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*LEX ORANDI, LEX LEGENDI: A CORRELATION OF THE ROMAN CANON
AND THE FOURFOLD SENSE OF SCRIPTURE*

by

Matthew T. Gerlach, B.A., M.A.T.

A Dissertation submitted to the Faculty of the Graduate School,
Marquette University,
in Partial Fulfillment of the Requirements for
the Degree of Doctor of Philosophy

Milwaukee, Wisconsin

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ABSTRACT
*LEX ORANDI, LEX LEGENDI: A CORRELATION OF THE ROMAN CANON
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Matthew T. Gerlach, B.A., M.A.T.

Marquette University, 2011

While the correlation between the liturgy and the Bible was vital in the patristic-medieval period, a dichotomy grew up between them in modern times. Starting with the assumption that a fuller retrieval of the correlation today requires forms of engaging texts which are not exclusively linear or historico-critical, the dissertation argues that the dichotomy between liturgy and Bible is overcome within a correlation of the Eucharist and spiritual exegesis that retrieves a typological reading of Scripture and that attends to the liturgical relationships memorial, presence, and anticipation. The structure of reading the Bible parallels the structure of praying within the liturgy.

In order to make a theological correlation between Eucharist and spiritual exegesis, the study first seeks to establish the supra-linear nature of each. In regard to the Eucharist, this study presents an analysis of the text of the Roman Canon (Eucharistic Prayer I in the current Roman Missal), demonstrating that it has the structure of a chiasmus, requiring a helical reading. This anaphora's chiasmus and its rhetorical helix convey a rich eucharistic theology of exchange and communion.

With respect to spiritual exegesis, this study establishes a supra-linear approach to Scripture by developing insights of Henri de Lubac into the reciprocal interiority of the four senses of Scripture. An analysis of the fourfold sense reveals that spiritual exegesis is governed by the two ways figure and fulfillment are perichoretically related; this mutual indwelling is displayed in the figural trading of idioms.

The final part of the study brings together eucharistic exchange and communion exemplified by the Roman Canon, on the one hand, and the communal immanence and exchange of idioms exhibited by the two cycles of spiritual exegesis in the fourfold sense of Scripture, on the other hand. It concludes that the *admirabile commercium et connubium* between head, body, and members in the earthly and heavenly dimensions of the *totus Christus* lies at the heart of the theological correlation between Eucharist and spiritual exegesis.

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Matthew T. Gerlach, B.A., M.A.T.

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INTRODUCTION

Chapter One. The Modern Dichotomy Between Bible and Liturgy and Twentieth-Century *Ressourcement*

In theology and practice since the Reformation a dichotomy grew up between the Bible and the liturgy. Theologians throughout the entire patristic and medieval period generally interpreted the Church's rites symbolically in ways identical to the spiritual interpretation of Scripture then current. The Fathers and medieval theologians assumed that a certain symbolic homogeneity and theological correlation existed between the Church's Scriptures and the Church's rites.¹ Having already become decadent in the late medieval period, this identity of hermeneutical procedure broke down completely as the Middle Ages gave way to the age of humanism, of the philosophy of nominalism, and the polemics that ensued with the Reformation, to mention only three converging factors. The Bible/liturgy correlation only began to be rediscovered and retrieved last century in the liturgical, biblical, and patristic movements that were at that time coming to have profound and widespread impact on theology and ecclesial life.

In this Introduction I will do three things. First, I will trace a few of the more illustrative moments among the attempts to recover the Bible/liturgy correlation during the last century and propose that the need for such a retrieval endures to the present day. Second, I will review the three main approaches that literature on this topic has taken,

¹ See Part I below for a sketch of the history of the correlation in patristic-medieval tradition.

situating my study within the third one of these. Finally, I will lay out my plan and procedure and formulate my thesis.

In the aftermath of the Protestant Reformation and in the midst of a divided Christendom, a dichotomy grew up between the liturgy and the Bible. In Catholic theology, spiritual exegesis, on the one hand, and liturgical exposition of any sort, on the other hand, withered dramatically, for just as the literal sense of Scripture gradually gained a dominant position in biblical exegesis, explanations of the liturgy came to be suspected of heresy. Until the modern liturgical movement, the theological appreciation of the Bible/liturgy correlation was largely lost. This situation resulted from the theological dichotomy, felt or stated, existing between Scripture and sacrament. The modern dichotomy of Bible and liturgy itself stems from a complex of theological and cultural factors which themselves contributed to, and flowed from, the Protestant Reformation and the Catholic Counter-Reformation's response to it.

In his study of the liturgy, Aidan Kavanagh has observed the dichotomy that ensued in this period and identified some of the factors which led to it. Theologically and ritually, liturgy and Scripture, Kavanagh argues, bear a "correlative relation" and have a "correlative function:" rite and Scripture "are correlative functions of that fundamental entity, the worshipping assembly."² For Kavanagh, their correlative relation can unfortunately be illustrated negatively by that mutual diminishment which liturgical rite and Scripture suffered from the Reformation into the twentieth century. In the cultural and theological climate of Protestant and Catholic thought, the loss of the symbolic

² "Scripture and Worship in Synagogue and Church," *Michigan Quarterly Review* 22 (1983), 485.

multivalency and enactment of one meant also the loss of the symbolic multivalency and enactment of the other. As they suffered their mutual diminishment, they also necessarily drifted apart until they even came to be opposed: “Rite and its liturgical enactment ceased to be scripture’s home and became its stepchild first, then its third cousin, and finally an unrecognizable stranger.”³ The traditional patristic-medieval correlation between Scripture and sacrament was no longer sustainable or recognizable because Scripture and liturgy became the antithesis of one another. Kavanagh explains:

The situation this produced not only allowed but forced elements which had formerly coexisted modestly as complementary parts of a much greater whole to drift apart, to become opposed, or even to die out. Thus word and sacrament could become, for the first time ever, antithetical, an antithesis which produced churches in which the one could be played off against the other, exploited independently, and finally result in one church being as uneasy with Word as another is with sacrament.⁴

On the one hand, the printing press and the easy revision of books of worship led to a “textual absorption” and “deritualization” so that rite, words, and gestures were more didactically “about God.”⁵ “A sense of rite and symbol in the West was breaking down and under siege.”⁶ Likewise with Scripture, as is evident in the new orientation printing gave to encountering Scripture:

[P]rinting turned God’s Words into a text which all people, literate or not, could now see as lines of type marching across a page. God’s Word could now for the first time be visualized by all, not in the multivalency of a ‘presence’ in corporate

³ *On Liturgical Theology*, The Hale Memorial Lectures of Seabury-Western Theological Seminary, 1981 (New York: Pueblo, 1984), 119.

⁴ *Ibid.*, 118; see also *Ibid.*, 119.

⁵ *Ibid.*, “Scripture and Worship,” 482. For the same line of thought, arguing that the Church’s rites were “deritualized” when the *lex supplicandi* was subordinated to the *lex credendi* in the aftermath of the Reformation (on the side of both Catholics and Protestants), see Kavanagh’s “Textuality and Deritualization: The Case of Western Liturgical Usage,” *Studia Liturgica* 23 (1993): 70-77.

⁶ *Ibid.*, *On Liturgical Theology*, 108.

act or icon, but linearly in horizontal lines which could be edited, reset, revised, fragmented, and studied by all—something which few could have done before.⁷

The effect of such “textual absorption” and “deritualization” was that the Bible ceased to be an “aural icon” and became “a text for private pondering and clashing scholarly *sententiae*.”⁸ Given this, Kavanagh says, “the link between scripture and liturgy can probably never be recovered and sustained unless we shed our fixation on scripture as a printed text [alone].”⁹ As in their mutual symbolic diminishment, which is the legacy of the Reformation era, so too in the recovery of the “holistic complementarity of liturgical worship and scripture,”¹⁰ it seems true to say with Kavanagh, that, theologically and historically, “what is affirmed of scripture must be affirmed *mutatis mutandis* of liturgical worship.”¹¹ The “analogy” that is possible implies a strong theological, as well as historical, correlation between them.

⁷ *Ibid.*, 104.

⁸ *Ibid.*, “Textuality and Deritualization,” 74.

⁹ *On Liturgical Theology*, 119.

¹⁰ *Ibid.*, “Scripture and Worship,” 485-6.

¹¹ *Ibid.*, 482. Kavanagh advanced his correlation and “analogy between liturgy as rite on the one hand and scripture on the other” so that “secondary theologians” should take liturgical rite more seriously. Cf. *On Liturgical Theology*, 103 and Kavanagh, “Scriptural Word and Liturgical Worship” in *Reclaiming the Bible for the Church*, eds. Carl E. Braaten and Robert W. Jenson (Grand Rapids, MI: William B Eerdmans, 1995), 132.

1. The “Third Phase” of the Liturgical Movement: Confluence of the Liturgical and Biblical Movements

It was only with the liturgical movement of the twentieth century that the profound unity and correlation between liturgy and the Bible came to be rediscovered.¹² For about the middle of last century, a biblical renewal had arisen “inside the liturgical movement.”¹³ Or, rather, the biblical movement paralleling the liturgical movement in these years had begun to be explicitly promoted “in conjunction with the liturgical movement itself.”¹⁴ This led to what Louis Bouyer, one of the leaders of the movement, called the “third phase” of the liturgical movement.¹⁵ This “third phase,” only just then being born, was characterized by the confluence that occurred between liturgical renewal and biblical renewal, between a living understanding of the liturgy and a living understanding of the Bible.

¹² Cf. Achille M. Triacca, “Bible et liturgie,” in *Dictionnaire encyclopédique de la liturgie*, vol. 1, eds. Domenico Sartore and Achille M. Triacca, trans. Henri Delhougne (Luxembourg: Brepols, 1992), 129-44; Italian original: “Bibbia e Liturgia”, in *Nuovo dizionario di liturgia* (Rome: Edizione Paoline, 1984), 175-197. See also Louis Bouyer, *Liturgical Piety* (Notre Dame, IN: University of Notre Dame Press, 1955), 57-85; Aimé G. Martimort, “Introduction,” in *The Liturgy and the Word of God*, Lex Orandi 25 (Collegeville, MN: Liturgical Press, 1959), xiii-xv; Celestin Charlier, “Réforme liturgique et renouveau biblique,” *Maison Dieu* 66 (1961): 10-35; R. Cardinaels, “Culture biblique et renouveau liturgique,” *Revue Ecclésiastique de Liège* 50 (1964): 39-45; G. Ruiz, “El movimiento bíblico en la liturgia, investigación y pastoral,” *Sal Terrae* 62 (1950): 864-70; S. Meurer, “Probleme der Bibelverbreitung heute,” *Bibel und Liturgie* 50 (1976): 357-70.

¹³ Louis Bouyer, *Liturgical Piety*, 66.

¹⁴ *Ibid.*, 65. Three encyclicals during this period (Leo XIII’s *Providentissimus Deus*, Benedict XV’s *Spiritus Paraclitus*, and Pius XII’s *Divino Afflante Spiritu*) called attention to the central place of Scripture in the life of the Church, providing ecclesiastical signposts for this development.

¹⁵ *Liturgical Piety*, 66.

The liturgical movement came to recognize that the Bible and the liturgy are profoundly interrelated, so much so that it is “only in and through each other” that they can be “rightly understood in the living Church.”¹⁶ Bouyer explains the historical and theological significance of this *ressourcement* of their interrelation—which “cannot be too greatly emphasized”—in this way:

[T]he liturgical movement came in this way at last to promote that direct and abundant use of God’s Word in all forms of Christian spirituality which for so long had been rendered suspect in the eyes of Catholics rather than effectively promoted by the sixteenth century reformers. This particular effect of the Biblical movement was accomplished by giving the Bible that living commentary without which it cannot be properly understood. For it is in the liturgy that the church best prepares us to understand God’s Word, both by means of the light thrown on the texts of Holy Scripture by one another as they are placed together in the liturgy, and also by the way in which the liturgy itself handles the inspired themes which make up the unity of Revelation itself.¹⁷

As Gordon Lathrop later observed, Bouyer at this time saw signs of hope that as it progressed this third phase would be marked by a synthesis of the two great centers of the liturgical movement in Germany, “a synthesis of Maria Laach with Klosterneuberg, of Odo Casel with Pius Parsch,” who could serve as “a paradigm for this close relationship between liturgical renewal and the biblical movement.”¹⁸ Already then, and in the years leading up to Vatican II, this synthesis had been achieved on a pastoral level to some extent, Lathrop argues that “What was lacking was such a common vision on the level of research.”¹⁹

¹⁶ Ibid..

¹⁷ Ibid., 66.

¹⁸ Gordon Lathrop, “A Rebirth of Images: On the Use of the Bible in Liturgy,” *Worship* 58 (July 1984), 291, reprinted in *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight W. Vogel (Collegeville: Liturgical Press, 2000), 215-224.

¹⁹ Ibid. On the nature of Parsch’s work, see Hans Anscar Reinhold “Timely Tracks: Bible and Liturgy,” *Orate Frates* 22 (1948): 315-318.

Louis Bouyer himself had contributed to the confluence of the biblical and liturgical movements. In order to get a sense of what Bouyer had in mind in speaking of the interrelation between the liturgy and the Bible, and to see what this “third phase” would have to do with the Eucharist/spiritual exegesis correlation I am here proposing, it would be useful to consult an earlier article of his entitled “Liturgie et exégèse spirituelle.”²⁰ There he argued something that resonated with many other authors throughout this period: “[I]f one wants to understand the liturgy, then one must understand the Bible.”²¹ In particular he claimed that “The Bible is no longer appreciated nor understood because spiritual exegesis is misjudged and still unknown.”²² He then proceeds to advance a sort of *apologia* for spiritual exegesis in light of the fact the liturgy interprets Scripture as the Fathers had, i.e. spiritually, on the one hand, and also in view of the findings of modern biblical scholarship affirming “inner-biblical typology.”²³

In short, he argues that to understand the liturgy one must understand the Bible, but to understand the Bible as a Christian one must come to appreciate spiritual exegesis. What Bouyer argued so forcefully back in his 1946 article is that it is not so much

²⁰ *La Maison Dieu* 7 (1946): 27-50. Published in 1946, this article predates Bouyer’s *Liturgical Piety* by a decade.

²¹ This line of reasoning shows that the *ressourcement* of spiritual exegesis occurring at this time was itself, at least in part, a by-product of liturgical scholarship. Cf. Walter Burghardt, “On Early Christian Exegesis,” *Theological Studies* 11 (1950): 78-116. Burghardt claimed that the lively interest in spiritual exegesis in the ‘40s is due in part to spiritual interpretation’s association with liturgical renewal, beginning his review of the issues by citing Bouyer’s “Liturgie et exégèse spirituelle.” Cf. Burghardt, *ibid.*, 78-9.

²² Bouyer, “Liturgie,” 30.

²³ Cf. Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), esp. 350-379.

modern biblical exegesis, but the ancient tradition of spiritual exegesis, with which one needs to become familiar.²⁴ Bouyer defines spiritual exegesis thus:

Spiritual exegesis which is presupposed by the whole liturgy is constituted by two principles: (1) that the Bible is the Word of God immediately addressed to the man of today taking part in the liturgical celebration. (2) Stemming from the first point, the OT is clarified by the NT even as the NT is disclosed in its depths only in relation to the OT. The precise link between the two is defined by allegory, in the precise sense that antiquity gave this term.²⁵

To recommend the study of spiritual exegesis of the Bible, which the liturgy itself contains, might seem to set the liturgy in conflict with scientific exegesis, for the two mentalities are often far apart from one another.²⁶ In response to modern criticism's objections against spiritual exegesis, Bouyer points to examples in the New Testament in which Jesus himself or the New Testament authors interpreted the Old Testament allegorically.²⁷ Modern exegetes themselves were becoming aware of the fact that the "transpositions" that occur in patristic allegorical interpretation are really only the extension of the (innerbiblical) "reuse and reinterpretation of ancient narratives," a process of reinterpretation actually begun in the Old Testament and continued—in light of the mystery of Christ—in the New Testament's transposition of material from the Old Testament.²⁸

²⁴ "Liturgie," 29.

²⁵ Ibid., 30-1.

²⁶ Ibid., 30.

²⁷ Ibid., 32. Bouyer cites Mt 17:12, Mt 12:39, and Lk 24:27 in reference to Jesus: Jesus, after the Resurrection, explained to the disciples on the road to Emmaus, "Beginning with Moses and the prophets, in all the Scriptures, what concerned him." Cf. "Liturgie," 32-3 for additional, non-dominical examples. This is the first level of the "lex" in *lex legendi*, i.e. the pattern of interpretation set by the Lord and the apostles. See the section below on "*lex orandi, lex legendi*."

²⁸ Bouyer, *ibid.*, 34-42. Bouyer explains how the New Testament ideas of "kingdom," "messiah," and "sacrifice"—terms integral to the Gospel itself—are all interpreted allegorically by Jesus and the apostles in the New Testament. *Ibid.*, 38-42. Thus, Bouyer

Finally, for Bouyer the divine pedagogy of such a pattern of revelation (ongoing “transposition” of earlier events and narratives into later ones, a process inherent to allegorical interpretation outside the Bible as well), seems fittingly to be proportioned to spiritual growth: “true progress of the spirit is not rectilinear, it is cyclical,” i.e. covering the same ground again in order to find greater depths to what one already knows.²⁹

All this illustrates Bouyer’s argument as an argument which itself belongs to the “third phase” of the liturgical movement then so recently emerging in the 1940s and ‘50s, and shows that this phase does and should attend to the affinity between spiritual exegesis of Scripture and the liturgy, and address the challenges and prospects of scientific, historical critical exegesis for understanding the correlation between them.

The Strasbourg Congress (1957)

In 1957, the Third National Congress of the *Centre de Pastorale Liturgique*, Strasbourg, France illustrates the flowering of the “third phase” in the years leading up to Vatican II. Papers given at the congress were subsequently published under the French title, *Parole de Dieu et Liturgie*.³⁰ Aimé G. Martimort, who introduced the volume, explains: “This book, as its title indicates, is a result of the meeting of two movements

concludes that as profound and radical are the transpositions of the earlier in the later biblical narratives, it is no less true that they are organic and living developments (see 42-3). Therefore, Bouyer recognizes that scientific exegesis should be compatible with the spiritual exegesis accomplished by the liturgy: “We say it again, then, there is nothing to fear from scientific exegesis and much to gain in contact with it, so long as one does not stop at its first critiques, and so long as one does not pretend its resources can give birth to a synthesis requiring the unifying power of life.” *Ibid.*, 49-50.

²⁹ *Ibid.*, 43.

³⁰ Aimé G. Martimort et al (Paris: Cerf, 1958), published subsequently in English as *The Liturgy and the Word of God* (Collegeville: Liturgical Press, 1959).

characteristic of Catholicism today: the liturgical and the Biblical.”³¹ Participants in the congress covered a range of themes on “Bible and the Liturgy.” The breadth of this range is represented by the thirteen “Conclusions Formulated by the Strasbourg Congress”³² (many of which bear or closely resemble the title of the papers delivered).

1. No liturgy without the Bible.
2. The Church reads the Bible in the liturgical assembly.
3. The Church reads the whole Bible.
4. The whole Mass proclaims the Word of God.³³
5. In the liturgy God speaks to us today.
6. The liturgy carries out here and now what the Bible proclaims.
7. The sacraments are Biblical signs.³⁴
8. It is with the ears that the faithful should hear the Word of God.
9. The faithful must [be helped to] understand the Word of God.
10. God has spoken a human language.³⁵
11. The Church replies to God by the Word of God.³⁶
12. The pedagogy of the faith of the child and the adolescent is bound up with presenting the Bible in the liturgy.³⁷
13. The work of the Word of God goes beyond the limits of the liturgical celebration.

By many other steps leading up to the congress, the way had been prepared for that “confluence of the Biblical and liturgical movements,” a confluence which, Martimort prayed, would “still further expand and strengthen their effectiveness.”³⁸ In hindsight it is widely recognized that this congress was indeed largely responsible for paving the way for such a further “expansion” and greater fruits.³⁹ The Strasbourg Congress and the

³¹ *The Liturgy and the Word of God*, xiii.

³² *Ibid.*, v-ix. Each conclusion also has a short explanation of it.

³³ Cf. Chapter Five, contributed by Aimon-Marie Roguet.

³⁴ Compare conclusions 6 and 7 to Jean Daniélou, Chapter Two, “The Sacraments and the History of Salvation.”

³⁵ This is also the title of Hans Urs von Balthasar’s contribution in the third chapter.

³⁶ Joseph Gelineau’s paper title, published in Chapter Six.

³⁷ Cf. Francois Coudreau, Chapter Seven, “The Bible and the Liturgy in Catechesis.”

³⁸ *Ibid.*, xv.

³⁹ Achille Triacca observes, “the Strasbourg Congress of 1957 played a determinative role in calling attention to the problem [of their interrelation] and its pastoral

work of the *Centre de Pastorale Liturgique* are milestones in the history of the twentieth-century *ressourcement* of the Bible/liturgy correlation.⁴⁰

2. Second Vatican Council and the *Ordo Lectionum*

Perhaps the most significant immediate fruit of the third phase ripened at the Second Vatican Council.⁴¹ This is especially evident in the very first document published by the Council, the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, December 4, 1963.⁴² The most important is no. 24:

The importance of scripture in the celebration of the liturgy is paramount. For it is texts from scripture that form the readings and are explained in the homily; it is scripture's psalms that are sung; from scripture's inspiration and influence flow the various kinds of prayers as well as the singing in the liturgy; from scripture the actions and signs derive their meaning. The ancient tradition of both the eastern and the western rites tells of a heartfelt and living love for scripture. This

implications." "Bible et liturgie," 131. The great diffusion of journals and collections following this congress witnesses to its effectiveness. Cf. Triacca, 131, n. 18 and bibliography there.

