “seek interior refreshment so that what is in you may be pleasant to you, and seek illumination [of your eyes], so that what is outside of you may be pleasant to you... [and] Look at this world, which offers many spectacles of delight (*iucunditatis*)!”

c. The Eschaton is the Perfect Expression of the God’s Power, Truth, and Goodness on Earth

- i. The Book of Revelation Begins with Christ Chastising the Churches of Asia
- ii. The Book of Revelation Then Gives us a Picture of the Heavenly Liturgy
- iii. In the Midst of the Heavenly Liturgy, God Commands that the Scroll be Opened
- iv. The Terrible Events that Follow—in which the Earth is 1/3 Uncreated & Recreated—come to pass so that it will be “on earth as it is in heaven!”

**IV. Liturgical Theology, 1<sup>st</sup> Part: The Eucharist & the Apocalypse**

“In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory.” (CCC 1090)

a. Six Ways in which the Eucharist is the “Proleptic” Supper of the Lamb (Geoffrey Wainwright)

- i. The Eucharistic Gathering around the Altar is a Meal-Sign
- ii. The Eucharist Itself—the Bread and Wine—because it is the Glorified Body of Jesus, is an example of transfigured creation—of creation made transparent to God.
- iii. The Eucharist Causes the Kingdom of God.
- iv. The Eucharist Signifies and Creates the Church’s Eschatological Unity / *Koinonia* / Communion (1 Cor 11:18, 20-22, 33)
- v. In Eucharist, we Encounter Christ the Final Judge of the Last Judgment (1 Cor 11:27-32)
- vi. The Eucharist is a Proleptic Participation in Heavenly Worship.
  1. Angelic Praises: “Glory to God in the Highest” and “Holy, Holy, Holy”
  2. Second Half of the Roman Canon: The Angel Brings the Gift to God’s Altar
  3. Doxologies of the Eucharistic prayers: “per omnia secula seculorum.”

b. The Eschatological Significance of the Eucharist on Sunday

- i. *Day of Resurrection*. Jesus’ resurr. promise of *general resurrection at the end*.
- ii. *Day of New Creation*. The “eight day.”
- iii. *Ascension*. Earliest associations of Ascension may have been with Sun., not Thurs.
- iv. *Day of Parousia*. Believed that Christ would return on the first day of the week.

c. The End of Time: “Already, But Not Yet”: How Eux *falls short* of the Final Kingdom

We live in “the mystery of the time of the church, during which the Lord is at once present and absent: so intimately present that he acts directly in the sacraments, which are instrumental prolongations of the action of his sacred humanity, and yet also absent, for he is seated at the right hand of the Father, whence he shall come again to judge the living and the dead. The time of the Church is therefore *eschatological time*, because no radical innovation is still to come, since the work of creation and revelation is complete; but it is also *historical time*, during which the whole work of creation is progressively recapitulated and that revelation is continually remembered.” (Dalmais *et al.*, 1.261

- i. *Extension*. Only the Church—and not all—and only some bread and wine—and not all materiality—participate in the sharing of God’s life of glory. Can be justified by Biblical notion of “representative election.” Eux=election.
- ii. *Periodic, not perpetual*. But, does set a pattern to be reproduced in daily life.
- iii. *Divine glory not visibly present*. In eux, Kingdom seen by faith, not sight.

d. The Many “Already-but-not-yet” Passages of the Eucharistic Prayers (Msgr. Kevin Irwin)

“The eschatological meaning is clear. This world will come to an end and our lives will come to an end. We face both with the encouragement that comes from our Pascal faith that makes us watch for Christ’s return at the end of time to bring time to an end. In the meantime, we celebrate the Eucharist in joyful hope and eager expectation. At the Eucharist, in a privileged and unique way, we receive again and again what St. Paul handed on to us that he himself received: belief in the resurrection and the experience of the resurrection through the Eucharist.” (Irwin, 358)

e. The Liturgy as the Icon of the Heavenly Liturgy

i. The End of Time in Revelation

In the End, creation under total rule of God; this is the “new heaven and new earth”; for the rational, it is freedom in perfect submission. In this, Christ is God’s agent: “through him with him, in him”; and the Lamb receives our worship.