⁴⁰ See Triacca, "Bible et liturgie," n. 14. For general orientation, Triacca refers to the "fundamental work" of T. Federici, *Bibbia e liturgia* (Rome, 1973-80) with abundant bibliography and Jean Danielou's now classic work *Bible et liturgie* (Paris: Editions du Cerf, 1951), English trans. *The Bible and the Liturgy* (Notre Dame, IN: University of Notre Dame Press, 1956); see also Cypriano Vagaggini, *Theological Dimensions of the Liturgy: A General Treatise on the Theology of the Liturgy*, from the fourth Italian edition, revised and augmented by the author, trans. Leonard J. Doyler and W. A. Jurgens (Collegeville: Liturgical Press, 1976).

⁴¹ For the conciliar decrees, see *Decrees of the Ecumenical Councils*, vol. 2, *Trent to Vatican II*, ed. Norman P. Tanner (London: Sheed & Ward/Washington, D.C.: Georgetown University Press, 1990), 820-1135.

⁴² Cf. *ibid.*, 819-43, nos. 24 (general importance of Scripture in the liturgy), 51 (lectionary readings), 92 (Scripture readings in the divine office), 106 (on the Lord's Day); see also nos. 7, 33, 35, 48, 52, 56. For references in other documents, see especially Dogmatic Constitution on Divine Revelation, *Dei Verbum*, nos. 1, 21, 25, 26; Decree on the Missionary Activity of the Church, *Ad gentes*, no. 6; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, no. 18.

love must be allowed to grow if there is to be a renewal, development and adaptation of the liturgy.⁴³

Worthy of note is the final statement that the liturgical renewal depends on the growth of a living love for Scripture. No. 24 captures the comprehensive ways in which Scripture is used in the liturgy and the way “the Bible impregnates the whole liturgy.”⁴⁴

The third phase also clearly informs Vatican II in several passages of the Dogmatic Constitution on Divine Revelation, *Dei Verbum*,⁴⁵ especially the fourth and final chapter, “Sacred Scripture in the Life of the Church” (nos. 21-6). The most significant of the references in connection to the Bible/liturgy correlation is precisely an analogy drawn between the eucharistic body and the Sacred Scriptures: “The church has always held the divine scriptures in reverence no less than it accords to the Lord’s body itself, never ceasing—especially in the sacred liturgy—to receive the bread of life from the one table of God’s word and Christ’s body, and to offer it to the faithful.”⁴⁶ Indeed, the concept of equal veneration and nourishment serves as the frame for the entire final section of *Dei Verbum*.⁴⁷ Thus, in these and other ways, the Second Vatican Council reveals the concern of the Council’s theological experts and fathers for the essential

⁴³ *Decrees of the Ecumenical Councils*, 826. No. 24 is quite similar to Strasbourg Conclusions 1 and 7.

⁴⁴ Paul de Clerck, “‘In the Beginning Was the Word:’ Presidential Address,” *Studia Liturgica* 22 (1992): 7, referring to *Sacrosanctum Concilium*, no. 24.

⁴⁵ Published November 18, 1965. Cf. *Decrees*, 971-81.

⁴⁶ No. 21; *Decrees*, 979.

⁴⁷ We find it at the end, the very last sentence, as at the very beginning of the chapter: “Just as faithful and frequent reception of the eucharistic mystery makes the church’s life grow, so we may hope that its spiritual life will receive a new impulse from increased devotion to the word of God, which ‘abides for ever’ (Is 40, 8; 1 Pt 1, 23-25).” No. 26.

correlation between “Bible and liturgy” or, more specifically, between the Eucharist and the spiritual understanding of Scripture in the life of the Church.⁴⁸

In regard to the readings at Mass (Liturgy of the Word), *Sacrosanctum Concilium*, no. 51 mandates the crafting of a new lectionary: “In order that believers can be provided with a richer diet of God’s word, the rich heritage of the Bible is to be opened more widely, in such a way that a fuller and more nourishing selection of the scriptures gets read to the people within a fixed period of years.”⁴⁹ Within only a few years the Roman lectionary had been revised in order to deliver this “richer fare.”⁵⁰

Word of God and the Eucharist: “Whatever we say of the one, we can in turn say of the other, because each recalls the mystery of Christ”

The second edition of the general introduction to the *Lectionary for Mass* (1981) gives a detailed explanation of the principles by which the readings are arranged.⁵¹

Indeed, the preamble and first part could almost be considered a miniature theological

⁴⁸ No. 12 of *Dei Verbum* provides the basic principles and criteria for a “spiritual interpretation” of the Bible. Cf. *Catechism of the Catholic Church*, Second Revised Edition (Vatican City: Libreria Editrice Vaticana, 2000), nos. 111-114, after which, notably, a section follows on “The senses of Scripture” (nos. 115-118). Therefore, one may reasonably infer that the decree on revelation intends a retrieval both of spiritual exegesis of Scripture even outside the liturgical setting (no. 12) and of the key function of the Bible in the life of the Church, the importance of which is highlighted by analogy to—and in connection with—the Eucharist (nos. 21-6).

⁴⁹ *Decrees*, 831. Cf. no. 92, referring to the readings in the Divine Office.

⁵⁰ The lectionary was revised and published in 1969 as the *Ordo Lectionum Missae, editio typica* (Vatican City: Typis Polyglottis Vaticanis, 1969); *Lectionary for Mass*. (Washington, DC: United States Catholic Conference, 1969).

⁵¹ *Lectionary for Mass, For Use in the Dioceses of the United States of America, Second Typical Edition*, vol. 1, *Sundays, Solemnities, Feasts of the Lord and the Saints* (Collegeville: Liturgical Press, 1998), introduction, nos. 1-125, xiii-lii. *Ordo Lectionum Missae, editio typica altera* (Vatican City: Typis Polyglottis Vaticanis, 1981), *Praenotanda*. I will refer to this introduction by its Latin name “*Praenotanda*” for the sake of clarity.

treatise on the subject of “The Word of God in the Celebration of Mass” (title of the first part). Noteworthy is that the revised *Praenotanda* seems to have been precipitated by scholarly objections to the “typological” arrangement of Old and New Testament readings.⁵² “Typology” belongs to the tradition of spiritual interpretation of Scripture. The *Praenotanda* deals with the Bible within the liturgical celebration.

The new lectionary was revised according to Vatican II’s mandate to provide “richer fare” from the Scriptures in the liturgy and that the *altera editio typica* was compelled to address issues concerning the interrelationship of Bible and liturgy in greater detail twelve years after it was originally published.

In the Liturgy of the Word within the Mass, readings are taken from the Old and New Testaments and coordinated to one another. The *Praenotanda* does not treat Scripture as if it were merely preparation for the eucharistic liturgy which then “actualizes it” but also highlights the analogous function and efficacy of the Liturgy of the Word compared to the liturgy of the Eucharist. This second aspect, its analogy of function, vividly illustrates that “Bible in the liturgy” does not subordinate Word to sacrament in some simple way but locates the two together on a continuum; “Bible in liturgy” presupposes “Bible and liturgy” in their mutual connection to the paschal mystery.⁵³

The *Praenotanda* posits an analogy between the Liturgy of the Word and the Liturgy of the Eucharist in order to affirm the importance of the former. Introducing this

⁵² “On the occasion of this new edition of the Order of Readings for Mass, requests have come from many quarters for a more detailed exposition” of the principles pertaining to “the importance of the word of God and about reestablishing the use of Sacred Scripture in every celebration of the Liturgy.” *Praenotanda*, no. 1, xiii.

⁵³ See next chapter, “Three Approaches to the Bible/Liturgy Correlation.”

in classical language of analogy, it asserts: “Whatever we say of the one, we can in turn say of the other, because each recalls the mystery of Christ and each in its own way causes the mystery to be carried forward.”⁵⁴ Each recalls and proclaims God’s marvelous works in Christ in such a way that God’s action is affirmed as continuing here and now. This anamnetic “recalling” of the mystery means that the liturgy of the Word, like that of the Eucharist, refers us to the past and future and not only the present: “The word of God proclaimed in the celebration of God’s mysteries does not only address present conditions but looks back to past events and forward to what is yet to come.”⁵⁵

Thus, the implication is that the parallelism between Word and Eucharist is rooted in their respective anamnetic functions vis-à-vis the past, present, and future *mirabilia* combined with their shared capacity to make the mystery effective in the assembly’s *hic et nunc*.⁵⁶ The Liturgy of the Word and the Liturgy of the Eucharist both refer back to past events, forward to future realities, and to the present mystery of Christ enacted by God in the celebration: memorial, anticipation, presence.

But the relationship is not merely one of parallelism or equality, for then the liturgy of the Eucharist would seem to be liturgically redundant to the liturgy of the Word. Rather, the liturgy of the Word moves toward the liturgy of the Eucharist and finds its fullest realization in it: “As [salvation history’s] many phases and events are recalled in the liturgy of the word, it will become clear to the faithful that the history of salvation is continued here and now in the representation of Christ’s paschal mystery

⁵⁴ *Praenotanda*, no. 5.

⁵⁵ *Ibid.*, no. 7.

⁵⁶ *Ibid.*, no. 61.

celebrated through the Eucharist.”⁵⁷ In other words, the events of salvation history, as well as the assembly’s remembrance of these events, are to be understood as directed toward their specifically eucharistic actualization. Thus, the Liturgy of the Eucharist is somehow an aid to the faithful not only in their recognition and understanding of the Scriptures but also of the liturgy’s appropriation of the assembly to the history of salvation.

Moreover, the similarities between Word and Eucharist express both an analogy and an inner unity between them. They presuppose that Christ is at once the “center and fullness” of the scriptural economy and also the “center and fullness” of the eucharistic liturgy: “The New Testament lies hidden in the Old; the Old Testament comes fully to light in the New. Christ himself is the center and fullness of the whole of Scripture, just as he is of all liturgical celebration.”⁵⁸ In other words, the analogy and unity between Word and Eucharist is an analogy and unity that extends to the reading of the Scriptures outside the immediate liturgical context, on the one hand, and also, more fundamentally, to the realities and events which comprise the scriptural economy.

In addition, within the liturgical celebration, Christ’s centrality to both Word and liturgy is not a static, conceptual one but rather is a personal and a dynamic one. One and the same Christ is present in Word and Eucharist:

As a help toward celebrating the memorial of the Lord [i.e. Eucharist] with eager devotion, the faithful should be keenly aware of the one presence of Christ in both

⁵⁷ Ibid., no. 61.

⁵⁸ Ibid., no. 5. This is reflected in the three-reading arrangement on Sundays and feasts for it “brings out the unity of the Old and New Testaments and of the history of salvation, in which Christ is the central figure, commemorated in his paschal mystery.” Ibid., no. 66, 1.

the word of God—it is he himself ‘who speaks when the Sacred Scriptures are read in the Church’—and ‘above all under the Eucharistic species.’⁵⁹

Christ’s presence in the reading of the Scriptures is analogous to Christ’s presence under the eucharistic species.

For all these reasons and more, God’s Word and the liturgy can be said to mutually illuminate one another: “The more profound our understanding of the celebration of the liturgy, the higher our appreciation of the importance of God’s word.”⁶⁰ Thus, the more we appreciate the similarity and complementarity between the Word and the Eucharist, the more we can actively engage the one as the other with “eager devotion.”

The analogy—as well as the inner unity—between the Scriptures and the Eucharist in the liturgy is captured by the image of the “twofold table of God’s word and of the Eucharist.”⁶¹ Because Christ is present and active in the Scriptures as well as in Eucharist, we can speak of the table of the God’s Word as well as the table of the Lord’s body. The one-but-twofold-table image is not only expressing the like nourishment received but is also tied to worship: in the liturgy of the Word and the liturgy of the Eucharist, there is “one single act of worship.”⁶²

⁵⁹ Ibid., no. 46, quoting *Dei Verbum*, no. 7.

⁶⁰ Ibid., no. 5.

⁶¹ Ibid., no. 10, citing numerous documents that speak of the “table” of God’s “Word” or “Scriptures.” Cf. *Sacrosanctum Concilium*, no. 51 (“at the table of God’s word”); *Presbyterorum Ordinis*, no. 18 (“double table of holy Scripture and the Eucharist”); *Dei Verbum*, no. 21 (“table both of the Word and the Body”); and *General Instruction of the Roman Missal (Third Typical Edition)*, trans. International Committee on English in the Liturgy (Washington, D.C.: United States Conference of Catholic Bishops, 2003), no. 28 (“table both of God’s word and of Christ’s body”).

⁶² *Praenotanda*, no. 10. “The two parts which in a sense go to make up the Mass, viz. the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship.” *Sacrosanctam Concilium*, no. 56.

In all this the *Praenotanda* wonderfully affirms the analogy and unity between Scripture and Eucharist: “Whatever we say of the one, we can in turn say of the other.”⁶³ And because it refuses to sharply distinguish “Word of God” from the “Scriptures,” the *Praenotanda* also hints at the possibility of transferring the analogy and unity between Scripture inside the liturgy to the reading of Scripture outside the liturgy.⁶⁴

Typological Arrangement of the Readings in the Liturgy of the Word

All this supplies the theological underpinnings for the lectionary’s coordination of Old Testament and New Testament texts. In view of the *Praenotanda* it is clear that the readings in the Liturgy of the Word are largely governed, as is widely recognized by scholars, by an essential principle of spiritual exegesis, namely the typological correspondence between Old and New Testaments.⁶⁵ The *Praenotanda* includes this under the principle of “harmony.”⁶⁶

The patent typological arrangement of Old Testament and New Testament texts has, in fact, provoked the criticism of some scholars, for it does not seem to accord with certain canons of scientific exegesis.⁶⁷ However, the same is true of the New

⁶³ *Praenotanda*, no. 5.

⁶⁴ Cf. *ibid.*, no. 6.

⁶⁵ Cf. *Studia Liturgica* 21 (1991): 2-52. See also Horace Allen’s comparative analysis of the hermeneutical principles in lectionaries, *Studia Liturgica* 22 (1992): 68-83.

⁶⁶ “The best instance of harmony between the Old and New Testament readings occurs when it is one that Scripture itself suggests. . . . The present Order of Readings selects Old Testament texts mainly because of their correlation with New Testament texts read in the same Mass, and particularly with the Gospel text” (no. 67). The arrangement of three readings for Sundays and Festal Days “brings out the unity of the Old and New Testaments and of the history of salvation, in which Christ is the central figure, commemorated in his paschal mystery” (no. 66).

⁶⁷ Joseph Jensen, “Prediction-Fulfillment in Bible and Liturgy,” *Catholic Biblical Quarterly* 50 (1988): 646-62.

Testament's own use of Old Testament texts. For as Joseph Jensen, Old Testament exegete, points out, "the sort of prediction-fulfillment schema involved in the liturgical use of Old Testament texts [in the lectionary] does not differ appreciably from much of the NT use of the OT," a schema that includes typological interpretations.⁶⁸ Drawing on the work of Aidan Kavanagh, Jensen suggests that typological exegesis of the Old Testament can be explained, partly at least, in light of the liturgical origins of Scripture.

[T]he interpretation of the OT found in the NT (and reflected in our present lectionary) originated, at least in part, in the liturgy and played a substantial part in the creation of the NT. This interpretation is bonded into the liturgy from the beginning and could not be eliminated without doing violence to it and changing its very nature.⁶⁹

It is widely recognized that liturgical worship was a factor in the formation of the biblical canon; some scholars go so far as to argue that it is precisely the celebration of the liturgy itself that gave rise not only to the canon but to the prediction-fulfillment schema we find within Scripture itself or in the Old Testament or New Testament inner-biblical typology. Liturgy is both "genesis point" and "ongoing milieu" of Scripture and its typological reinterpretation of previous realities and events.⁷⁰

3. An Unfinished Project

In at least these three cases above, i.e. in the work of the *Centre de Pastorale Liturgique* in Paris (1957); in the Second Vatican Council's Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (Dec. 4, 1963) and its emphasis on Scripture in the

⁶⁸ Ibid., 649.

⁶⁹ Ibid., 660. Cf. Kavanagh, "Scripture and Worship in Synagogue and Church," *Michigan Quarterly Review* 22 (1983): 480-94.

⁷⁰ Jensen, "Prediction-Fulfillment," 659-60.

liturgical celebration;⁷¹ and in the *Ordo Lectionum Missae* produced after the Council (1969)—in these three instances, not to mention many scholarly works between the 1950s and early 1980s, we find the liturgical movement’s “third phase” bearing many fruits.⁷²

Gordon Lathrop, in a 1984 vice-presidential address to members of the North American Academy of Liturgy,⁷³ concluded the same: “To some extent, Bouyer’s third phase, the synthesis of Maria Laach and Klosterneuberg, of research and biblical piety, has been achieved today.”⁷⁴ Nevertheless, Lathrop warns us that “there is another sense in which Bouyer’s third phase is still in abeyance, still waiting for realization.” What remained to be done, or what obstacles were there to the “third phase” taking its full course? Lathrop’s answer: “the growing reception of critical biblical studies” and the “abandonment of the old senses of the Scripture and, willy-nilly, of any easy application of liturgical typology.”⁷⁵

Thus, Lathrop in the mid-80s highlighted for the members of his Academy the challenge of “critical biblical studies” and the significance of the traditional senses of Scripture for the Bible/liturgy correlation. He optimistically noted that a “new situation” has arisen in biblical studies in which “the pattern and language and symbolic function of

⁷¹ Cf., e.g. nos. 24 (general importance of Scripture in the liturgy), 51 (lectionary readings), 92 (Scripture readings in the divine office), 106 (on the Lord’s Day).

⁷² Cf. Lathrop, “A Rebirth,” 291.

⁷³ January 3-6, 1984 at Loyola University, Chicago.

⁷⁴ Lathrop, “A Rebirth,” 304. Lathrop borrows the expression, “rebirth of images” from Austin Farrer’s *A Rebirth of Images* (Philadelphia: Westminster 1949) on the book of Revelation.

⁷⁵ Lathrop, “A Rebirth,” 291.

whole books and, indeed, of the whole canon” is taken seriously.⁷⁶ In saying this, Lathrop implies that because of the “second naiveté,” it was a “fruitful time” for specialists in liturgy “to inquire again about the Scripture and the liturgy, about Bouyer’s third phase.”⁷⁷

The Thirteenth Congress of Societas Liturgica in 1991 took up the “Bible and liturgy” theme once again.⁷⁸ Paul de Clerck, president of the society, opened the congress with an address in which he outlined four sets of “questions on Bible and liturgy” which were raised by the participants’ papers, conscious of the milestone that the earlier Strasbourg Congress had been.⁷⁹ The fourth set of questions, “The Liturgy and the Interpretation of Scripture,” bears a particular connection to my examination of Eucharist and spiritual exegesis in this study.⁸⁰

The liturgy, in its “liturgical understanding of scripture” has a “hermeneutical dimension” in its connection with Scripture, one that reveals “a living relationship between Bible and liturgy.”⁸¹ This hermeneutical dimension of the liturgy simply carries on, de Clerck submits, the work of the New Testament’s interpretation of the Old Testament, an interpretation which requires Christians “to re-read the entire Jewish Bible

⁷⁶ Ibid., 292; he cites Paul Ricoeur referring to the “second naiveté” in this connection, particularly Ricoeur’s *The Rule of Metaphor* (Toronto: University of Toronto, 1981); *Freud and Philosophy* (New Haven: Yale, 1970).

⁷⁷ Lathrop, “A Rebirth,” 292.

⁷⁸ Toronto, Canada, August 12-17, 1991. For most of the principal papers delivered at the congress, see *Studia Liturgica* 22, 1 and 2 (1992), 1-120 and 121-62.

⁷⁹ “‘In the Beginning Was the Word:’ Presidential Address,” *Studia Liturgica* 22 (1992): 1-16. De Clerck acknowledges the work of the Strasbourg Congress of 1957 and comments that some of the papers subsequently published in *The Liturgy and the Word of God* “are still helpful today.” De Clerck, 7, n. 10, citing Pierre Jounel’s paper in particular, “La Bible dans la liturgie.”

⁸⁰ De Clerck, “‘In the Beginning,’” 13-15.

⁸¹ Ibid., 14.

from the perspective of the Christ-event.”⁸² We have already seen above that this is true also of spiritual exegesis. De Clerck concludes that the various ways the liturgy interprets Scripture in connection to the annual liturgical cycle and specific liturgical functions, and within the different liturgical families—all this “strongly invites us to climb over the walls surrounding theological disciplines in the universities and other places of teaching, where biblical studies and liturgical studies too often belong to different departments.”⁸³ The disjunction between liturgical theology and biblical studies, due in part to excessively narrow specialization, coincides with the dichotomy between spiritual exegesis and scientific critical exegesis.

Methodist systematic theologian Geoffrey Wainwright, in a short communication at the congress, reminded his colleagues that the previous generation of theologians to had shone as a constellation of “many stars” in their day.⁸⁴ Revisiting Jean Daniélou’s scholarly project of recovering biblical and liturgical typology,⁸⁵ Wainwright went so far as to say that Daniélou’s study of “Bible and liturgy” “proposed, and still encourages, valid answers to a number of questions that arise perennially for the Church . . . and [that] manifest themselves focally in the understanding and use of the Bible and in the practice of the liturgy.”⁸⁶ For instance, Daniélou’s “typological understanding and practice of the

⁸² Ibid., 14. He cites 1 Cor. 10:1-5, a classic example to illustrate spiritual exegesis in the New Testament.

⁸³ De Clerck, ““In the Beginning,”” 14.

⁸⁴ ““Bible et Liturgie:’ Daniélou’s Work Revisited,” *Studia Liturgica* 22 (1992), 155.

⁸⁵ In addition to *The Bible and the Liturgy* already referred to above, there is Daniélou’s earlier study, *Sacramentum futuri* (Paris: Beauchesne, 1950), English translation *From Shadows to Reality* (London: Burns and Oates, 1960).

⁸⁶ Wainwright, ““Bible et Liturgie:’” 155. Among others, Wainwright also mentions questions regarding the relationship between Christianity and Judaism vis-à-vis the 1969 *Ordo Lectionum* and its “typological” selection of texts (see 156-7) and questions of the

liturgy” has the potential to overcome that “false dilemma” and “old polemical distinction between Protestantism and Catholicism as respectively the ‘church of the word’ and the ‘church of the sacrament,’” not yet overcome, he suggests, as the Lima document attests.⁸⁷

Thus, Paul de Clerck in 1991 summons his society of liturgical scholars to study, once again, the Bible/liturgy correlation by considering the hermeneutics of the liturgical tradition and he calls them to dialogue with biblical scholars to penetrate more deeply into this correlation. Wainwright, aware of the achievement of the previous generation in this area, commends Jean Daniélou’s works on biblical and liturgical typology to the present generation as supplying some resources for dealing with a range of questions that touch on Bible, liturgy, or both at once. This congress illustrates that the “third phase” of the liturgical movement, three decades after Bouyer’s *Liturgical Piety*, had not yet completed its course but continued to run up against tendencies in modern thought, including biblical exegesis; on the other hand, the work already done continues to promise to yield fruits on issues germane to the Bible/liturgy correlation. Again, the affinity between spiritual exegesis and liturgy is reaffirmed and the correlation is considered worthy of further—perhaps perennial—investigation.

viability of Christian vocabulary vis-à-vis the liturgical application of typology and the “modalities of participation” in the realities of salvation history (see 160-1).

⁸⁷ Wainwright, “Bible et Liturgie,” 161. Cf. World Council of Churches, Commission on Faith and Order, *Baptism, Eucharist and Ministry* (Geneva: World Council of Churches, 1982).

Call for the Theological Renewal of Exegesis, Including with Reference to Worship

The challenge of reading Scripture theologically has become an increasing concern for Christian theologians and exegetes, across the ecumenical community: “in recent years a number of other scholars and theologians have called for a recovery of an unapologetically theological approach to biblical interpretation.”⁸⁸ One example of an attempt to address this crisis was made at the turn of the millennium by The Scripture Project.⁸⁹ In a collection of essays on the theological reading of the Bible entitled *The Art of Reading Scripture*, The Scripture Project participants formulated “Nine Theses” which express “a set of core affirmations about the interpretation of Scripture,” believing that these “provide substantial guidance for the church.”⁹⁰ Some of their conclusions explicitly reaffirmed the ancient practice of interpreting Scripture according to multiple senses of Scripture and figural interpretation, and also emphasized in a variety of ways the necessity of interpreting Scripture in continuity with the Church’s wider life and practices, which would include eucharistic worship.

Such contemporary projects, with their focus on the reading of the Bible as Scripture, approach the very same Bible/liturgy link that the third phase of the liturgical movement sought to recover, yet from the opposite angle compared to fifty years prior. On the one hand, the thirteen theses of the Strasbourg Congress of 1957 illustrate the fact

⁸⁸ Ellen F. Davis and Richard B. Hays, eds., introduction to *The Art of Reading Scripture* (Grand Rapids, MI: Eerdmans, 2003), xx.

⁸⁹ “The Scripture Project” was an ecumenical group of fifteen scholars and pastors convened by the Center for Theological Inquiry (Princeton, New Jersey), meeting over the course of four years, with the aim “to overcome the fragmentation of our theological disciplines by reading Scripture together.” Davis and Hays, *Art of Reading*, xv. On the crisis, see Richard John Neuhaus, ed., *Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church* (Grand Rapids: Eerdmans, 1989).

⁹⁰ *Art of Reading*, xvii. For the Nine Theses, see 1-5.

that mid-century the Catholic liturgical movement led to a certain integration of the biblical movement within it, for in these it was affirmed that to understand the liturgy, it is necessary to understand the Bible as the Word of God, above all in the liturgical celebration. On the other hand, The Scripture Project and other recent scholarly initiatives reflect the reverse perspective and aim, i.e. that in order to read the Bible as Sacred Scripture, it is necessary to do so “within the Church,” which includes by necessity taking into account Christian practices such as liturgy.⁹¹ Therefore, it seems that perhaps we are getting closer to the resolution of the dichotomy between liturgy and Bible, sacrament and Scripture—precisely because there is such increasing momentum behind the integration of scientific exegesis and theological reading of the Bible within the Church in light of such things as the Church’s eucharistic worship.

The 2008 Bishops’ Synod on the Word of God and Pope Benedict’s *Verbum Domini*:
 “The Eucharist opens us to an understanding of Scripture”

Quite recently within the context of this more recent surge of desire for a recovery of theological exegesis the Catholic magisterium has highlighted the Bible/liturgy link in general and the Eucharist/spiritual exegesis correlation in particular. Pope Benedict XVI in *Verbum Domini* (September 30, 2010) speaks to the relevance of the Eucharist/Scripture correlation for the Church’s life and mission today. This Post-Synodal Apostolic Exhortation is the fruit of the Twelfth Ordinary General Assembly of the Synod of Bishops held in October of 2008 on “The Word of God in the Life and

⁹¹ Cf. Stephen E. Fowl, *Engaging Scripture: A Model for Theological Interpretation* (Oxford: Blackwell, 1998), in which the author “argues for a type of biblical interpretation that is closely tied to how Christians worship.” Davis and Hays, *Art of Reading Scripture*, 328.

Mission of the Church.” In this document the Pope speaks of many themes related to that topic. But two themes in particular touch directly on the subject of my present study.

The first covers the necessity and unity of the literal sense and spiritual sense of Scripture still today (nos. 37-8), while the second highlights the permanent mutual hermeneutical relationship between the Eucharist and Scripture (nos. 54-5)—i.e. that, in order to understand the one, it is necessary to understand the other.

At the conclusion of their meeting, the synodal fathers submitted fifty-five propositions to the Pope, largely on the basis of which the Holy Father composed *Verbum Domini*. Two of the Synod’s succinct propositions served as the basis for the apostolic exhortation’s consideration of the two themes mentioned above: Proposition 6, entitled “Patristic Reading of Scripture,” and Proposition 7, “Unity between Word of God and Eucharist.” Proposition 6 read:

Not to be neglected for the interpretation of the biblical text, is the Patristic reading of Scripture, which distinguishes two senses: literal and spiritual. The literal sense is that signified by the words of Scripture and found among the scientific instruments of critical exegesis. The spiritual sense concerns also the reality of the events of which Scripture speaks, taking into account the living Tradition of the whole Church and of the analogy of the faith, which implies the intrinsic connection of the truths of the faith among them and in the totality of the design of divine Revelation.⁹²

⁹² Sinodo dei Vescovi, XII Assemblea Generale Ordinaria, “Elenco Finale delle Proposizioni,” The Holy See, accessed February 16, 2011, http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20081025_elenco-prop-finali_it.html. English trans. of Proposition 6 and 7 by *Zenit* online news service, December 3, 2008, accessed February 16, 2011, <http://www.zenit.org/article-24461?l=english>.

This proposition for the literal-spiritual reading of Scripture in line with patristic exegesis harkens back to *Dei Verbum*, no. 12, which has been understood by many as providing the three basic principles by which spiritual exegesis might be carried out today.⁹³

Somewhat intriguingly, Proposition 7, which immediately follows this, goes on to recommend that theological consideration be given to the dichotomy between Scripture and Eucharist that persists to the present day so that this dichotomy be overcome:

It is important to consider the profound unity between the Word of God and the Eucharist (cf. *Dei verbum*, 21), as expressed by some particular texts, such as John 6:35-58 and Luke 24:13-35, in such a way as to overcome the dichotomy between the two realities, which is often present in theological and pastoral reflection. In this way the connection with the preceding Synod on the Eucharist will become more evident.⁹⁴

Even the proximity of the immediately prior Synod on the Eucharist points to the pressing need for a correlation between Eucharist and Scripture. But Proposition 7 does not stop here; it goes on to highlight a specific direction for such theological reflection and concludes thus:

The Word of God is made sacramental flesh in the Eucharistic event and leads Sacred Scripture to its fulfillment. *The Eucharist is a hermeneutic principle of Sacred Scripture, as Sacred Scripture illumines and explains the Eucharistic mystery.* In this sense the Synodal Fathers hope that theological reflection on the

⁹³ Proposition 6 alludes to the three criteria of *Dei Verbum*, no. 12 for reading Scripture spiritually, i.e. “in the Spirit in which it was written.” See Ignace de la Potterie, “Interpretation of Holy Scripture in the Spirit in Which It Was Written (*Dei Verbum* 12c), in *Vatican II. Assessment and Perspectives: Twenty-Five Years After (1962-1987)*, vol. 1, ed. René Latourelle (New York: Paulist Press, 1988), 220-66. Cf. Pope Benedict XVI, *Verbum Domini*, nos. 37-41; in no. 37, Benedict even cites the classic distich of Augustine of Dacia: *Littera gesta docet, quid credas allegoria, Moralis quid agas, quo tendas anagogia.*

⁹⁴ See n. 75. While the proximity of Propositions 6 and 7 could be coincidental, it is intriguing none the less that the Synod places 7 after 6 as if to imply a connection between their respective topics (letter/spirit exegesis and Eucharist/Scripture). Indeed, their proximity may be explained precisely by the hermeneutical importance that the fathers of the synod, and Benedict XVI in agreement with them, give to the Eucharist vis-à-vis Sacred Scripture. Cf. Proposition 14, “The Word of God and the Liturgy.”

sacramentality of the Word of God might be promoted. Without the recognition of the real presence of the Lord in the Eucharist, the intelligence of Sacred Scripture remains unfulfilled.⁹⁵

Likewise, in no. 55 of *Verbum Domini*, under a section called “The Word of God and the Eucharist,” Pope Benedict, reiterating Proposition 7 almost word for word, introduces that proposition by asserting the principle that “Word and Eucharist are so deeply bound together that we cannot understand one without the other.”⁹⁶

Therefore, both the synodal fathers and the pope affirm the current need for theological reflection on the Eucharist/Scripture correlation, a correlation, they suggest, that necessarily includes understanding one in light of the other. And since spiritual as well as literal exegesis is necessary to understand Scripture itself (cf. Proposition 6, *Verbum Domini* nos. 37-8), the corollary is that theological reflection on this correlation should include the Eucharist/spiritual exegesis correlation.

This directive of the current magisterium echoes the groundswell of interest by biblical exegetes and theologians for the retrieval of forms of exegesis that are theological and ecclesial, drawing from the Church’s Tradition, including her liturgical and sacramental life. Thus, in the midst of the persisting “biblical interpretation in crisis,” the conclusions of scholars, the episcopal synod, and the papal exhortation highlight the need to overcome a dichotomy between Scripture and the Eucharist and to continue to probe the reciprocal, hermeneutical—or, more precisely, theological—relationship between them. Thus, it seems that whereas Bouyer’s “third phase” of the liturgical movement commenced middle of last century with a biblical movement coming

⁹⁵ Ibid., my emphasis.

⁹⁶ The Pope changes “The Eucharist is a hermeneutic principle of Sacred Scripture” by replacing it with “The Eucharist opens us [*aperit nos*] to an understanding of Scripture.”

to birth within (or merging into) the liturgical movement, what seems to be growing in our day is the reverse need: a *ressourcement* of theological exegesis by rediscovering the “participatory” and therefore also “liturgical” dimensions of the Bible as Sacred Scripture.⁹⁷

My project does not aim to contribute directly to the integration of scientific and theological exegesis, though the present challenge this poses does provide an important corollary to the Eucharist/spiritual exegesis correlation. In this sketch of a handful of prominent developments over the past sixty years, I have tried to show that the goal of the liturgical movement’s third phase remains unrealized and that one aspect of the dichotomy between liturgy and spiritual exegesis includes within it the dichotomy between linear, critical study of the Bible and its theological interpretation as Sacred Scripture. I assume that the two methodological levels are not contrary to one another but are complementary and capable of being integrated.⁹⁸ It is true that some scholars have pointed to the contemporary failure to integrate these two levels as an obstacle to recognizing the liturgy/Bible correlation. However, this does not rule out other avenues for theological understanding of the correlation.

As a result, the problem I seek to address in my study is more directly tied to the theological *ressourcement* of the Bible/liturgy correlation that has continued to develop over the past several decades, namely that which exists between spiritual exegesis and the

⁹⁷ For a theory of interpretation seeking to retrieve the theological metaphysics of participation which would include such ecclesial practices as sacraments, see Matthew Levering, *Participatory Biblical Exegesis: A Theology of Biblical Interpretation* (Notre Dame, IN: University of Notre Dame Press, 2008).

⁹⁸ Cf. Pope Benedict XVI, intervention at the 14th General Congregation of the Synod of Bishops, October 14, 2008; The Holy See, accessed February 16, 2011, http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/october/documents/hf_ben-xvi_spe_20081014_sinodo_en.html.

Eucharistic liturgy. I will not engage the dialogue between scientific exegesis and theological exegesis but, rather, seek to explain how the principles governing, and dynamics operating within, spiritual exegesis and the Eucharist reflect and correspond to one another theologically.

Chapter Two. Three Approaches to the Bible/Liturgy Correlation

From what I have argued above, the present study of the Eucharist/spiritual exegesis correlation should be situated within the scholarly and ecclesiastical literature pertaining to the subject “Bible and the liturgy.” According to Renato de Zan’s recent classification of this literature, there are three general approaches to the “Bible/liturgy” relation: (1) Bible in the liturgy, (2) liturgy in the Bible, and (3) Bible and liturgy.¹ My study fits squarely within the third category, Bible and liturgy. Each of these three groups contains a number of secondary approaches which will not be covered in this study. Instead, I will describe rather briefly each general category and the ways it relates to, or contrasts with, my own approach.

1. Bible in the Liturgy

There are two primary aspects to the “Bible in the liturgy.” One way the Bible is “in” the liturgy has to do with Scripture as the Word of God celebrated in the liturgy, especially in the Liturgy of the Word and its often typological coordination of readings from the Old and New Testaments. The second way the Bible is “in” the liturgy has to do with the way—even outside the Liturgy of the Word, yet still during the liturgical celebration—the liturgy “uses,” and thereby interprets, the Bible. In the latter case, the many ways the liturgy re-reads Scripture coincide with ways Scripture was interpreted according to spiritual exegesis and even, to be more specific, with the fourfold sense of

¹ “Bible and Liturgy,” in *Handbook for Liturgical Studies*, vol. 1, *Introduction to the Liturgy*, ed. Anscar J. Chupungco (Collegeville, MN: Liturgical Press, 1997), 33-51.

Scripture. Though this first Bible/liturgy relation is not the principal subject of my study, it provides an important context for it and raises issues and themes touching on my topic.

In his encyclopedia article, “Bible et liturgie,” Achille Triacca gives an overview of a wide spectrum of approaches and topics covered by scholarship of the twentieth century up to 1984.² The most significant line of thought on this topic, found also at Vatican II, is the proclamation of the Word in the liturgy; theological studies of “Bible and liturgy” both before and after the Council have tended to underline the Christian understanding of the Bible within the liturgical action, especially the theological relationship between the liturgy of the Word and the sacramental rite. In all these the latter is taken to be the liturgical “actualization” of the *mirabilia Dei* announced in Scripture. Triacca himself elaborates a theology of the Word in the context of liturgical celebration, i.e. “*the liturgical celebration of the word of God.*”³

The Liturgy of the Word combined with the Liturgy of the Eucharist already intimates that there will be some essential correlation between the understanding of Scripture and the understanding of the Eucharist. The very fact that readings and prayers (and, ideally, a homily) from Scripture precede the Liturgy of the Eucharist is an indication that an understanding of Scripture is necessary for an understanding and full, active participation in the eucharistic liturgy; conversely, the fact that the Eucharist succeeds the reading of Scripture reflects the fact that the very meaning of Scripture is somehow completed in the *eucharistia* (thanksgiving) that follows. Even if the

²*Dictionnaire encyclopédique de la liturgie*, vol. 1, eds. Domenico Sartore and Achille M. Triacca, French trans. Henri Delhougne (Luxembourg: Brepols, 1992), 129-44.

³ Cf. *ibid.*, 136-44.

“Bible/liturgy” link “imply other relationships” too,⁴ much attention has been given to Scripture as the Word of God realized in the celebration. The main lines of this theological approach are already found outlined in light of the *Praenotanda* to the lectionary for Mass. The presence of the “Bible in the liturgy” is quite evident in the celebration of the Word of God and the prescribed order of readings (*ordo lectionum*).⁵

Liturgy of the Word, Liturgy of the Eucharist: Parallelism and Teleology

Some theologians have taken the same general approach, with much the same emphases, as the *Praenotanda* to the *Ordo Lectionum*. One recent example is Jeremy Driscoll. In his article, “The Word of God in the Liturgy of the New Covenant,” Driscoll argues that Scripture itself has a “sacramental dynamic of the Word toward sacrament in the liturgy.”⁶ The Scriptures possess a liturgical teleology especially shown in “the dynamic of the Word toward sacrament in the liturgy.”⁷ In the liturgy, Scripture is revealed to be “not so much a book as a living Word from God” that becomes saving event for the assembly, so that the past or future event proclaimed becomes “that same *event* of salvation history, actualized here and now,” i.e. “what Scripture proclaims becomes sacrament.”⁸

Following *Dei Verbum* on the nature of divine revelation, Driscoll argues that just as the Word of God in history “cannot be actualized unless it achieves its sacramental dimensions,” likewise “A similar dynamic and one rooted in this, is at work in the

⁴ De Zan, “Bible and Liturgy,” 33.

⁵ See the last chapter’s discussion of the *Praenotanda*.

⁶ *Letter & Spirit* 1 (2005): 87-100.

⁷ Driscoll, “The Word of God,” 100.

⁸ *Ibid.*, 89.

liturgy.”⁹ The liturgical celebration of the Word not only has a “sacramental dynamic,” or eucharistic teleology, it also possesses its own “sacramental dimensions” (analogous characteristic to Eucharist) stemming from this dynamic. Driscoll describes these sacramental aspects of the Scriptures in the liturgy in terms of *anamnesis* and *epiclesis*, “technical terms which in their strictest application name parts of the *anaphora*, or Eucharistic Prayer,” terms which are applied analogously to the Scriptures within the liturgical celebration.¹⁰

The anamnestic and epicletic dimensions of the liturgy of the Word themselves derive from the paschal mystery in its past and future aspects, aspects brought to light in eucharistic anamnesis and epiclesis. Driscoll explains:

The risen presence of the Crucified One is the eternally present fact of the new creation, the new covenant. In his resurrection all death—and so all the past—is swallowed up. The ‘technique’ of memorial splices us into this *fact*. This fact is also a future, for the resurrection contains as part of its very logic not only the defeat of past death but likewise of all death and all time subsequent to the historical moment of the death and resurrection of Jesus. Thus, celebrating the meal as a memorial is a remembering oriented toward the future.¹¹

The eucharistic supper, as the celebration of Christ’s death and resurrection *par excellence*, reveals most fully how the past remembered is internally ordered toward the future, but it also helps us see how the entire liturgy is anamnestic and epicletic, including the Liturgy of the Word.

The anamnestic and epicletic dimensions of the Word in the liturgy, as in eucharistic memorial and epiclesis, allow for a participatory sense of time, one that resists reduction to “strict chronology” or the life-situation of the originating events of salvation:

⁹ Driscoll, *ibid.*, 88-9; cf. *Dei Verbum*, no. 2.

¹⁰ Driscoll, *ibid.*, 92. Note here how the Eucharistic anaphora provides the analogue for understanding the sacramental teleology and dynamism of Scripture.

¹¹ *Ibid.*, 95.

“If in anamnesis concrete events from the past are recalled in a festive narration, in the epiclesis the view moves beyond the limits of a strict chronology and understands the event of the liturgy also as a visit from the future,” i.e. the risen Christ who stands in the definitive future glorified.¹² In the paschal reorientation of the past (anamnesis) to the future (epiclesis) we see how “inextricably intertwined” anamnesis and epiclesis are,¹³ indeed, as distinct yet intertwined as the Son and the Spirit: “If talk about anamnesis inevitably has about it a certain pull to the past, to a memory of the deeds of Jesus in history, then talk about epiclesis and the work of the Spirit clearly shows that ‘remembering Jesus’ includes the paradox of remembering a future.”¹⁴ The liturgical proclamation of the Word contains these same anamnestic and epicletic dimensions because of its unity with and “dynamic drive toward sacrament.”¹⁵

Therefore, there is a certain parallelism between the Liturgy of the Word and the Liturgy of the Eucharist as well as what may be called a “eucharistic teleology” to the liturgical celebration of the Word of God, so that the Liturgy of the Word should never be reduced to the level of mere preparation for the Eucharist. Their parallelism also includes the dynamic link between the past (anamnesis) and future (epiclesis).

The Liturgical Hermeneutical Use of Scripture and the Fourfold Sense

The affinity between spiritual exegesis and Eucharist is indicated not only in the correlation between Liturgy of the Word and Liturgy of the Eucharist, nor in the

¹² Driscoll, *ibid.*, 92-3.