So, we’ll view Eux through Rev’s wedding feast (on the divine life) of the Lamb.

ii. The Celebration of the Liturgy

“In the celebration of the liturgy, the praying assembly is united around Christ, transfigured by grace and made one with its source in the Kingdom. Easter is realized anew: earth is reconciled with heaven and humankind made one again with God. The celebration of the liturgy reveals a vision, the radiant vision of the Holy Trinity: the Father of all consolation disclosing himself to us, Christ descending in kenotic humility so as to lift us up to the throne of grace, the Spirit leading us, ablaze with glory, into the Kingdom of eternal life. The church’s earthly celebrations are the reflection and manifestation of the worship of heaven and the foretaste of the glory that is to come. (Collins 277-278)

f. Summary (Scott Hahn, *The Lamb’s Supper*)

“To go to Mass is to go to heaven, where ‘God Himself... will wipe away every tear’ (Rev. 21:3-4)...Heaven is [also] where we place ourselves under judgment... where the just Judge reads our works from the book of life... To go to Mass is to renew our covenant with God, as at a marriage feast... As in a marriage, we take vows, we pledge ourselves, we assume a new identity... To go to Mass is to receive the fullness of grace, the very life of the Trinity. No power in heaven or on earth can give us more than we receive in the Mass, for we receive God into ourselves.” D

**V. Liturgical Theology, 2<sup>nd</sup> Part: The Joy of Sacramental Worship**

a. Two Conditions of Celebrating the Goodness of the Created Order (Hans Boersma)

- i. We Enjoy Only God; We Use Created Things to Enjoy the Truth/Beauty/Goodness of God  
“The created order... does not exist in itself and for itself. Created truth, goodness, and beauty are merely borrowed by way of alone given through the infinite mercy of the one who is truth, goodness, and beauty himself (see 1 Cor. 4:7)... for Augustine, the difference between enjoying something and using it is that ‘to enjoy something is to hold fast to it in love *for its own sake.*’ accordingly, while we may use this God created order, only the triune

God—Father, Son, and Holy Spirit—is to be enjoyed. Only he can be loved strictly for his own sake.” (Boersma, 30)

- ii. We Realize that the Truth/Beauty/Goodness we Enjoy Participates in God’s T/B/G  
“When we separate creation from the creator, ‘from whom, through whom, and in whom everything is’ (Rom. 11:36), we are forced to locate the creature’s significance—it’s truth, goodness, and beauty—in itself. In the process, we tear apart the beautifully woven cosmic tapestry. We forget that the creation is no more than a sacramental sharing or participating in the life of God.”
- b. Continuing Joy and the Importance Variety in the Life of Human Beings
  - i. Hugh: Worship is a kind of spiritual eating
  - ii. John of Patmos, when commanded to “eat this book,” finds the taste sweet but his then his stomach bitter, because he “overeats” (II Misc. 78).
  - iii. And so, on earth, our sacramental life can only really be joyful if it is also varied. Human inconstancy must now be “nourished” by a variety of sacramental rites: “Now the psalms kindle to devotion, sometimes hymns and canticles stir up divine delight; sometimes the lessons are recited for the form of morals and the instruction of a good life.” For Hugh, worship must paced and be structured *so as to remain* a joy.

## VI. Take Aways

- a. Approach the Eucharist as the Beginning of the End...
  - i. ... an encounter with the Judge, so prepare!
  - ii. ... an encounter that prepares us for the Judge, so focus on preparation and journey.
- b. The Absolute Need for Liturgical Art, Grounded in the Realization that All Creation will become “Liturgical Art”—All Creation will Become a Source of Joy in God’s Visible Presence
- c. Advent: Joy in the Coming of Christ Greeted Made Glorious by Beautiful Signs