¹³ *Ibid.*, 93.

¹⁴ *Ibid.*, 99. On the “intimate and inextricable relation between anamnesis and epiclesis in the liturgy” vis-à-vis the missions of Son and Spirit, see 96.

¹⁵ *Ibid.*, 95.

typological arrangement of the *Ordo Lectionum Missae*, but also in other “uses” the liturgy makes of Scripture, even outside the Liturgy of the Word. This second aspect of “Bible in the liturgy” reveals too certain aspects of the homogeneity between spiritual exegesis and the Eucharist.

Paul Bradshaw, in comprehensive and schematic fashion, lays out two fundamental ways in which Scripture has been used in the liturgy in addition to biblical readings within Christian worship.¹⁶ There is both (1) the use of biblical *language* in Christian worship¹⁷ and also the unmistakable (2) influence of the Bible *on the liturgical rite* itself.¹⁸ As in the typological readings patent in the lectionary, these two uses of the Bible interpret it in ways homogenous to that which occur in traditional spiritual exegesis.

In regard to the biblical language of the liturgy, “linguistic borrowing,” “typological interpretation,” and “complete appropriation” all serve to connect or identify liturgical assembly’s present act of worship and certain biblical events or realities of the past, ranging from a more “superficial” link (e.g. when “borrowing” occurs by extraction from original historical and literary context) to total identification of the assembly with the biblical personage and event (e.g. appropriation of Old and New Testament “canticles”).¹⁹ In “typological interpretations” of the Bible by the liturgy there is a similar range from looser “allegorical” interpretations to more “typological” interpretations, but this is true also of the symbolic exegesis that occurred outside the

¹⁶ “The Use of the Bible in Liturgy: Some Historical Perspectives,” *Studia Liturgica* 22 (1992): 35-52.

¹⁷ *Ibid.*, 43-7.

¹⁸ *Ibid.*, 48-52.

¹⁹ *Ibid.*, 43-4.

celebration, in mystagogical explanations of the rites as well as in spiritual exegesis of Scripture in the patristic period and beyond.²⁰

For Louis-Marie Chauvet also the liturgy's own use of Scripture suggests a deep correlation between the spiritual exegesis and the liturgy. In his article, "What Makes the Liturgy Biblical?—Texts,"²¹ drawing on many examples from the liturgy, Chauvet argues that biblical material, wherever found in the liturgy, inevitably undergoes a "hermeneutical re-processing" when it is "extracted" from the Bible and its literary and historical context and transposed into the liturgical action. According to Chauvet, the "meaning effects" of this liturgical *relecture* of the psalm correspond to the classic four senses of Scripture rather than our own presuppositions about textual meaning today:

This type of re-reading is classic among the Fathers. All of them read the scriptures as cram full of *mysteria/sacramenta* concerning the Christ who is to come, the Church, and the sacraments, and relating not only to the *historia*, but also to the understanding of the mystery (the 'allegorical' sense), as well as to the moral and spiritual life (the 'tropological' sense), or to the eschatological consummation (the 'anagogical' sense), according to the medieval formalization of the four senses of scripture. . . . Their presupposition in reading (shared largely by their pagan contemporaries besides) was the inverse of ours: the importance of a text, according to them, is proportionate to its capacity of resistance to the simple literal or univocal sense; if the Bible is *The Book*, it can only conceal a multiplicity of levels of meaning. In their eyes, the liturgy was then all the more biblical because it revealed more so one or several of these levels.²²

Chauvet, then, clearly observes the identity of hermeneutical procedure between the patristic-medieval way of reading the Bible in spiritual exegesis and the liturgy's way of interpreting biblical texts it contains within it. The liturgy does with the letter of Scripture the very same thing spiritual exegesis seems to do with the letter in the fourfold

²⁰ Ibid., 45.

²¹ *Studia Liturgica* 22 (1992): 121-33.

²² Ibid., 124-125, citing Henri de Lubac and referring back to Jean Daniélou's study of typology.

interpretation of Scripture. As other authors above have observed, Chauvet notes the tension between this and scientific exegesis, asking rather pointedly whether such liturgical interpretation is legitimate (capturing well the modern critical mentality):

What is the *legitimacy* of this type of re-reading of our foundational texts by a more or less arbitrary cutting-up of pericopes read in the assembly, by a pulling of these pericopes out of their literary and historical context, by an alignment of those of the Old Testament with those of the New Testament—the former being always enjoined to surrender in favor of the latter—by approximate quotations sometimes mixed with interpolations of theological terms or expressions, by an application to the liturgical mysteries of the Church with which, in their literal sense, they have apparently no connection? The ancients moved about with ease in this type of informal re-reading as much as we modern people, familiar with a ‘scientific’ exegesis, finicky as regards the respect to literalness, suspicious as to the ideological manipulations which the sacred texts have undergone in the past, can experience a more or less gnawing uneasiness faced with this type of procedure.²³

Again, the problems with the liturgy’s interpretive “use” and spiritual exegesis of Scripture arise as in the case of the typological arrangement of the lectionary. As Bradshaw states:

Today, however, some Christians have found themselves uncomfortable with the traditional typological application of scriptural images and events to the life of the Church. They believe that not only does it frequently do violence to the original sense of texts by not seeing them in their own historical and cultural context as understood by modern biblical scholarship, but it fails to take into account the enormous changes in theological perspective and overall vision of the world which have taken place in our post-Enlightenment age, and resorts instead to a quasi-fundamentalist interpretation of the scriptures.²⁴

If scientific exegesis today exists in tension with pre-modern spiritual exegesis, it also exists in tension with the Church’s current liturgical re-reading of Scripture. How can scientific exegesis be brought to seriously engage the liturgy and vice versa?

Theologians and exegetes need to ask each other:

²³ Chauvet, “What Makes?,” 125.

²⁴ Bradshaw, “The Use of the Bible,” 46.

On the one hand, allowing for the [scientific exegesis of a text], is the latter [hermeneutic] legitimate, and to what extent? . . . But on the other hand, and inversely, the question is put to exegetes: to what extent are they concerned to integrate *as well* in their own research the effects of meaning produced by the ‘liturgical Bible’?²⁵

Thus for Chauvet, it is precisely the presence of biblical texts in the liturgy, and the liturgy’s “hermeneutical re-processing” according to the four senses of Scripture, that once again calls liturgical theologians and exegetes into dialogue with one another. If one takes the *lex orandi* seriously, one must also take the liturgy’s interpretation of Scripture seriously, for the *lex orandi* seems to elicit spiritual interpretation.

2. Liturgy in the Bible

The second of de Zan’s three general approaches to the Bible/liturgy relation is “Liturgy in the Bible.”²⁶ Thus, the first two ways of conceiving the link between the two terms Bible/liturgy are, reciprocally, (1) Bible in the liturgy and (2) liturgy in the Bible. However, in the first case, “Bible in the liturgy,” the two terms are linked because the liturgy transforms the Bible, becoming the Word “proclaimed, prayed, and actualized: the liturgy is Word that is celebrated; so that, in their *liturgical context*, they lie together on an “extratextual continuum.”²⁷ In the second approach, the two are linked because the

²⁵ Chauvet, “What Makes,” 129.

²⁶ Cf. Renato de Zan, “Bible and Liturgy,” 33-5.

²⁷ *Ibid.*, 34-5. See n. 6 in which he explains his usage of “intratextual” and “extratextual.” “Intratextual” means “found in Scripture” and “extratextual” means found outside the biblical text and inside liturgical ritual.

Old and New Testament writings witness to the liturgical practice in the history of God's people, along with many other things more or less significant.²⁸

While the two terms Bible/liturgy can be explained along the lines of these two phases, i.e. the Bible in the liturgy, and the liturgy in the Bible, de Zan argues that these do not exhaust their link, for there is an uneven reciprocity between them.²⁹ This uneven reciprocity is the basis for de Zan introducing the third group "Bible and liturgy." The way the liturgy is "in" the Bible gives it an extremely important function for interpreting the Bible itself.

There is a profound sense in which the Bible is "about" the liturgy, so much so that some scholars, such as Scott W. Hahn, call attention to the "liturgical sense of sacred Scripture" itself.³⁰ Again, spiritual or typological interpretation is integral to this liturgical sense of Scripture and the liturgical hermeneutic.³¹ According to Hahn, modern critical scholarship has helped us recognize the "liturgical content and context" of the Scriptures.³² "Formally," Scripture was canonized by and for the sake of liturgy,³³ and

²⁸ See *ibid.*, 35, n. 7 for bibliography.

²⁹ See *ibid.*, 35, n. 7. "Biblical studies dealing with the liturgy in the Bible are numerous." But De Zan himself gives no explanation of this second Bible/liturgy link. He seems to have in mind only the scant evidence we have for liturgical history in the Bible. But this does not exhaust the way the liturgy is found "in" the Bible, as I will go on to show.

³⁰ "Worship in the Word: Toward a Liturgical Hermeneutic," *Letter & Spirit* 1 (2005): 101-36.

³¹ See *ibid.*, 133. Hahn's "liturgical sense of Scripture" is typological because it takes into account the reality of a "divine economy" and applies this "mystagogically" to the Church's sacramental liturgy today. In the liturgical content and teleology of biblical events a few moments in the divine economy "stand out as having decisive typological significance for the entire canonical text—creation, the exodus, and the Davidic kingdom. These in turn should have special significance for the exegete."

³² *Ibid.*, 102. This Hahn calls "the material and formal unity of Scripture and liturgy."

³³ Though the origins of the canon are still debated by scholars, "there is general recognition that the motives for establishing the canon were largely liturgical and that liturgical use was an important, though not exclusive, factor in the formation of the

“materially” it is thoroughly liturgical in content. When one considers the Scriptures’ liturgical “content and context” and the liturgical “*trajectory* and *teleology*” these betray, it becomes abundantly clear how necessary a “liturgical hermeneutic” is for biblical interpretation.³⁴ The more we realize the liturgical nature of the Bible’s content and context, the more we will be led to the Church’s present liturgical celebration of the Word. When “liturgy in the Bible” is understood in this manner, we are transported back into the first category again, i.e. the “Bible in the liturgy” relation between Bible/liturgy. Here is one significant connection between the first and second approaches to their correlation.

3. Bible and Liturgy

The third general approach to the Bible/liturgy correlation according to de Zan is “Bible *and* Liturgy.”³⁵ This third group of literature considers Bible and liturgy in terms of their respective links to the single mystery of Christ. This differs from “Bible *in* the liturgy” because “The link between Bible and liturgy is present not only in our celebrations today,” but is established already “in its own way at the beginning of salvation where the foundational saving Event took place.”³⁶ The “foundational saving Event” (i.e. the Passover for the Jews, Christ’s paschal mystery for Christians) was both

canon. Ibid., 102. Cf. *ibid.*, 103, n. 3 for additional references. This is what de Zan means by saying that the Bible and liturgy lie on an “intratextual continuum.” See de Zan, “Bible and Liturgy,” 38-9.

³⁴ Hahn, “Worship in the Word,” 102.

³⁵ De Zan, “Bible and Liturgy,” 35-9.

³⁶ *Ibid.*, 34.

“a primitive (original) celebration and Word.”³⁷ Since their distinct but mutual connection to the foundational saving Event is attested already in Scripture the Bible and liturgy exist on an “intratextual continuum.”³⁸

To apply this to the Eucharist/spiritual exegesis correlation, which is the subject of this present study: Eucharist and Christian exegesis hang together and have the same origin and content, above all the paschal mystery. While de Zan emphasizes the “intratextual” link of Bible and liturgy, this link is not to be reduced to its past or origin alone. The ongoing function of Bible and liturgy within the life and mission of the Church—which includes extra-liturgical uses of Scripture (e.g. personal prayer, catechesis, exegesis, etc.)—will also mean that these bear an inherent, mutual connection to the same foundational saving Event in the here and now. In this sense, the “Bible and liturgy” correspond to one another because they mutually correspond to the saving mystery in its saving effectiveness in every age.

If the “foundational saving Event” is “a primitive (original) celebration and Word,” it is no less true that the Christian practice of reading of Scripture even outside the liturgy and the celebration of the liturgy are still for us today a biblical memory and interpretation of the foundational saving Event “filled with saving power,” on the one hand, and the liturgical memory and ritual practice of the same Event in its “definitive and eschatological fulfillment,” on the other hand.³⁹ Thus, “What originated as a continuum should be experienced and understood as such.”⁴⁰

³⁷ Ibid., 34.

³⁸ “Already found in the biblical testimony” is what de Zan means by “intratextual continuum.” See *ibid.*, 35, n. 6.

³⁹ Ibid., 37.

⁴⁰ Ibid., 50.

Thus, the conjunctive “and” must not lead one to treat the Bible and liturgy as “two autonomous realities, alike in some ways and opposite in others, but rather as a single reality in which, in the order of salvation, the liturgy complements the Bible and vice versa.”⁴¹ Bible and liturgy are correlative because of their past and present bond to the original saving Event of Christ’s death and resurrection. This is the focus of de Zan’s third category.⁴²

The correlation of Bible and liturgy on a continuum, whether “intratextual” or “extratextual,” “could initiate a deeper dialogue,” a dialogue “between liturgical scholars and the Mystery of Scripture, between biblical scholars and the Mystery of the Celebration.”⁴³ This is strongly reminiscent of Bouyer’s own hopes for the “third phase” of the liturgical movement in its union with the biblical movement fifty years earlier.⁴⁴ The implication is that the Bible/liturgy (Eucharist/spiritual exegesis) correlation is something that will be perennially and mutually important for theological reflection on the liturgy and for the study of the Bible.

My brief review of the three general approaches above is intended only to contextualize my study within the range of works on the Bible/liturgy theological correlation. Cypriano Vagaggini’s correlation of the fourfold dimensionality of liturgical

⁴¹ Ibid., 35-6.

⁴² De Zan is more concerned that the Bible/liturgy relation is not conceived extrinsically but as lying on a continuum: “The two terms Bible/liturgy reveal all their wealth if we understand them as a continuum.” Ibid., 50.

⁴³ Ibid., 50.

⁴⁴ Cf. *Liturgical Piety*, 66.

sign and the four dimensions of Scripture provides an example of this third approach.⁴⁵ His correlation of the four dimensions of liturgical sign and the four senses of Scripture both illustrates de Zan's third approach to the Bible/liturgy correlation and takes up much the same data as my own study, namely, the eucharistic anaphora and the fourfold sense of Scripture.

Cypriano Vagaggini, in the course of his massive study *Theological Dimensions of the Liturgy*,⁴⁶ pointed to a profound correspondence between the "fourfold dimensionality of liturgical sign," on the one hand, and what he calls the "four depths" of the texts of Sacred Scripture, "depths" he held to be equivalent to the patristic-medieval "four senses." The first step to Vagaggini's correlation consists in establishing the concept of the "four dimensions of liturgical sign."⁴⁷ The liturgy signifies both our sanctification by God and to our worship of God. Starting with the present reality of sanctification and worship, the liturgy nevertheless points to other realities present, past, and future. A liturgical sign is a:

- (1) *sign demonstrative* – signifying "supersensible sacred realities as present here and now in the sacred action" and our "worshipful disposition of soul" (present);
- (2) *moral sign obligating* – by which the person signifies his obligation "now to live for the future in conformity with the requirements of the sanctification received and the interior worship manifested" (present and future);
- (3) *sign commemorative* – signifying the "Christ's saving actions, especially of His Passion and death," as well as the worship and sanctification after Adam's sin but before Christ (New Testament and Old Testament past);

⁴⁵ *Theological Dimensions of the Liturgy: A General Treatise on the Theology of the Liturgy*, from the fourth Italian edition, revised and augmented by the author, trans. Leonard J. Doyler and W. A. Jurgens (Collegeville: Liturgical Press, 1976).

⁴⁶ For his discussion of the four dimensions of liturgical sign in general, see 69-95; for his elaboration and illustration of the liturgical interpretation of Scripture according to the "four senses" (or "depths"), see 455-486.

⁴⁷ *Ibid.*, 71-6. See 75-6, where Vagaggini explains that he is "broadening" St. Thomas' concept of threefold signification to include "sign obligating," the addition of which he believes thereby "restores to us the old patristic concept of *sacramentum, mysterium*."

(4) and *sign prophetic* – signifying heavenly glory and worship in the heavenly Jerusalem (future).

Therefore “liturgical signs have a significative relation to the whole of sacred history, present, past and future.”⁴⁸ However, this “significative relation” manifests past and future realities not simply as past or future but “in some way also as present,”⁴⁹ for the liturgical signs of Christian sanctification and worship both fulfill in themselves and render present “in an eminent way the acts of sanctification and worship before Christ” and also, as “seed and roughcast” of future glory, they make glory and heavenly worship “already present.”⁵⁰ The Eucharist, which is preeminent among liturgical signs, possesses this fourfold dimensionality, as the New Testament already attests.⁵¹

The next step to the correlation is taken when Vagaggini draws out the correlation between the four dimensions of liturgical sign and the four senses of Scripture. He does this in the context of his discussion of “How the Liturgy Makes Use of Scripture.”⁵² For Vagaggini, the liturgy is “a kind of law of interpretation” (what I would call a *lex legendi*),⁵³ and “the key to understanding in what spirit and according to what laws the liturgy makes use of the Scriptures” it is essential to know the fourfold sense of Scripture,

⁴⁸ Ibid., 73. Vagaggini speaks of “sacred history” and the “mystery of Christ” interchangeably. Thus, liturgical signs have a “significative relation” to the mystery of Christ, in its present, past, and future dimensions.

⁴⁹ Ibid., 74.

⁵⁰ Ibid., 75. “The past and the future are signified in the liturgical signs, therefore, as in a supertemporal present, because the invisible sacred realities signified under one aspect as past or future are signified under another aspect as concentrated in the present reality. Thus the liturgical signs, in their own way, gather into one place the whole reality of sacred history, present, past and future.” Ibid., 75.

⁵¹ For the four dimensions of the Eucharist in the New Testament, see *ibid.*, 78-80.

⁵² Chapter Fourteen, 455-486.

⁵³ Ibid., 455.

“which held sway in antiquity and in the Middle Ages” and the principle governing it.⁵⁴

Thus Vagaggini agrees with the many others above who have likewise affirmed the homogeneity between the liturgy’s use of Scripture and the four senses of Scripture.

The “law” governing the doctrine of the four senses, Vagaggini goes on to explain, is this:

The liturgy reads the Scriptures in the light of the supreme principle of the unity of the mystery of Christ, and therefore of the two testaments and of the whole of sacred history, an organic-progressive unity under the primacy of the New Testament over the Old, and of the eschatological realities over the reality of the present economy.⁵⁵

This is the same law, according to Vagaggini, that governs the “four dimensions” of liturgical sign, which reappear now in the form of the “four depths” or “lights” of the Scriptures, previously under the name of the “so-called four senses.”⁵⁶ These latter are the following:

⁵⁴ Ibid., 458.

⁵⁵ Ibid., 456. Note that this “law” is not exclusively derived from the liturgy by any means but sums up the divine economy made up of “an intrinsic connection” between the various phases of the mystery of Christ (“sacred history”): “each one prepares and announces the one that follows and is like a first imperfect realization of it, a roughcast, while all are fulfilled in a most perfect way in the last, the general goal toward which they tend.” Ibid., 457. More specifically,

The whole of the Old Testament, then, and the realities of which it speaks, besides being what they are, prepare for, announce, and prefigure as if in an initial roughcast those realities which will be realized later in the historical life of Jesus and which are realized continually in the real, mystical life, liturgical and extralitururgical, of Christians in the Church, in the present economy between the ascension and the parousia. In their turn, the realities of the present economy prepare for, announce, and prefigure the realities which will be fulfilled in the final eschatological phase.

Ibid., 457. To put it simply, the Old Law is a figure of the New, and the New Law is a figure of future glory. Cf. St. Thomas Aquinas, *Summa Theologiae*, 1, 1, 10, *resp.*

⁵⁶ Vagaggini, *Theological Dimensions*, 459-60.

- (1) The “contemporary depth,” or the literal sense of the Old Testament text as it would have been understood at the time of its being written
- (2) The “Christic depth,” in which Old Testament realities are considered in light of the person of Christ, i.e. the allegorical sense
- (3) The “Christian depth,” in which the mystery of Christ extended and “fulfilled” in the ascetical and mystical life of Christians, i.e. tropology or the moral sense
- (4) The “eschatological depth,” the cosmic fulfillment of the mystery of Christ at the second coming, i.e. the anagogical sense⁵⁷

In these “four depths” of Scripture, which Vagaggini holds are equivalent to the four senses, the “great concept of the four dimensions of liturgical sign” reappears, for they are both governed by the same principle: “Here is discovered the essential principle which must guide the Christian in the reading and interpretation of the Scriptures and of the mysteries contained therein.”⁵⁸

Thus, Vagaggini correlates the “four dimensions” of liturgical sign to the “four senses” of Scripture on the basis of the interrelation of the three “economies:” “The Christian economy, prepared for, made possible, and prefigured by the ancient economy, prepares for, makes possible, and prefigures the future eschatological economy.”⁵⁹ The “law” above governing the liturgical reading of Scriptures according to four “depths” is the very same law regulating the “fourfold dimensionality of liturgical sign,” a law that has to do with the concrete temporal dimensions of the realities signifying and signified vis-à-vis the mystery of Christ. To understand, then, the full significance of the realities belonging to the Old Testament, New Testament, and eternal life in the fourfold sense “a person must consider them first by *looking backward* in the light of the realities of which the New Testament speaks, and *further backward* to those of which the Old Testament

⁵⁷ Ibid., 460-2.

⁵⁸ Ibid., 458.

⁵⁹ Ibid., 458.

tells; and then by *looking ahead* to the light of the future eschatological realities.”⁶⁰

Likewise in respect to liturgical signs. Both the four dimensions of liturgical sign and the four depths of Scripture synthesize past, present, and future realities of the divine economy and require us today to discern the sacred realities signified by liturgy or Scripture by looking backward to the New Testament, further back to the Old Testament, and forward to the eschaton. And, significantly, in each case, the reality of the mystery of Christ in Christian life here and now serves as the present interpretive vantage point.

Understood in this manner, any application of the four dimensions of liturgical sign to the liturgy or sacraments may be understood at least as an implicit correlation to the four senses of Scripture. In other words, any application of the fourfold dimensionality of liturgical sign is at least implicitly an application of the four senses of Scripture to the liturgy. In the course of his study, Vagaggini applies the four dimensions of liturgical sign to eucharistic anaphoras, including the Roman Canon.⁶¹ Since he understands the four dimensions of liturgical signs and the four senses of Scripture to be equivalent, his application of liturgical signs to the eucharistic prayer may be taken at least as a tacit correlation to the four senses of Scripture.⁶²

However, while his analysis of the Greek Anaphora of St. Basil takes five pages, his treatment of the Roman Canon takes less than a page. Indeed, he began by observing:

But even if these same ideas [i.e. the quadruple dimension] as are found in the Eastern anaphoras and in the anaphora of St. Basil in particular are found also in the Roman Canon, they are, nevertheless, more widely dispersed in the Roman

⁶⁰ Ibid., 457; emphasis added.

⁶¹ Ibid., 162-71, for his application to the anaphoras, both the Greek Anaphora of St. Basil and the Roman Canon.

⁶² For Vagaggini’s application of the “four dimensions” of liturgical sign to the Eucharist as it is expressed clearly in Scripture, see *ibid.*, 78-80.

Canon and less developed, so that at first glance it is rather difficult to recognize them.⁶³

However, Vagaggini himself does not give the Roman Canon more than a “first glance.” He states clearly, and correctly, that the four dimensions will be found more or less depending on the liturgical sign. But one of the reasons for correlating the fourfold sense of Scripture to the Roman Canon in this present study is because there are, I would argue, good reasons for giving the Roman Canon a second look.⁶⁴

⁶³ Ibid., 169.

⁶⁴ Various criticisms of the Roman Canon will be reviewed in Part II, Introduction, including Vagaggini’s own criticisms. For now, it suffices to note that scholars have tended to critique the Roman Canon when comparing it to other anaphoras. See, e.g., *ibid.*, 163, where Vagaggini raises some objections on this basis.

Chapter Three. From *Lex Orandi, Lex Credendi* to *Lex Orandi, Lex Legendi*

In the chapters above I outlined the more immediate historical background for, and theological approaches to, the correlation between the Bible and the liturgy. All these provide a strong warrant for continuing to put Eucharist and exegesis, or eucharistic theology and spiritual exegesis, in conversation with one another. As shorthand for the correlations that exist between liturgy and Bible in general, and between Eucharist and exegesis in particular, correlations which call for ongoing theological reflection, I propose to adapt the Latin tag *lex orandi, lex credendi* and speak of a *lex orandi, lex legendi*. Thus, it would be useful to offer a preliminary definition of the latter.

1. Preliminary Definition of *Lex Orandi* and *Lex Legendi*

The ambiguous Latin couplet *lex orandi, lex credendi* has historically been used in theological disputes in order to “establish” or confirm the Church’s belief by the Church’s prayer, and vice versa. Geoffrey Wainwright explains:

The Latin tag *lex orandi, lex credendi* may be construed in two ways. The more usual way makes the rule of prayer a norm for belief: what is prayed indicates what may and must be believed. But from the grammatical point of view it is equally possible to reverse the subject and predicate and so take the tag as meaning that the rule of faith is a norm for prayer: what must be believed governs what may and should be prayed. The linguistic ambiguity of the Latin tag corresponds to a material interplay which in fact takes place between worship and doctrine in Christian practice: worship influences doctrine, and doctrine worship.¹

¹ *Doxology: The Praise of God in Worship, Doctrine, and Life* (New York: Oxford University Press, 1980), 218.

I propose that just as the law of prayer and the law of belief have been conceived as correlative “rules,” so too the law of prayer and the law of reading or interpreting Scripture according to the fourfold sense should be so considered.

Liturgical theologians, for their part, have described different approaches to, or models of, liturgical theology in light of the different, though often overlapping, ways of interpreting *lex orandi, lex credendi*. Five such models or “provinces” of liturgical theology have been proposed by Dwight W. Vogel: (1) theology of worship, (2) liturgy as theology, (3) theology of liturgy, (4) theology in liturgy, or (5) theology because liturgy.² Though my work is not intended as a work of liturgical theology *per se*, my appeal to, and adaptation of, the *lex orandi, lex credendi*, would seem to place me in Vogel’s fourth province of liturgical theology, “Theology in Liturgy.”³

In particular, my study would resemble this province which seeks to show how “Liturgy and theology affect and ground each other and exist in a creative and symbiotic relationship.”⁴ However, I am substituting *lex legendi* (“rule for reading”) for *lex credendi* of the old adage in order to suggest that there is a correlation between the “rule of prayer” and the “rule of reading (interpretation)” that is analogous to the correlation between the “rule of prayer” and the “rule of belief.” The aim of my project is modest: namely, to demonstrate that an arch-traditional formulation of certain Christian principles of biblical exegesis exhibited by the doctrine fourfold sense of Scripture bears an essential theological correlation to the summit of the Church’s liturgical prayer, that is,

² Dwight W. Vogel, “Liturgical Theology: A Conceptual Geography,” in *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight W. Vogel (Collegeville: Liturgical Press, 2000), 3-14.

³ *Ibid.*, 10-11.

⁴ *Ibid.*, 11.

the eucharistic anaphora, and the Roman Canon in particular. More broadly put, I attempt to correlate theologically the Church's enduring eucharistic practice and the Church's traditional exegetical practice. My primary research question, then, is: "How does the Church's *lex orandi*, exhibited in the eucharistic anaphora, reflect and correspond to her *lex legendi*, manifested in the exegetical principles of the fourfold sense, and vice versa?" My approach is not intended to exclude other approaches.

Following de Zan's third Bible/liturgy correlation ("Bible *and* liturgy"), I seek to correlate the eucharistic prayer and the fourfold sense mainly on the basis of the parallelism between the two, especially in their mutual relation to, and expression of, the mystery of Christ (de Zan's "foundational saving Event"). I hope to show how the Eucharist illuminates spiritual exegesis and vice versa. Somewhat similar to Vagaggini's correlation, my method of correlation largely consists of drawing parallels between the Eucharist as liturgical sign and the dynamics of signification operative in the fourfold sense. To speak, then, as I do of a theological correlation between the *lex orandi* and *lex legendi* is to suggest that a parallelism may be established between their respective "laws" (*lex*). Before beginning, therefore, it is necessary to explain what in general might be meant by "*lex*."

Lex orandi, lex credendi is often taken to serve as a shorthand expression of the famous statement of Prosper of Aquitaine, *statuat legem credendi lex supplicandi*.⁵ To explain how I am appropriating the *lex orandi, lex credendi* for the sake of a *lex orandi, lex legendi* it would be useful to review, at least briefly, what the original sense of

⁵ For a careful analysis of the features of Prosper's *lex supplicandi* argument see Paul de Clerck, "'Lex orandi, lex credendi': The Original Sense and Historical Avatars of an Equivocal Adage," *Studia Liturgica* 24 (1994): 178-200.

Prosper of Aquitaine's saying was, what precise use he made of it in his dispute with the semi-Pelagians of his day. According to Paul de Clerk, there are three levels to Prosper's appeal to the Church's prayer practices (*lex supplicandi*) by which he intends to establish orthodox doctrine. These three levels of the "*lex supplicandi*" were:

- (1) first, the recommendation (or "command") of the Lord via the apostle Paul to "pray for everyone," found in Scripture (1 Tim. 2:1-6);
- (2) second, "the response which the Church gives to this command in obeying it," e.g., the fact that the Church prays for unbelievers, idolaters, persecutors, Jews, heretics, and schismatics, and understands itself to be doing what the Lord wills;
- (3) and third, specific liturgical texts and ritual actions used by the Church.

At each level the assumption is that God has answered, and will continue to answer, such prayers, on the one hand, and, even more basically, that God's grace is necessary for the first movement toward, growth of, and perseverance in faith.

The *lex orandi*, or "law of prayer," then, cannot be reduced merely to the specific liturgical texts or rubrics or even the general "shape" of the rite, though these manifest it. Rather, the *lex orandi* is above all, at its most fundamental level, is that which is presupposed and embedded in the "shape" or "structure" of the Church's liturgical worship, namely, that "inner logos," "philosophy," "principle," or "general element" which can be discerned behind—or rather in and through—the rubrically-mandated gestures, prayers, and material signs.⁶

Consequently, to adopt this to the present study would mean, ideally, a theological correlation of the *lex orandi* and *lex legendi* at all three levels in each case, Eucharist and spiritual exegesis, but with the overall aim of explicating (however approximately) the inner "logos" and theological dynamics or principle(s) governing

⁶ Alexander Schmemmann, *Introduction to Liturgical Theology*, trans. Asheleigh E. Moorhouse (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1986), 39-40.

them. Therefore, it seems that, on the eucharistic side of the correlation, a theology of the law of prayer may be drawn from three levels:

- (1) first, the Lord's command for the Church to say and do certain things "in remembrance" of him, i.e. the seven-action shape of the eucharistic liturgy summed up in the institution narrative and also handed on by the apostles (cf. 1 Cor. 11);
- (2) second, the Church's own sense of how it fulfills the dominical command and apostolic tradition in its eucharistic liturgy today,⁷
- (3) and third, the words, rubrics (gestures), and physical elements (material signs) by which the eucharistic liturgy is celebrated, especially the eucharistic prayer.

In the Roman Canon, as well as in other anaphoras, the third-level expression actually contains explicitly within it level one, i.e. in the institution narrative, and level two, i.e. in the anamnesis-offering and other prayers, in which the priest on behalf of the Church explains that what it is doing is carrying out the dominical command ("Do this in remembrance of me").

Corresponding to these three levels of the *lex orandi*, on the side of the fourfold sense, a theology of the *lex legendi* of the fourfold sense would also include the same three levels in some way:

- (1) first, the dominical and apostolic command or paradigm to read or interpret Scripture spiritually;
- (2) second, the Church's own awareness of carrying out this way of interpreting Scripture throughout the centuries, especially in articulation of principles of such spiritual interpretation;
- (3) and third, specific instances of spiritual interpretation by Christian exegetes.

If in my investigation into the *lex orandi* I focus on the third level (since it already points to levels one and two also), a different procedure seems necessary for my inquiry into the *lex legendi* of the fourfold sense. Rather than studying one particular author's exegesis of

⁷ For the manner in which the Church carries out the dominical command and "follows" the shape the Lord gave the celebration himself, see *General Instruction of the Roman Missal*, second typical edition (Washington, D.C.: United States Catholic Conference, 1982), no. 72. Henceforth the *General Instruction* will be abbreviated "*GIRM*."

this or that biblical text as an illustration of spiritual exegesis, which would be too narrow, or the entirety of the tradition of Christian exegesis, which would be impossible, it seems the most reasonable procedure is to study especially the second level of the *lex legendi*. It is at this level that the common principles underlying the Christian tradition of spiritual exegesis are most fully evident and identifiable. This is not to say there is no diversity of explanations of spiritual exegesis in the tradition. However, certain formulations reached a classical status and were accepted as synthetic of other formulations. The doctrine of the four senses is not merely one among many articulations but is arguably the most synthetic and comprehensive one.

Before proceeding to explain in more detail why I have selected the Roman Canon and the fourfold sense of Scripture for the *lex orandi/lex legendi* correlation, there is one more aspect to the *lex orandi* that must be highlighted from the start: the issue of temporality. Alexander Schmemmann has argued that the *lex orandi* of the liturgy in general and of the Eucharist in particular is “founded on” a particular “theology of time.”⁸ The “inner logic” and “principle” of the liturgy’s “inner unity” (i.e. *lex orandi*) therefore includes along with it a “theology of time.”⁹ In the case of the Eucharist, there is even a certain “conquest of time.” This “eucharistic” sense of time conveyed by the liturgy is “the foundation of its inner logic and the principle of its inner unity” so that to articulate this liturgical sense of time is to approximate the *lex orandi* itself. This

⁸ Schmemmann, *Introduction to Liturgical Theology*, 214. This “theology of time” “remained always as the foundation of its inner logic and the principle of its inner unity.”

⁹ For Schmemmann, the *ordo*, as an adaptation of the *lex orandi*, is “organically connected with the theology of time which contained its original organizing principle.” The “theology of time” “remained always as the foundation of its inner logic and the principle of its inner unity.” *Ibid.*, 214. Indeed, “what it expresses in time *fulfills time* and gives it another standard of measurement.” *Ibid.*, 215.

suggests that the task of discerning the *lex orandi* of the Eucharist involves, integrally, the theology of time implied by the Eucharist. As Schmemmann puts it,

The Eucharist is the actualization of one, single, unrepeatable event, and the essence of the Sacrament consists first of all in the possibility of the conquest of time, i.e. the manifestation and realization (within this Sacrament) of a past event in all its supra-temporal, eternal reality and effectiveness.¹⁰

Robert Sokolowski, in his theological application of the philosophy of phenomenology to the eucharistic canon, observes something similar:

The Eucharist takes time when it is celebrated, but it also overcomes time as it reenacts an event that took place at another time. In doing this, the Eucharist calls time into question. It claims to go beyond time and thereby indicates that time and its succession are not ultimate. Thus the Eucharist, in its reenactment of the past and anticipation of the future, also enacts for us the context that encloses past, future, and present: it enacts the eternal life of God who could be all that he is, in undiminished goodness and greatness, even if the world and its time were not.¹¹

If the *lex orandi* entails, or is itself informed by, a theology of time, and if the Eucharist “calls time into question,” the question arises: just how does the rite of the Eucharist, in its ritual enactment of the *lex orandi*, orient or regulate us temporally, i.e. as a *lex*? In other words, how does the Eucharist enact or govern our relationship to things past, present, and future, or reveal time in relation to eternity? How does the Eucharist in its concrete ritual expression “conquer” time? My elaboration of the Roman Canon and its eucharistic *lex orandi* will seek to spell out the theological sense of time presupposed by the Eucharist.

If the eucharistic *lex orandi* implies or presupposes a particular sense of time, it seems reasonable to expect that part of my correlation of the *lex legendi* to the *lex orandi*

¹⁰ Ibid., 43.

¹¹ *Eucharistic Presence: A Study in the Theology of Disclosure* (Washington, D.C.: Catholic University Press, 1994), 106-7.

should include aspects of temporality, at least by way of conclusion. Indeed, this is otherwise confirmed by the indications above, in my review of recent history and literature on the correlation: temporality seems an essential factor to a correlation of Eucharist and spiritual exegesis, something quite evident, for example, in the theology of “actualization” of Scripture in the liturgical celebration of the Word.

Moreover, we saw above that one factor that has continually discouraged the correlation is scientific exegesis. Today the widespread calls for theological renewal of biblical exegesis has included the invitation to retrieve patristic and medieval (pre-modern) ways of reading Scripture, on the one hand, and, along with this, to look for a concept of time or history that allows for an exegesis that is truly theological and “participatory” like them, on the other hand, and, on the other hand again, to draw on other ecclesial practices such as the Eucharist.

Matthew Levering, for example, argues that the theological renewal of Christian biblical exegesis depends upon recovering a notion of time and history which conjoins “linear” (horizontal) and “participatory” (vertical) dimensions of the trans-temporal realities of faith expressed in Scripture.¹² He contends that a dichotomy arose between historical exegesis and patristic-medieval exegesis because a modern concept of history as a solely linear continuum came to dominate exegesis and excluded the participatory dimensions of reality. Levering offers several careful readings of St. Thomas Aquinas on the Gospel of John to illustrate what a participatory exegesis looks like and also points to practices such as the sacrament of the Eucharist as conditions to such exegesis. His work highlights the fact that the crisis in exegesis is a modern crisis surrounding a merely

¹² See *Participatory Biblical Exegesis: A Theology of Biblical Interpretation* (Notre Dame, IN: University of Notre Dame Press, 2008), 1-16.

linear notion of time and that such things as the Eucharist can help us recover a participatory notion of time for exegesis today. Levering, quoting Robert Jensen, points to a sense of time implied by Scripture and Christian faith that is “neither linear nor cyclical but perhaps more like a helix, and what it spirals around is the risen Christ.”¹³ The theological renewal of exegesis, and the integration of the “horizontal” and “vertical” dimensions of exegesis, would seem to entail some account of “helical time.”

2. The Roman Canon and the Fourfold Sense of Scripture

The Eucharist/spiritual exegesis correlation could be approached in a variety of ways, as the previous chapters make clear. I have chosen to study the Eucharist in its anaphoral expression and spiritual exegesis as it is formulated in the doctrine of the fourfold sense of Scripture. Given the multiple aspects of the Bible/liturgy correlation and my very specific approach to this correlation, it seems some explanation for my selection of the anaphora and a Roman rite anaphora, on the one hand, and of spiritual exegesis and the fourfold sense, on the other hand, is necessary. After providing this rationale, I will lay out the plan for the rest of the study.

¹³ Ibid., 35. Cf. Robert Jensen, “Scripture’s Authority in the Church,” in *The Art of Reading Scripture*, eds. Ellen F. Davis and Richard B. Hays (Grand Rapids, MI: Eerdmans), 35.

The Roman Canon and the eucharistic *Lex Orandi*

Since the Bible/liturgy correlation has numerous aspects, one may ask why I have decided (apparently somewhat narrowly) to concentrate—on the “liturgy” side—not on the Mass as a whole but, more narrowly, on the Liturgy of the Eucharist, and not on the Liturgy of the Eucharist but, more specifically still, on the eucharistic anaphora, and not on the anaphora but on one of the current Roman rite anaphoras, i.e. Eucharistic Prayer I, or the Roman Canon. The reasons I have chosen the Roman Canon are several, beyond the necessity of limiting my project’s scope.

According to Vatican II’s Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, the liturgy is the “summit” and “font” of the Church’s life.¹⁴ But the “center” and “high point” of the entirety of the Church’s life is the Mass in particular,¹⁵ for it is end and goal of all the other sacraments and liturgical celebrations. If, as was stated above, the *lex orandi* is embedded or embodied in the structures and prayers of the Church’s liturgical practices, it is the Eucharist *par excellence* that will display this rule of prayer. While other aspects of the Church’s liturgical life would also supply for articulating the *lex orandi*, the eucharistic liturgy furnishes a privileged object for this study. Thus, while I have limited my study to the *lex orandi* in the liturgical celebration of the sacrament of the Eucharist, the data I have selected touches on the very heart of the entire liturgical life of the Church, which in turn is at the very center of the Church’s life and mission in the world.

¹⁴ Cf. no. 10.

¹⁵ Cf. *GIRM*, no. 16. See also the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 41; Dogmatic Constitution on the Church, *Lumen Gentium*, no. 11; the Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nos. 2, 5, 6; the Decree on the Pastoral Office of Bishops, *Christus Dominus*, no. 30; and the Decree on Ecumenism, *Unitatis redintegratio*, no. 15.

In order to focus my study further still, I have chosen to concentrate on the portion of the Eucharist that is called the anaphora or eucharistic prayer. While the Eucharist is the “center” and “high point” of the Church’s life, the eucharistic anaphora is in turn the “high point” of the celebration of the Eucharist.¹⁶ Of course, a study of the anaphora should not be done in isolation from the rest of the celebration of the Mass; therefore, attention will be given when necessary to the larger ritual and eucharological context of the eucharistic prayer. The anaphora is a clearly defined unit within the liturgy of the Eucharist and has a preeminent value and richness of expression, thereby offering unique possibilities for discerning the *lex orandi*. It is the eucharistic prayer above all that perpetuates the paschal sacrifice of Christ,¹⁷ hence the names often applied to it such as “canon of the action” or “anaphora” (offering).

There are many liturgical families, each with its own eucharistic prayer or prayers, and so numerous examples could serve the purposes of my study.¹⁸ However, I have chosen to work within my own rite, the Roman rite. There are four primary eucharistic prayers in the current Roman Missal, Eucharistic Prayer I, or the “Roman Canon,”¹⁹ and three others which are new compositions modeled on and borrowing from other ancient anaphoras. There are several reasons to limit my study to the Roman

¹⁶ *GIRM*, no. 78.

¹⁷ Cf. *GIRM*, nos. 2, 27, and 79.

¹⁸ For convenient collections of Eucharistic prayers, see A. Hänggi and I. Pahl, *Præx Eucharistica: Textus e variis liturgiis antiquioribus selecti* (Fribourg: Éditions Universitaires Fribourg Suisse, 1968); R. C. D. Jasper and G. J. Cuming, *Prayers of the Eucharist: Early and Reformed*, third edition (Collegeville: Liturgical Press, 1990).

¹⁹ *Missale Romanum, Ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli PP. VI promulgatum, Ioannis Pauli PP. II cura recognitum, editio typica tertia* (Città del Vaticano: Libreria Editrice Vaticana, 2002); the Roman Canon runs from nos. 83-98. The second typical edition of the Roman Missal will be abbreviated henceforth “*MR 2002*.”

Canon, whether due to its intrinsic merit or to the relative neglect that has befallen it in theology and practice of late.

Among the many reasons for selecting the Roman Canon, the “soundest argument” for its merit is its antiquity, exclusivity, and permanence.²⁰ The Church of Rome had no other eucharistic prayer from perhaps as far back as the second half of the fourth century, but for certain by the seventh century, and “since the time of Gregory the Great it has undergone no further changes of any real importance.”²¹ Its longstanding use, influence, and stability requires our respect and veneration: “Some sixteen centuries of uninterrupted and exclusive use by Roman Rite Christians make the Canon one of the most time-honored of current liturgical texts.”²²

Moreover, its temporal antiquity is nearly matched by its geographic exclusivity: it “has been the only canon of the entire Western Church since the eleventh or twelfth century.”²³ While no longer “exclusive” in the Roman rite, it does seem to continue to hold a certain primacy among the four chief Roman eucharistic prayers in the *General Instruction of the Roman Missal*.²⁴ Despite the apparent consensus that the Canon, in the early years of the post-conciliar reform, possessed several “defects,” proposals to

²⁰ Cf. Cypriano Vagaggini, *Canon of the Mass and Liturgical Reform*, trans. Peter Coughlin (Staten Island, N.Y.: Alba House, 1967), Chapter II, “Principal Merits and Defects of the Present Roman Canon,” esp. 84-5. Vagaggini lists four “merits” and ten “defects,” but recommended that the Roman Canon be left essentially “as is,” which is in fact what was decided by Pope Paul VI.

²¹ *Ibid.*, 84. Cf. Enrico Mazza, *Eucharistic Prayers of the Roman Rite*, trans. Matthew J. O’Connell (New York: Pueblo Publishing Company, 1986), 53.

²² Dominic E. Serra, “The Roman Canon: The Theological Significance of Its Structure and Syntax,” in *Primary Readings on the Eucharist*, ed. Thomas Fisch (Collegeville: Liturgical Press, 2004), 131.

²³ Vagaggini, *Canon*, 85. “It was introduced into England in the seventh century, into Frankish territory in the eighth, into Spain in the eleventh, and finally into the Celtic countries in the ninth to the twelfth.” Mazza, *Eucharistic Prayers*, 53.

²⁴ Cf. *GIRM*, no. 365.

suppress or amend it drastically finally became “unthinkable.”²⁵ The Pope’s final decision was to keep it essentially as it stood, with only a handful of minor changes.²⁶ Annibale Bugnini reports, “the Pope’s decision was brief and to the point: ‘The present *anaphora* is to be left unchanged; two or three *anaphoras* for use at particular specified times are to be composed or looked for.’”²⁷ Sadly, there is a certain disproportion between the monumental status it holds in liturgical history and its marginal use in practice today, a discrepancy which itself urges us to study it anew.²⁸

Besides its antiquity, increasingly extensive geographic use in the Western Catholic churches from the seventh to the twentieth centuries, and its permanence, it possesses a unique element which bids us to examine it: its unique emphasis (compared to other anaphoras) on the offering of the gifts, their acceptance, and their consecration, which together contribute to the theme of *sacrum commercium* (“holy exchange”).²⁹

In spite of its uniqueness, the Canon nevertheless contains all the “chief elements” that constitute a eucharistic prayer of the Roman rite.³⁰ Therefore, what is found theologically in the Roman Canon will be at least consistent with what would be found in other anaphoras, were they to be selected instead of the Canon. Given that the Roman

²⁵ Cf. Vagaggini, *Canon*, 107.

²⁶ For the exchanges between the Pope and various parties involved, see Annibale Bugnini, *The Reform of the Liturgy 1948-1975*, trans. Matthew J. O’Connell (Collegeville: Liturgical Press, 1990), 449-50.

²⁷ Bugnini, *The Reform*, 450.

²⁸ See Mazza, *Eucharistic Prayers*, xxx-xxxii. Mazza argues that the apparently disordered structure of the Canon makes it “difficult to use” except in very particular assemblies after “study and analysis” has been done. Cf. Mazza, *Eucharistic Prayers*, 54 and *The Celebration of the Eucharist: The Origin of the Rite and the Development of Its Interpretation*, trans. Matthew J. O’Connell (Collegeville: Liturgical Press, 1999), 270, n. 31.

²⁹ Vagaggini, *Canon*, 87-9. Much more will be said about this in Part II and Part IV.

³⁰ For the “chief elements” of the Eucharistic prayers, see *GIRM*, no. 79.

Canon had served in an “uninterrupted” and “exclusive” way in the Roman Church as a “primary source of eucharistic theology” for over at least 1600 years, it has become, as Dominic Serra points out, a major “font of the *lex orandi* concerning the meaning of the Eucharist.”³¹ Finally, it should be recalled that, though neglected, this anaphora is still in use today. Therefore, a correlation of the eucharistic *lex orandi* with the *lex legendi* can be established in reference to a current yet very traditional Roman eucharistic prayer, one that originated long before the modern dichotomy between Scripture and liturgy and one that still endures today.

The Fourfold Sense and the *Lex Legendi*

I have already explained above why the fourfold sense of Scripture is a fitting subject of my study in seeking to elaborate what I am calling the *lex legendi* of spiritual exegesis, namely, because it corresponds to the “second level” of the “*lex*,” a level at which Christian exegetes elaborate in a synthetic manner the principles and practices by which they understand themselves to be carrying out the imperative (the “first level” meaning of “*lex*”) to read Scripture spiritually.

It would be useful, however, to define up front what I mean by “spiritual exegesis,” though this is in part what later portions of my study aim to do.³² Broadly speaking, “spiritual exegesis” denotes that manner of reading Scripture “according to the Spirit” in contrast to the mere “letter,” these two being distinguished on the basis of whether words are taken to signify realities (literal sense) or whether realities themselves

³¹ Serra, “The Roman Canon,” 135.

³² On the “terminological anarchy” in accounts of “spiritual exegesis,” see Walter J. Burghardt’s still helpful review of lively discussions and debates of the 1940s, “On Early Christian Exegesis,” *Theological Studies* 11 (1950): 83, 112.

are taken to signify yet other realities (spiritual sense).³³ Moreover, the “spiritual” mode of interpretation may itself be subdivided according to whether the reality “figured” (signified) pertains to Christ and the Church (allegory), Christian moral and spiritual life (tropology), or future and heavenly eschatological realities (anagogy). The doctrine of the “fourfold sense” is summed up by the frequently-cited distich of Augustine of Dacia,

*Littera gesta docet, quid credas allegoria,
Moralis quid agas, quo tendas anagogia.*

The letter teaches what was done, the allegory what to believe,
the moral what to do, the anagogy what goal to strive for.³⁴

Spiritual exegesis represents a distinctively Christian way of reading Scripture. This way of reading goes back to the New Testament authors themselves, and seems to be a Christian transposition of the “inner biblical typology” already undertaken by the Old Testament. A New Testament example may be found in the Letter to the Hebrews 13:11-16:

The bodies of the animals whose blood the high priest brings into the sanctuary as a sin offering are burned outside the camp [= literal sense]. Therefore, Jesus also suffered outside the gate, to consecrate the people by his own blood [= allegorical sense]. Let us then go to him outside the camp, bearing the reproach that he bore [= moral sense]. For here we have no lasting city, but we seek the one that is to come [= anagogical sense]. Through him (then) let us continually offer God a sacrifice of praise, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have; God is pleased by sacrifices of that kind [= moral sense].

I am not arguing for the validity of spiritual exegesis or the fourfold sense. I am assuming its legitimacy, even if it needs to be modified in our own day in view of newer

³³ Cf. St. Thomas Aquinas, *Summa Theologiae* I, q. 1, a. 10, resp.

³⁴ *Rotulus pugillaris*, I, ed. A. Walz, *Angelicum* 6 (1929), 256. Cf. *Catechismus Catholicae Ecclesiae, editio typica* (Rome: Libreria Editrice Vaticana, 1997), nos. 115-119; Henri de Lubac, “On an Old Distich,” in *Theological Fragments* (San Francisco: Ignatius Press, 1989), 109.

methods and approaches to exegesis; the goal is not to merely repeat patristic and medieval interpretations statically or slavishly. Studying spiritual exegesis, or the fourfold sense, is not an exercise in archeology. The essential viewpoint for this kind of reading of Scripture is clearly not the historian's "analytic" point of view so much as the believer's "synthetic" view of the Bible as a whole.³⁵ It involves, therefore, the intersection of the "sense of history" with the "mystic urge" of Christian faith.³⁶

Second, historically, theologians have perceived a link between the liturgy and the fourfold sense. The review above concerning developments in, and theological approaches to, the Bible/liturgy correlation and its retrieval during the last century showed that the liturgy/Bible correlation is in many ways a liturgy/spiritual exegesis correlation: in the Liturgy of the Word, the various types of liturgical "uses" of scriptural texts, the "liturgical sense" and "trajectory" of Scripture, and the correspondence between four dimensions of "liturgical sign" and the four dimensions of scriptural meaning, etc.—in all these the liturgy "interprets" or parallels Scripture spiritually, typologically interpreted, and in ways moreover, as we have seen already, that may be classified according to the specific "four senses" of Scripture. In addition, the doctrine of the four senses is a good candidate for the correlation because authors in the patristic and medieval periods interpreted the Church's rites, including the Eucharist, spiritually in general and according to the four senses of Scripture in particular. I will sketch the history of this phenomenon in Part I.

³⁵ Cf. Henri de Lubac, "On an Old Distich," 121-2.

³⁶ "[T]he sense of history and the mystic urge are in no way incompatible." *Medieval Exegesis, Volume 2, The Four Senses of Scripture*, trans. E. M. Macierowski (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co./Edinburgh: T&T Clark, 2000), 214.

Third, spiritual exegesis, and the fourfold sense, is not something belonging to the dead past but lives on today in certain, if somewhat undefined, ways. In the field of exegesis itself, there have been numerous calls to retrieve critically spiritual exegesis, or the fourfold sense in particular.³⁷ As apparently problematic as it has become for us today, and as difficult it seems to be to carry out in an academic context, spiritual exegesis and the fourfold sense—or at least significant elements of them—remain part of the ongoing Christian way of reading Scripture and remain embedded in current Christian practices. We find remnants, for instance, in such widespread Christian practices as *lectio divina* and the “typological” hermeneutic implied by the order of readings in the Lectionary for Mass itself. Taft puts it well:

This exegesis [according to the four senses] remains the basis of every decent sermon, of every contemplation of the Word of God in the quiet of one’s chamber. It is rooted in the conviction that the Bible has relevance for human life in every age, a conviction based on the belief—stated explicitly in the New Testament—that the old dispensation prefigures and can be understood only in light of the new; that the mystery of divine life revealed and lived by Christ is the wellspring and model for the lives of all who are baptized into him; that this mystery will reach its hoped-for consummation in the end of days. In short, it is rooted in the present state of the Church as the New Jerusalem, prepared in the Old, and striving toward the Johannine Heavenly Jerusalem of which she is already the beginning and the hope. This is quite the opposite of modern scripture

³⁷ Among many others, see the following works: Leslie W. Barnard, “To Allegorize or Not To Allegorize?” *Studia Theologica* 36 (1982), 1-10; Denis Farkasfalvy, “A Heritage in Search of Heirs: The Future of Ancient Christian Exegesis,” *Communio* 25 (Fall 1998), 505-519; *ibid.*, “In Search of a ‘Post-Critical’ Method of Biblical Interpretation for Catholic Theology,” *Communio* 13 (1986), 288-307; *ibid.*, “The Case for Spiritual Exegesis,” *Communio* 10 (1983), 332-50; Jeremy Holmes, “The Spiritual Sense of Scripture,” *Downside Review* 120/419 (April 2002), 113-128; Andrew Louth, “Return to Allegory,” in *Discerning the Mystery* (Oxford: Clarendon Press, 1983), 96-131; Ignace de la Potterie, “Reading Holy Scripture ‘in the Spirit:’ Is the Patristic Way of Reading the Bible Still Possible Today?” *Communio* 4 (1986), 308-25; *ibid.*, “The Spiritual Sense of Scripture,” *Communio* 23 (1996), 738-56; Robert Louis Wilken, “In Defense of Allegory,” in *Theology and Scriptural Imagination*, eds. L. Gregory Jones and James J. Buckley (Oxford: Blackwell Publishers, 1998), 35-50; *ibid.*, “Allegory and the Interpretation of the Old Testament in the 21st Century,” *Letter & Spirit* 1 (2005), 11-21.

studies, which interpret the New Testament in light of the Old, not vice versa, as did the Fathers.³⁸

Thus, as contrary to “modern scripture studies” as is the reading Scripture according to four senses seems today, it is embedded in past and present Christian practices.

Fourth, it seems abundantly evident from what has been shown above that the successful overcoming of the dichotomy between liturgy and Scripture since the Reformation will simultaneously require the integration of theology and scientific exegesis (as well as other methods and approaches to interpretation). Bouyer, Lathrop, Chauvet, and countless others have noted specifically the difference between traditional spiritual exegesis and modern methods of exegesis and claim that this serves as an obstacle or challenge to understanding the correlation. The flood of scholarly projects and magisterial calls to renew biblical exegesis by recovering theological interpretation while integrating scientific methods has consistently cited the classical formulations of the four senses. Thus, the fourfold sense of Scripture is recognized as representing precisely an earlier synthesis or integration of exegesis and theology, something that is sought so urgently in our day. Since the liturgy/Bible correlation seems to require some notion of exegesis that is theological and spiritual, the fourfold sense presents a useful datum for the correlation. The fourfold sense has become an important resource and formulation of Christian principles of interpretation for the attempt to overcome the fragmentation between theology and exegesis. For this reason the exploration of the fourfold sense is of current interest to scholars in a closely related field to the correlation

³⁸ Robert F. Taft, “The Liturgy of the Great Church: An Initial Synthesis of Structure and Interpretation on the Eve of Iconoclasm,” *Dumbarton Oaks Papers* 34-35 (1980-1981), 61.

I aim to perform and might indirectly contribute to the *ressourcement* of theological exegesis in our day.

In my study of the fourfold sense in Part III, I take Henri de Lubac as my principal guide to spiritual exegesis and the fourfold sense. The reason for doing this is because de Lubac wrote extensively on spiritual exegesis and the four senses of Scripture and his works have had a lasting impact on the ongoing conversation regarding how to interpret Scripture “in the same Spirit in which it was authored” (cf. *Dei Verbum*, no. 12). De Lubac’s legacy is not in the area of the history of exegesis³⁹ so much as in various invitations to integrate historical exegesis and spiritual exegesis and to interpret Scripture theologically within the Church’s living Tradition. Peter Casarella, for example, highlights the function of de Lubac’s work on exegesis in the revived interest in spiritual exegesis today:

The ancient practice of spiritual exegesis is once again being applied to the Scriptures. . . . The present revival, like the earlier attempt, has met with mixed reactions. Some see de Lubac as the standard bearer for a new synthesis of history and theology. . . . Others express the same sympathy for de Lubac’s project but urge caution in straying too far from the current standards of biblical criticism. . . . Still others predict that the current revival [xii] will set us back. . . . These differences of opinion occasion a need to look closely at what de Lubac and others intended when they re-introduced spiritual exegesis into the theological landscape.⁴⁰

His study of patristic and medieval exegesis is really a study of that “spirit” with which *Dei Verbum* said Scripture should be read.⁴¹ Though it is not the direct purpose of my study, de Lubac’s writings might provide insights into how this integration of methods

³⁹ Cf. Keven L. Hughes, “The ‘Fourfold Sense:’ De Lubac, Blondel and Contemporary Theology,” *Heythrop Journal* 42 (2001), 451-62.

⁴⁰ “Introduction to the 2000 Edition,” in Henri de Lubac, *Scripture in the Tradition*, trans. Luke O’Neill (New York: Crossroad, 2000), xii-xiii.

⁴¹ I explain this in more detail in the introduction to Part III.

might be accomplished, at least by acquainting us with that tradition in continuity with which such an integration must be undertaken.

Therefore, my selection of the fourfold sense of Scripture, taking de Lubac as a guide, is warranted by the continued scholarly interest in spiritual exegesis as well as the various extra-liturgical Christian practices which presuppose its validity.

3. Plan of the Study

My study consists of four parts. First, I sketch some of the most prominent moments in the history of the Eucharist/spiritual exegesis correlation in the patristic and medieval periods (Part I). I retrace the correlation from the patristic mystagogies up towards the end of the thirteenth century, identifying the ways in which the correlation of Eucharist to the fourfold sense shows up and develops in what I call the double tradition of eucharistic theology of the Middle Ages. I argue that aspects of the correlation were present throughout the patristic-medieval period at least up to, and including, the syntheses of St. Thomas Aquinas and William Durandus of Mende. Some liturgical scholars today have begun to reevaluate even the “allegorical” interpretation the liturgy, precisely because it displays a theological correlation between the Church’s sacramental rites and biblical exegesis.

The structure of the Roman Canon has been criticized by scholars when compared to other, especially Antiochene-structured, anaphoras ever since the Second Vatican Council. While some scholars have observed the “mirroring” of the first and second halves, no one to my knowledge has offered a detailed analysis and interpretation of the

Canon as a chiasmus. A chiastic structure and shape invites a re-reading and theological interpretation of the Canon according to the “rhetorical helix” that develops from such a structure. In Part II, I analyze the Roman Canon and draw out the rhetorical and theological implications of its structure and interpret its various prayers as members of a conical helix centered on Christ who suffered and is now risen.

More precisely, what I argue in Part II is that the theme of “exchange and communion,” which is already evident in some of the individual prayers of the Canon, is in fact reinforced and intensified by the chiastic, criss-cross mirroring of the anaphora’s first and second halves. The unique chiastic form and content of the Canon together prominently manifest, I claim, the inner principle or *lex orandi* of the Eucharist as “communion and exchange” between the Father, Christ, the Church, and individual members of Christ’s body. This “communion and exchange” blends and unites the past, present, and future *mirabilia Dei*, as well as earthly and heavenly realities.

Spiritual exegesis and the doctrine of the fourfold sense has recently attracted a surge of interest from scholars seeking to learn about theological interpretation from the patristic-medieval tradition of exegesis. This alone gives warrant for the study of the fourfold sense, not to mention the fact the fourfold sense of Scripture was closely associated with the Church’s sacramental rites during this same period (as will be shown in Part I). Therefore, in the third part (Part III), I attempt to establish what might be called the *lex legendi* of spiritual exegesis as it is summed up in the classic doctrine of the fourfold sense of Scripture.

Drawing largely from the works of Henri de Lubac on spiritual exegesis, I argue that the relationship between the four senses of Scripture is one of “reciprocal interiority”

(communal immanence, co-inherence, perichoresis, etc.), which means that the respective realities corresponding to the four senses are also mutually immanent to one another. Thus, spiritual exegesis employs a “sacramental hermeneutic” which presupposes a “sacramental ontology” to the realities of history.⁴² Such figural reading consequently produces a certain *communicatio idiomatum* or exegetical exchange of idioms (trading of characteristics) among the various realities signifying or signified (past, present, future, earthly and heavenly). I conclude that the fourfold sense is governed by a double figural logic of “communal immanence” of Christ vis-à-vis realities either (1) prefiguring him or (2) signified by him. These constitute what I call the “two cycles” of spiritual exegesis. This co-inherence and exchange centered on Christ as the “fullness of time” includes realities past, present, future, as well as earthly and heavenly realities.

Part IV brings the findings of Parts II and III together for my own correlation. The aim of the final part is to develop a correlation based on those principal features of Eucharistic Prayer I of the Roman Rite (i.e. the Roman Canon) and those fundamental dynamics of spiritual exegesis (fourfold sense) that have been brought to light in my earlier analyses (see Parts II and III above, respectively). Part IV pulls together various threads of Parts II and III in order to show how the Roman Canon with its dynamics of exchange and communion, on the one hand, and the fourfold sense with its dynamics of

⁴² Cf. Hans Boersma, *Nouvelle Théologie and Sacramental Ontology: A Return to Mystery* (Oxford/New York: Oxford Press, 2009), especially Chapter 5. Boersma is the only author of whom I am aware who pays some attention to the principle of “reciprocal interiority” in de Lubac’s view of spiritual exegesis and other aspects of his thought. However, to my knowledge, Boersma does not attempt to explain the “reciprocal” aspect of this principle, nor then does he attend to the reciprocal interiority of the three spiritual senses to one another; he seems to understand the “sacramental hermeneutic” of de Lubac as the second element (grace, spirit) interior to the first (nature, letter).

figuration, perichoresis, and exchange of idioms, on the other hand, reflect and correspond to, i.e. “correlate” to, one another.

I argue in Part IV that a theological correlation does indeed exist between the Roman Canon and the fourfold sense, and that this correlation can be formulated on the basis of what might be called a “wonderful exchange and communion” (*admirabile commercium et connubium*) manifested by both, i.e. a “communion and exchange” between Christ the head, body, and members in their earthly and heavenly dimensions, past, present and future. That is, the eucharistic *commercium* and communion, on the one hand, and the communal immanence of the spiritual senses with their exegetical exchange of attributes, on the other hand, each in their own manner reflects the “marvelous exchange and union” between head, body, and members within the *totus Christus*, in its earthly and heavenly states.

PART I. HISTORICAL SKETCH OF THE EUCHARIST/SPIRITUAL EXEGESIS CORRELATION IN PATRISTIC-MEDIEVAL TRADITION

A vital theological correlation between the Church's sacramental rites and spiritual exegesis is more or less consciously affirmed from the first centuries up until at least the thirteenth century. Theologians throughout the patristic-medieval period explained the Eucharist and other rites in a manner that reflected and corresponded to their spiritual exposition of Scripture. In fact, aspects of eucharistic thought even reflect and correspond to aspects of the fourfold sense of Scripture. Therefore, the patristic-medieval correlation of Eucharist and spiritual exegesis provides an essential historical backdrop and general orientation for a retrieval of the liturgy/Bible correlation today. For this reason, in Part I of this study, I sketch the history of the patristic-medieval correlation and identify some of its fundamental features before moving on to my own correlation in Parts II, III, and IV.

Part I has three chapters. First, drawing mainly from the observations of Jean Daniélou, Enrico Mazza, and Robert Taft, I argue that patristic writers of the fourth and fifth centuries in their mystagogical catechesis interpreted the Church's liturgical celebrations just as they spiritually-typologically interpreted the Scriptures, so that mystagogy is essentially spiritual exegesis applied to the Church's sacramental rites (Chapter Four).

Next, I argue that from the Carolingian period through the medieval cultural synthesis of the thirteenth century, Western theology developed two distinct but sometimes overlapping approaches to the Eucharist, one approach dominating the

“liturgical commentary tradition” and the other eminent in the “tradition of sacramental realism.” My purpose is not to give an in-depth analysis of particular texts representative of these two traditions but to trace them historically in outline in light of secondary scholarship. Each of these traditions—developing within the biblical and symbolic culture of the Middle Ages—transmits key aspects of the patristic correlation between mystagogy and the fourfold sense to its contemporaries (Chapter Five).

Finally, after outlining various features of the patristic-medieval correlation I examine the theology of St. Thomas Aquinas at greater length, showing how features of both earlier traditions of the correlation between Eucharist and spiritual exegesis can be found synthesized in his explanations of the Eucharist as sacramental sign (Chapter Six).

Chapter Four. Spiritual Exegesis and Mystagogy in the Patristic Period

From the earliest Christian communities Christians have explained their liturgical celebrations, the apex of which is the Eucharist. However, a distinctive practice and form of sacramental-liturgical theology developed towards the end of the fourth century which vividly exemplifies the correlation between Eucharist and spiritual exegesis:

mystagogical theology. While not excluding other genres and authors, the mystagogical homilies of authors such as Ambrose of Milan, Cyril of Alexandria, John Chrysostom, and Theodore of Mopsuestia, explained the nature and significance of the liturgical rites in which neophytes participated in a way identical to, or reflective of, their biblical exegesis. Thus, the first type of eucharistic thought in which the correlation between Scripture and Eucharist is found is patristic “mystagogy.”¹

The mystagogies differ greatly from author to author due to such factors as pastoral needs, taste and personality, and other intellectual and cultural factors. Because of such differences, it is difficult, if not impossible, to formulate a general theory of mystagogies.² Nevertheless, they are all bound together by a common procedure in their

¹ Enrico Mazza, *Mystagogy: A Theology of Liturgy in the Patristic Age*, translated by Matthew J. O’Connell (New York: Pueblo, 1989), x; see also 165. For other general treatments of fourth century mystagogies of Ambrose, Cyril, John Chrysostom and Theodore of Mopsuestia, see also Hugh Riley, *Christian Initiation: A Comparative Study of the Interpretation of the Baptismal Liturgy in the Mystagogical Writings of Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia, and Ambrose of Milan* (Washington, D.C.: Catholic University of America Press, 1974), and Pamela E. J. Jackson, *The Holy Spirit in the Catechesis and Mystagogy of Cyril of Jerusalem, Ambrose, and John Chrysostom* (PhD diss., Yale, 1987).

² Mazza, *Mystagogy*, 165-7.

ritual explanations: the method of all is to apply “biblical typology” to the liturgical rites themselves.³

Jean Daniélou, keenly observing the similarity or identity of procedures, formulated it this way: “the application of this method to the Scriptures is called *spiritual exegesis*, whereas its application to the liturgy is called *mystagogy*.”⁴ In other words, the mystagogies apply biblical typology to the liturgical rites as spiritual exegesis applies it to Scripture. Also in essential agreement with Daniélou, Robert Taft goes so far as to say the Fathers applied not merely “biblical typology” but, more specifically the “four senses” of Scripture to the liturgy: the literal or historical, allegorical, tropological and analogical senses.⁵ In virtue of this feature of patristic theology of the Church’s rites, the patristic mystagogies exhibit a strong correlation or interrelationship between Scripture and sacrament, spiritual exegesis and liturgical exposition, the Bible and the liturgy.

1. Mystagogies of the East: Antiochene and Alexandrine

While “biblical typology,” or even the “fourfold sense,” may sum up the overall approach the patristic authors took, differences do remain between mystagogies just as

³ Ibid., 165-7. For Mazza, “mystagogy” is “true and proper” liturgical theology, for mystagogy explains the Church’s liturgical actions by means of a consistent typological application of the Old and New Testaments. See *Mystagogy*, 1-13.

⁴ Jean Daniélou, “Le symbolisme des rites baptismaux,” *Dieu vivant*, 1 (1945), 17. Enrico Mazza and Robert Taft both quote this passage from Daniélou in agreement. Cf. Mazza, *Mystagogy*, 9 and Taft, “The Liturgy of the Great Church: An Initial Synthesis of Structure and Interpretation on the Eve of Iconoclasm,” *Dumbarton Oaks Papers* 34-35 (1980-1981), 74. For a review of Daniélou’s contribution to the understanding of biblical and liturgical typology, see Jemima Rosario Sullivan, “The Contribution of Jean Daniélou to an Understanding of Biblical and Liturgical Typology in Liturgical Catechesis” (PhD diss., Catholic University of America, 1999).

⁵ Taft, “Liturgy of the Great Church,” 59-60, citing Augustine of Dacia’s famous distich.

there are different forms of spiritual exegesis (i.e. different applications of typology to Scripture) upon which they are more or less based. Biblical typology or spiritual exegesis varies from author to author and from school to school, and such variances show up in mystagogical exposition. For example, two distinct ways of interpreting the liturgy based on biblical-exegetical differences are illustrated by the Antiochenes and Alexandrines. It is not surprising that the Antiochene liturgical interpretations of a Theodore of Mopsuestia (c. 350-428) and the Alexandrine mystagogy of a Pseudo-Dionysius (late fifth century) will more or less reflect their respective approaches to Scripture, the former emphasizing *historia*, the latter *theoria*.

The Antiochenes, more attentive in exegesis to the literal sense of Scripture, favored a mystagogy that saw the liturgical mysteries chiefly as a portrayal of the historical mysteries of salvation. . . . The Alexandrines, following the Origenist exegetical penchant for the allegorical, interpreted liturgy by a process of anagogy whereby one rises from letter to spirit, from the visible rites of the liturgical mysteries to the one mystery that is God.⁶

But the differences should not be exaggerated. For despite his hostility toward Origenist allegory, the approach of Theodore to mystagogy is to explain the eucharistic rites as dramatic representations of the saving events of Christ's passion, death, and resurrection, so that he links the rites with these events as they are described by the New Testament in what is often a highly (and often tenuously) allegorical manner. On the other hand, in accord with his dislike of Alexandrian allegory, he prescinds from applying Old Testament typology to the Eucharist: "the liturgy is an image and prefiguration of the

⁶ Taft, "Liturgy of the Great Church," 61.

heavenly and eschatological realities, and a memorial representation of the historical economy of Christ.”⁷

The Alexandrine “symbolic” anagogy of Dionysius, alternatively, looks more exclusively to the “vertical” and “incarnational” relationship of letter to spirit, visible to the invisible, bodily to the spiritual.⁸ His spiritual interpretation of the rites is more “anagogical,” leading upward, a movement “in which contemplation of liturgical rites leads the soul to the spiritual, mystical realities of the invisible world.”⁹ It is more interested with the profound, immediate connection between heaven and earth or the invisible and the visible than with the link between the present rites and past or future saving events as in Theodore. Indeed, in Dionysius any strong salvation-historical perspective is conspicuous by its near total absence.¹⁰ Nevertheless, Dionysius illustrates one form of typological interpretation, i.e., the exegesis of the bodily, sensible, visible dimension of realities vis-à-vis spiritual, intelligible, invisible realities. This represents one enduring strand of spiritual exegesis within the fourfold sense schema throughout the centuries.¹¹

⁷ Taft, “Liturgy of the Great Church,” 63. For Theodore’s mystagogical method, see Rowan Greer, *Theodore of Mopsuestia, Exegete and Theologian* (Westminster: Faith Press, 1961) and Mazza, *Mystagogy*, 45-104.

⁸ Cf. *Pseudo-Dionysius: The Complete Works*, trans. Colm Luibheid and Paul Rorem (Mahwah, NJ: Paulist Press, 1987). For Dionysius’ mystagogical understanding of Bible and liturgical rites, see Paul Rorem, *Biblical and Liturgical Symbols within the Pseudo-Dionysian Synthesis* (Toronto: Pontifical Institute of Medieval Studies, 1984). For St. Thomas Aquinas’ appeal to Dionysius as an authority in his own correlation of scriptural and sacramental signs, see *Summa theologiae* III, q. 60, 4; cf. I, q. 1, a. 9.

⁹ Taft, “Liturgy of the Great Church,” 62.

¹⁰ *Ibid.*, 61-2.

¹¹ *Ibid.* In particular, Taft shows how Germanus I of Constantinople integrates it into his Byzantine liturgical symbolism along with the more Antiochene approach.

2. Mystagogies of the West: Ambrose of Milan

The correlation of the typological interpretation of Scripture (spiritual exegesis) and the typological interpretation of the liturgical rites (mystagogy), is present not only in the Greek East; the Fathers of the Latin West also exhibit it. Perhaps the greatest exemplar of mystagogies in the West—at least in regard to the rites of initiation—is Ambrose of Milan.¹²

Ambrose's main concern is to show the correspondence between certain Old Testament realities, New Testament realities, and the Church's present liturgical rites—in their figural, but real ontological identification with one another.¹³ In Ambrose's liturgical exegesis, extremely strong ontological relationships can exist between “figure” and “truth,” between an Old Testament reality and a New Testament reality or present liturgical action. For instance, Ambrose identifies the offering of Melchizedek's bread and wine and the eucharistic elements by arguing a “figural”—but real—“identification” of the person of Christ and that of Melchizedek. As Mazza explains:

The realism of ‘figure’ becomes very clear in Ambrose's discussion of Melchizedek. ‘Figure’ and ‘truth’ interpenetrate, so that the ‘figure’ can be said to be present in the ‘truth’ and the ‘truth’ in the ‘figure.’ In order to avoid the concept of ‘presence,’ which can be equivocal, I shall say that the ‘figure’

¹² For English translations of *De Mysteriis* and *De Sacramentis*, see *St. Ambrose: Theological and Dogmatic Works*, Fathers of the Church, vol. 44, trans. Roy J. Deferrari (Washington, D.C.: Catholic University of America Press, 1963); *St. Ambrose On the Sacraments and On the Mysteries*, trans. T. Thompson, ed. by J. H. Srawley (London: S.P.C.K., 1950). For works on Ambrose's mystagogy see Craig Slatterlee, *Ambrose of Milan's Method of Mystagogical Preaching* (Collegeville: Liturgical Press, 2002); Pamela Jackson, “Ambrose of Milan as Mystagogue” *Augustinian Studies* 20 (1989): 93-107; Mary Pierre Ellebracht, “Today This Word Has Been Fulfilled In Your Midst” *Worship* 60 (1986): 347-361; Mark E. Chapman, “Early Christian Mystagogy and the Formation of Modern Christians,” *Currents in Theology and Mission* 21 (1994): 284-293.

¹³ Mazza, *Mystagogy*, 15.

participates in the ‘truth,’ or that the ‘figure’ is one way in which the ‘truth’ exists, even if this way be different in form and embody a lower degree of being. Therefore: because of the participation, there is a real identity of essence between ‘figure’ and ‘truth’; at the same time, however, the two are different because the ‘truth’ is superior to the ‘figure.’ . . . The concept of ‘figure,’ while leaving, and therefore displaying, a certain difference, expresses a real, ontological identification between the two realities that are related as figure and truth.¹⁴

In this typological identification of Melchizedek and Christ, the figure (Melchizedek) and truth (Christ) interpenetrate, and this expresses a “real, ontological identification” that nevertheless preserves the distinction between the two realities. The earlier *figura* (figure) requires its later complement, *veritas* (truth), for its intelligibility, and even for its own reality. The figure/truth relation does indeed express the dynamic, evolutionary character of salvation history from imperfect to perfect, incomplete to complete.¹⁵ But while *figura* directs us forward, to the future, “the *figura-veritas* relation cannot be [solely] understood as a relation between a prior and a posterior; the ‘truth’ [Christ] does not come after the figure; a figure is not something false. Rather we are dealing with two levels of truth.”¹⁶ The typological method of mystagogy, for Ambrose at least,

brings out the connection between the saving events of the Old Testament, the New Testament, and the Church’s life; this connection is a relationship of true and proper identity. The events correspond, are superimposed, and are seen as identical, even though it must be immediately added that the *veritas* surpasses the *figura* in perfection, without, however, rendering it outmoded and useless.¹⁷

¹⁴ Ibid., 41; emphasis added. “Let us recall once again that for Ambrose, the realism of the *figura* means a true and proper presence of the *veritas* in it or, more accurately, a kind of identification of the two realities.” Ibid., 42, n. 106. This “interpenetration” of figure and truth will be discussed at length in Part III of this study.

¹⁵ Ibid., 17.

¹⁶ Ibid., 17, quoting Francesconi.

¹⁷ Ibid., 38. In the context of Ambrose’s typological procedure, Mazza says, “In the play of typology, it is possible to superimpose the Old Testament datum on the New Testament datum, because the former is identified with the latter; the former *lives on and finds new expression in the latter.*” Ibid., 35; emphasis added.

By establishing a figural identity between figure and truth, between biblical archetype and present liturgical celebration, Ambrose's mystagogy assumes and fosters "the close connection between word and sacrament or between Scripture and celebration."¹⁸

Conclusion: Mystagogy is to Liturgy What Spiritual Exegesis is to Scripture

In spite of the brevity of this sketch of patristic mystagogies, I have identified several features touching on the correlation between spiritual exegesis and the eucharistic thought in the patristic period.

First, the patristic interpretations of the Church's rites by means of biblical typology or the "senses" of Scripture presupposes that the rites are susceptible, and even call for, the same hermeneutic as the Scriptures, and this is due to the fact that both the Scriptures and the rites contain "multiple levels of meaning:" "Like the scriptures, the rites of the Church await an exegesis and a hermeneutic and a homiletic to expound, interpret, and apply their multiple levels of meaning in each age."¹⁹ Because of this it is true to say, as Taft concludes, "Mystagogy is to liturgy what exegesis is to scripture."²⁰

Second, these "multiple levels" themselves presuppose that the Church's rites possess a symbolic structure or dynamism at least analogous to that of Scripture. Rather than mere "meanings," these levels correspond to the multiple realities which both sacramental rite and Scripture signify. Multivalency comes from the typological link forged, or rather discerned, between realities past, present and future, and between a

¹⁸ Mazza, *Mystagogy*, 43-4.

¹⁹ Taft, "Liturgy of the Great Church," 59.

²⁰ *Ibid.*, 59.

temporal reality to something outside time altogether, between earthly and heavenly realities.

Consequently, mystagogy, like spiritual exegesis, unites realities otherwise separated by the distance of time or outside time altogether, discovering essential and intrinsic links and unity among them: “The typological method properly consists in showing the unity of the divine plan by pointing out the parallelism between events. . . . Typology unifies past, present, and future.”²¹ The implication is that typology is appropriate to the liturgical rites because the rites, like a canonical reading of the Bible, create a synthesis of past, present, and future, and earthly and heavenly, realities. In light of patristic mystagogy, Taft concludes that part of the essential task of any authentic liturgical theology is to coordinate various realities and times in a “dynamic unity”:

And it is precisely the dynamic unity of all these levels: prepared in the Old Testament, ritually prophesied in the Last Supper, accomplished on Calvary, eternally present as a heavenly offering before the throne of the Father, re-presented ritually in the liturgical mysteries—it is all this, in dynamic unity, that a Christian liturgical theology must comprise.²²

In regard to the Eucharist in particular, the eucharistic table is interpreted in accord with all these levels in dynamic unity and tension because “one and the same eucharistic table *must be* at once Holy of Holies, Golgotha, tomb of the resurrection, cenacle, and heavenly sanctuary of the Letter to the Hebrews.”²³ Indeed, for Ambrose at least, the figural identity of different realities and events is due to their *interpenetration*: figure is present in truth and truth in figure, the two identified without loss of distinction.

²¹ Mazza, *Mystagogy*, 16, quoting Francesconi.

²² Taft, “Liturgy of the Great Church,” 67.

²³ *Ibid.*, 74; Taft’s emphasis.

Therefore, in the period of the Fathers, biblical typology was applied to both Scripture and liturgical rite in order to overcome the temporal gap between realities which otherwise belong to different moments or periods of time, uniting them as members of a single divine economy. If it is an essential characteristic of typology to unify past, present, and future, and if mystagogy is typology applied to the rites, then a main strand of the correlation between spiritual exegesis and mystagogy has to do with how each expresses the essential unity and intrinsic interrelation of past, present, and future, as well as time and eternity. The Eucharist is interiorly linked to other realities and events, past, future, and heavenly, and so following Taft's line of thought, the liturgy's correlation to spiritual exegesis and the four senses of Scripture is requisite for an integral theology of the Eucharist; for a liturgical theology to be in accord with the patristic tradition of mystagogy, it must measure up to the *lex legendi* of spiritual exegesis.

Chapter Five. Spiritual Exegesis in the Double Tradition of Medieval Eucharistic Thought

The next developments to find a place in this historical sketch of the correlation between spiritual exegesis and Eucharist occur in the Middle Ages, from the Carolingian period through the medieval cultural synthesis of the thirteenth century. In these centuries Western theology developed two fairly distinct ways of treating the Eucharist, ways represented by what I will call the “liturgical commentary tradition” and the “tradition of sacramental realism.”¹ In the following pages I aim to trace only the main lines of these two developments, not by a thorough analysis of particular primary sources but by relying on the best and some of the more recent secondary scholarship on the two traditions. Critical editions of the works in Latin and English translations will be given as each person’s thought is discussed.

One of the two traditions of eucharistic thought, the liturgical commentary tradition, is typically said to begin with Amalar of Metz (c. 770/75-850/53) and to reach its culmination in the works of William Durand of Mende (c. 1230-1296), who wrote the final great liturgical commentary of the Middle Ages. Within these sometimes vast

¹ Cf. Mazza, *The Celebration of the Eucharist: The Origin of the Rite and the Development of Its Interpretation*, trans. Matthew J. O’Connell (Collegeville: Liturgical Press, 1999), 161-2. Mazza describes these “two different ways of dealing with the Eucharist,” the “figural method” and the “method of sacramental realism.” However, the two trajectories are not completely independent, for some commentators refer to the doctrinal tradition (e.g. Hildebert of Le Mans refers to Paschasius Radbertus, etc.) while some doctrinal treatises refer to the commentary tradition (e.g. Hugh of St. Victor’s sacramental theology in *De sacramentis* incorporates liturgical commentary from as far back as the Fathers and as recent as Ivo of Chartres). Even if one must admit that some authors integrate elements of one tradition into the other, Mazza’s observation that two general trajectories of Eucharistic thought developed in this period by and large still rings true, as modern scholarly treatments of one in relative isolation from the other bear this out.

expositions of the Church's rites, commentaries on the Eucharist (often called *expositiones missae*) appeared. Such expositions are distinguishable from the tradition of sacramental realism by their rather systematic application of the "figural method,"² a method that was extended at this time to the entire ensemble of the Church's offices and rites.

Emerging also during the Carolingian period is the tradition of sacramental realism, dealing with the Eucharist in an alternative fashion. In treatises often entitled *De corpore et sanguine Domini*, theological attention is devoted to the reality of the Lord's body and blood in the sacrament. This tradition originates in a difference of emphasis found in the treatises written at the Benedictine Abbey of Corbie, one by St. Paschasius Radbertus (c. 785-860), another by Ratramnus (d. 868). This doctrinal tradition of eucharistic realism reaches classical expression with the eucharistic theology of St. Thomas Aquinas (1225-1274),³ but only passing through the trial of the eleventh-century scholastic controversy over Berengarius. The method of "sacramental realism" may be categorized by its overarching concern for the proper relation—especially difference—between "sign" (*signum* or *figura*) and "reality" (*res* or *veritas*) and the question of the manner of Christ's presence in the sacrament after the consecration (especially in view of soteriological concerns).⁴

Thus, in the Middle Ages the patristic heritage of eucharistic theology separated into two relatively independent theological traditions. This division highlights the

² Mazza, *Celebration*, 161.

³ St. Thomas' theology perhaps is better read as a certain synthesis of the commentary tradition's "figural method" and the tradition of sacramental realism. See the next chapter.

⁴ Mazza, *Celebration*, 162.

tension in retrospect that existed *in embryo* between the biblical-typological approach used by the Fathers for everything except when it came to expressing eucharistic realism, which seemed to call for non-typological explanations.⁵ In regard to the spiritual exegesis-Eucharist correlation, with which my study is concerned, the question must be asked: What effect did this split into two traditions have on the correlation so vividly exemplified by the Fathers? Mazza explains: by the time of the Middle Ages, “the culture that supported the typological method had vanished, and the connection or, more accurately, the *synthesis of biblical data and the Eucharist was broken*, to the point where the two began to lead *separate lives, each with its own logic*.”⁶ The implication is that this development into two distinct approaches to the Eucharist represents something of a weakening and loosening between spiritual exegesis and Eucharist. Both traditions drew heavily on the Fathers, but they did so rather selectively, and with different purposes. As a result, these two strands of medieval eucharistic theology represent a shift away from the earlier, patristic synthesis, the mystagogical method of applying biblical typology to the liturgical rites, and thus also away from the patristic correlation between spiritual exegesis and sacramental theology.

Nevertheless, it would be incorrect to speak of a total disintegration or dissolution of the correlation of Eucharist and spiritual exegesis during the Middle Ages, just as—and perhaps because—it would be imprecise to speak of the two traditions of eucharistic

⁵ Mazza describes Ambrose’s realism as “postdating” him and pointing to medieval sacramental realism. Cf. *Mystagogy*, 32. What seems to have occurred is that the tradition of sacramental realism, in its scholastic mode of dialectic, made new use of the older biblical-typological categories of “sign” or “figure” and “truth.”

⁶ *Celebration*, 161; emphasis added. In this sense, Mazza would place the origins of the theological dichotomy between spiritual exegesis and Eucharist back to the beginning of the Middle Ages.

theology as completely independent of one another. The spiritual exegesis/Eucharist correlation lives on during these centuries and finds new expression in the tradition of sacramental realism as well as liturgical commentaries, as I will show. One implication of the developments during this period is that the strength of the correlation between spiritual exegesis and the Eucharist corresponds in some way to the degree of separation or union between the figural method of liturgical commentaries and the scholastic method of sacramental realism. Thus, the spiritual exegesis/eucharistic theology correlation and the liturgical commentary tradition/sacramental realism tradition relationships seem to hang together.

1. The Liturgical Commentary Tradition from the Ninth to the Thirteenth Century⁷

Explanations of the Church's liturgical rites, chief among which is the Mass, go back to the New Testament.⁸ But the first great wave of Latin liturgical exposition came amidst the Carolingian liturgical reforms of the ninth century.⁹ Production dropped off somewhat at the end of the ninth century until it revived amidst the eleventh-century

⁷ For studies of the liturgical commentary tradition, see Adolf Franz, *Die Messe im deutschen Mittelalter* (Freiburg: Herder, 1902; rpt. Darmstadt: Wissenschaftliche Buchgesellschaft, 1963), especially 407-58; Josef A. Jungmann, *Missarum Sollemnia: The Mass of the Roman Rite: Its Origin and Development*, 2 vols., trans. Francis A. Brunner (New York: Benziger, 1951-55), esp. 87-92; Jean Leclercq, "From Gregory the Great to Saint Bernard," in *The Cambridge History of the Bible: The West from the Fathers to the Reformation*, vol. 2, ed. G. W. H. Lampe (Cambridge: Cambridge University Press, 1969); Gary Macy, "Commentaries on the Mass During the Early Scholastic Period," in *Treasures from the Storeroom* (Collegeville: Liturgical Press, 1999), 142-171; Enrico Mazz, *The Celebration of the Eucharist: The Origin of the Rite and the Development of Its Interpretation*, trans. Matthew J. O'Connell (Collegeville: Liturgical Press, 1999), especially Chapter 11, "The Early Middle Ages"; Douglas L. Mosely, "Allegorical Liturgical Interpretations in the West from 800 A.D. to 1200 A.D." (PhD diss., Toronto, 1985); David F. Wright, "A Medieval Commentary on the Mass: Particulae 2-3 and 5-6 of the *De missarum mysteriis* (ca. 1195) of Cardinal Lothar of Segni (Pope Innocent III)" (PhD diss., University of Notre Dame, 1977); Roger Reynolds, "Liturgy, Treatises on," in *Dictionary of the Middle Ages*, vol. 7, ed. Joseph R. Stayer (New York: Scribner, 1986), 624-33; M. M. Schaefer, "Latin Mass Commentaries from the Ninth through the Twelfth Centuries: Chronology and Theology," in *Fountain of Life: In Memory of Niels K. Rasmussen O.P.*, ed. Gerard Austin (Washington, D.C.: Pastoral Press, 1991), 35-49; Christine Catharina Schnusenberg, *The Relationship between the Church and the Theatre. Exemplified by Selected Writings of the Church Fathers and by Liturgical Texts Until Amalarius of Metz, 775-852 A.D* (Lanham, MD: University Press of America, 1988); Timothy M. Thibodeau, "Enigmata Figurarum: Biblical Exegesis and Liturgical Exposition in Durand's *Rationale*," *Harvard Theological Review* 86 (1993), 65-79; *ibid.* "Western Christendom," in *The Oxford History of Christian Worship*, eds. Geoffrey Wainwright and Karen B. Westerfield Tucker (Oxford/New York: Oxford University Press, 2006), 216-253.

⁸ For an overview of liturgical explanation from the New Testament up to the Carolingian treatises, see Reynolds, "Liturgy, Treatises on," 625-27.

⁹ See Thibodeau, "Western Christendom," 238. Reynolds highlights the "flood" as a "response to directives, both secular and ecclesiastical, requiring clerics to know and understand liturgical texts and rituals, especially of the Roman rite." "Liturgy," 627.

Gregorian liturgical reforms.¹⁰ From this point on, up to the massive thirteenth-century commentary of William Durandus, the *Rationale divinorum officiorum*, commentary output was continuous. By contrast, after Durandus, only a handful of noteworthy commentaries were produced and influential.¹¹ The commentary tradition effectively died in the fires of the Protestant Reformation and Counter-Reformation disputes, effectively leaving only the second tradition of eucharistic theology, sacramental realism, in their ashes. Various factors in the period following the Tridentine reform of the liturgy worked against serious attempts to explain the liturgy.¹² It resurrected only in the last century.

The medieval liturgical commentators examined the rites with a variety of interpretive approaches, often combining descriptive and rubrical approaches, historical and etymological approaches, and theological and moral approaches.¹³ From its outset all the way up to the Reformation, however, expositors with very few exceptions interpreted the liturgy allegorically or spiritually and understood themselves to be applying the hermeneutic of the “four senses” of Scripture derived from the Fathers. The fourfold sense was explicitly invoked and employed as a hermeneutic particularly appropriate and essential to making sense of the Church’s multiple and diverse rites and their theological

¹⁰ See Reynolds, “Liturgy,” 629. After 1100 two significant changes occurred in the commentary tradition: first, “a new generation of commentators began to produce a flood of treatises using not only the older approaches but also newer ones influenced by the developing scholastic method”; and second, “there was a tendency to concentrate on the Eucharist, which, since the Berengarian controversy, had become the object of intense theological speculation and popular devotion.” Reynolds, “Liturgy,” 630. This reconfirms the fact the commentary tradition and sacramental realism tradition interacted.

¹¹ Reynolds, 633, naming only commentaries by Radulphus de Rivo, Denis the Carthusian, and Gabriel Biel.

¹² Cf. Bouyer, *Liturgical Piety*, Chapter Four, “The Problems of Liturgical Movements: The Lesson from the Seventeenth Century,” 38-56, especially 49-54.

¹³ See Reynolds, “Liturgy,” 624.

and pastoral meanings.¹⁴ The commentaries of two authors, Amalarius and Durandus, stand respectively at the beginning and culmination of this tradition, witnessing to the enduring appeal the four senses had to liturgical expositors. Their commentaries reveal the medieval conviction that there is a correlation between spiritual exegesis and Eucharist.

A. Amalar of Metz

Among the Carolingian liturgists, Amalarius of Metz is commonly regarded the most influential medieval liturgical commentator.¹⁵ As Thibodeau states:¹⁶

[T]he exegetical method Amalarius introduced dominated the landscape of formal liturgical exposition down to the end of the Middle Ages. In fact, the succeeding centuries of medieval liturgical exposition can be seen, with a few interruptions, as an elaboration and refinement of the Amalarian tradition.¹⁷

This “exegetical method” consists in the allegorical interpretation of the Church’s rites, “allegorical” in both the broader and narrower meaning of the term.¹⁸ This method was inspired by the biblical commentaries of Venerable Bede (c. 673-735), to whom Amalar acknowledges his indebtedness, and Bede’s classical formulation of the traditional doctrine of the “four senses” of Scripture in *De tabernaculo*.¹⁹ Indeed, Amalarius is the

¹⁴ Thus, the fourfold sense was valued for its capacity to synthesize, to unify diversity.

¹⁵ Reynolds, “Liturgy,” 628. Amalar of Metz, *Amalarii episcopi opera liturgica omnia*, ed. I. M. Hanssens, Studi e Testi 138-140 (Vatican City: Biblioteca Apostolica Vaticana, 1948-1950).

¹⁶ Cf. Thibodeau, “Western Christendom,” 238.

¹⁷ Thibodeau, “Western Christendom,” 240.

¹⁸ I.e., as one of the four senses and as a synonym for the entire “spiritual sense” in contradistinction from the literal.

¹⁹ Reynolds, “Liturgy,” 628; Cf. Thibodeau, “*Enigmata Figurarum*,” 75. Mistakenly, it seems, Mazza gives credit to Sicard of Cremona (1150-1215)—and not to Amalarius—

first medieval expositor self-consciously to apply the four senses of Scripture to the entire liturgy,²⁰ including “prayers, hymns, and ceremonies of the Mass and canonical hours,”²¹ in a systematic manner.²² As Jungmann observes, what dominates Amalar’s interpretations is “rememorative allegory,” though various types of allegory are also employed, types that overlap greatly with the four senses of Scripture.²³ Amalar, fully conscious of, and explicit in, his application of the fourfold sense to the liturgical rites, including the Eucharist, presupposes that the Church’s rites and the Scriptures are somehow homogeneous and are therefore mutually susceptible to and inviting of a fourfold interpretation. On this point at least, he is definitely heir to patristic liturgical thinking. Amalarius’ explicit application of the fourfold sense to the liturgy’s rites shares something essential to the patristic mystagogies: for him as for the patristic mystagogies,

and his liturgical exposition for originality in choosing the “four senses” for the interpretation of the liturgy. Nevertheless, Mazza agrees with the patristic roots of this choice by praising Sicard’s use of the four senses as “a point that is characteristic of the patristic understanding of the liturgy.” *Mystagogy*, 177. For Bede’s *De tabernaculo*, see *On the Tabernacle*, trans. with notes and introduction by Arthur G. Holder (Liverpool: Liverpool University Press, 1994). While Amalar gets the fourfold sense from Bede, Bede himself got it from St. John Cassian (360-435); see *John Cassian: The Conferences*, trans. and notes by Boniface Ramsey (New York, NY/Mahway, NJ: Paulist Press, 1997), 14.

²⁰ Thibodeau, “Western Christendom,” 231.

²¹ Thibodeau, “*Enigmata Figurarum*,” 75.

²² Thibodeau, “Western Christendom,” 238. Cf. Christine Schnusenberg, *The Relationship between the Church and the Theatre*, 228.

²³ See Thibodeau, “*Enigmata Figurarum*,” 77, n. 43. Jungmann distinguishes four kinds of liturgical allegory performed by Amalarius: “Different types of signification are employed: ethical admonitions (moral allegory), fulfillments of the Old Testament (typological allegory), events in the economy of salvation (rememorative allegory) or allusions to the consummation at the end of time (eschatological or anagogic allegory).” Jungmann, *Mass of the Roman Rite*, vol. 1, 89. Note how the four kinds coincide with the three spiritual senses (tropological, allegorical, and anagogical—his “typological” and “rememorative” both being included under traditional “allegory”). Cf. Thibodeau, “Western Christendom,” 238.

allegorical commentary is to liturgy as fourfold exegesis is to Scripture.²⁴ Therefore, the adoption, if not the application, of the four senses for liturgical exposition demonstrates the continuity with the patristic mystagogies, on the one hand, and with spiritual exegesis of the Bible, on the other hand. He clearly grasped perhaps like no one before him, Thibodeau suggests, that “there was an inseparable link between patristic methods of scriptural exegesis—which often featured an allegorical reading of the Bible—and liturgical exposition.”²⁵

But Amalarius, heir to the exegetical-liturgical thinking of the Fathers, appropriates the patristic tradition in a unique way. His allegorical method still depends on the patristic perspective, as when “he looks at the Mass as a complex of signs that *represent* the work of redemption, that is, the passion of Christ.”²⁶ But Amalar’s assumption was that the sequence of the rites of the Mass, from beginning to end, corresponds directly but dramatically and allegorically to the sequence of events which accomplished our redemption centered on the Cross, from Incarnation to Ascension. This

²⁴ Amalarius’ thoroughly “symbolist mentality” was not universal among Carolingian liturgists; others, such as Agobard, had a dualistic mentality. Cf. Schnusenberg, *Relationship*, 233; see n. 220, citing Fischer, “Allegorese,” 72-112. Thus, the opposition to Amalarius’ dramatic-allegorical interpretation of the liturgy is itself due to a non-symbolic cosmology. Naturally, the difference between “symbolist” and “dualistic” mentalities expresses itself in the exegesis of the rites as well: “It may be said in summary that there is a radical difference in both object and method between the commentary of Florus and that of Amalarius. Florus comments on a text, that is, that which is *written* in the sacramentary, while Amalarius is not concerned with texts but comments on the rites that are performed and are *seen* by priests and faithful during the celebration. As far as method is concerned, Florus tries to be strictly literal, while Amalarius concentrates on the images, figures, and symbols to which allegory gives him access.” Mazza, *Celebration*, 174.

²⁵ Thibodeau, “Western Christendom,” 238.

²⁶ Mazza, *Celebration*, 171. He was, after Isidore of Seville, “the major heir to the liturgical thinking of the Fathers of the Church and he would be regarded as the undisputed master until Innocent III (1160/61-1216). His work would then be replaced by the great liturgical commentary of William of Durandus (1296).” *Ibid.* 163.

type of interpretation rests on the principle that what is necessary for the proper celebration of the Church's liturgies is a "keen understanding of how" the prayers and rites worked

in concert to present a dramatic, 'iconographic' representation of the key events of 'salvation history' in much the same way that liturgical time and its distinct seasons are emblematic of this sacred time-scheme. The mass, in particular, functioned as an iconographic set of 'portraits' or reenactments of key events in the economy of salvation.²⁷

Thus, the allegorical, "iconographic" interpretation of the Mass provided a broad "theological framework of salvation history."²⁸ This sequential approach to the Mass differs from the liturgical interpretation of the patristic period (with the exception of Theodore of Mopsuestia), for it makes the Mass a sort of "comprehensive dramatization of the passion of Christ" in ritual form.²⁹ He starts with and follows the sequence of the saving events or mysteries as portrayed in the New Testament, and then superimposes—or tries to discover, hidden under externals of the rite—this sequence on the sequence of rites of the Mass, rather than following the sequence of the rites themselves. In trying to find parallel sequences, his interpretations can often appear rather artificial and forced.³⁰ Nevertheless, his liturgical commentaries provided an enduring and original model for liturgical interpretation after him, in continuity with the earlier mystagogical tradition in which an intimate correlation between allegorical-typological exegesis and liturgical explanation is abundantly manifest.³¹

²⁷ Thibodeau, "Western Christendom," 239.

²⁸ Thibodeau, "Western Christendom," 239.

²⁹ Mazza, *Celebration*, 164.

³⁰ Cf. Mazza, *Mystagogy*, 13

³¹ Cf. Reynolds, "Liturgy," 628. In contrast, Bouyer's criticism of the allegorical tradition rested on its fundamental unoriginality. See below.

Amalarius' interpretations range from weaker "merely allegorical" interpretations to stronger, more ontological "typological" interpretations.³² An example of the former would be his explanation of the procession of the gospel book from the altar to the lectern as a parallel to the spread of Christ's gospel from Jerusalem into the whole world.³³ This particular link between liturgical acts and historical events seems rather extrinsic and arbitrary, though we cannot deny the sincerity with which it is made. An example of a more ontological-typological explanation, i.e., one that posits a real identity between rite and event reminiscent of patristic figuralism, is found in his simple, but repeated identification of altar and cross. For instance, when Amalar says, "At the *Unde et memores* the altar is the cross," such a statement affirms realistically a deeper, intrinsic link between the rite and event.³⁴

Thus even though the entire Mass is conceived to be above all else a dramatic, ritual representation of the passion, it seems that even what we might consider more arbitrary and "merely" allegorical is founded on the more solid basis of typological identity of cross and altar.³⁵ As with the Fathers, the rite is a representation of the passion inasmuch as it is also a certain "imitation," but the philosophical categories of

³² Mazza tends to assess this tradition negatively: "The figural method [of allegorical commentators] rose out of typology, but after[ward] the latter had undergone two changes: It lost its connection with ontology, and it became allegorism." *Celebration*, 161. In contrast, Thibodeau approves of de Lubac's objection to sharply distinguishing typology and allegory. Cf. "Enigmata Figurarum," 77, n. 45.

³³ Cf. Mazza, *Celebration*, 164, n. 11, quoting Amalar.

³⁴ "The altar at this moment is the altar of the cross." Mazza, *Celebration*, 166; n. 25, quoting Amalar. Mazza comments: "Here, for example, is an indication of the real identity between cross and altar." *Ibid.*, *Celebration*, 168.

³⁵ Mazza explains that this deeper, more ontological relationship between the Mass-altar and passion-cross depends on Amalarius' theology of the bishop as successor and vicar of Christ. Cf. Mazza, *Celebration*, 169.

ontology have largely been replaced by juridical ones (i.e., succession).³⁶ Without a participatory ontology that the Fathers had, even the seemingly strongest assertions of identity can be reinterpreted as mere metaphors. Moreover, “typology” tends to lapse into “allegory,” even if Amalar’s aim is to ensure the real relationship between the Eucharist and the passion of Christ. Thus, verbs such as “to represent” (*repraesentare*) or “to show” (*ostendere*) and “to be” (*esse*) can carry both more typological as well as more allegorical connotations. Nevertheless, the liturgical commentary tradition from the outset (Amalarius), due to its “dramatic” parallelism of rite and event, and a largely non-ontological conception and use of imitation, seems to possess a tendency to loosen subversively the bond and union of rite and biblical event, between sign and reality, and between “literal” and “spiritual” sense.

Nevertheless, in Amalarius, no less than in the patristic authors, the unity of past, present, and future are linked and coordinated often in a realistic manner. And just as the typological method was used by the Fathers to bridge the apparent gaps between different times among the *mirabilia Dei*, so too the fourfold sense seems to be used by Amalar to discern the unity between the Church’s present rites and the past saving work of Christ. For Amalarius, the rite of the Church *is* that which Jesus did, and vice versa.³⁷ Thus these rites and the events or details of Christ’s passion can trade predicates with one another. This exchange of predicates or idioms blends and identifies different temporal moments and realities which are otherwise separated by hundreds, or thousands, of years.

³⁶ Ibid., 172. Mazza holds that one of the major weaknesses of Amalarius, despite the strong typological identity he is sometimes able to achieve, lies in the absence of an ontology that would support the links and identifications.

³⁷ The sometimes “forced” associations between the Church’s rites and the saving actions of Christ can, and perhaps should, be understood nevertheless as a function precisely of Amalarius’ desire to realistically identify the two.

Therefore, in what has been called “Amalarian allegory,” the application of the spiritual hermeneutic seeks to express the rich and profound interrelationship and connection between different temporal realities (past, present, and future) and between time and eternity itself. All this is possible because he adheres to the old correlation between spiritual exegesis and liturgical exposition.

B. William Durand of Mende

At the other end of the medieval liturgical commentary tradition, during the flowering of the medieval intellectual synthesis of the thirteenth century, stands William Durandus—liturgiologist, canonist, and bishop of Mende, “undoubtedly,” Thibodeau states, “the best known and most widely read liturgical expositor of the late Middle Ages.”³⁸ Among his works, the mammoth treatise *Rationale divinorum officiorum* (1292/1296) exercised an “overwhelming” influence into the sixteenth century.³⁹ By

³⁸ “Western Christendom,” 230. Durand authored “unquestionably the longest and the most thorough commentary on the liturgy produced by a medieval liturgiologist.” Thibodeau, “*Enigmata*,” 65.

³⁹ William Durand, *Guillelmi Duranti Rationale divinorum officiorum*, eds. Anselme Davril and Timothy M. Thibodeau, Corpus Christianorum, Continuatio Mediaevalis 140, 140A, 140B (Turnholti: Brepols, 1995-2000). For a partial English translation, see *ibid.*, *The Rationale Divinorum Officiorum of William Durand of Mende: A New Translation of the Prologue and Book One*, trans. Timothy M. Thibodeau (New York, NY: Columbia University Press, 2007); *ibid.*, *On the Clergy and Their Vestments: A New Translation of Books 2-3 of the Rationale divinorum officiorum*, trans. with introduction Timothy M. Thibodeau (Scranton, PA: University of Scranton, 2010). The *Rationale* was written “as a liturgical encyclopedia for the education of diocesan clergy.” Reynolds, “Liturgy,” 632. On audience and need for “interiorization” of rites, see Thibodeau, “*Enigmata*,” 79 and Mazza, *Celebration*, 180, n. 88. “His *Rationale*, both in full and in part, can be found in hundreds of manuscripts, and in 1459 it was one of the first printed books. By the turn of the fifteenth century the *Rationale* had gone through at least thirty-one editions, and in the sixteenth century, thirty-nine more.” Reynolds, “Liturgy,” 633.

friend and foe alike, it has been considered the “quintessential expression of the medieval church’s understanding of the divine offices.”⁴⁰

Durand drew from a plethora of sources and employed multiple interpretive approaches. Coming to the Church’s rites as a canonist, the *Rationale*’s dominant perspective was juridical.⁴¹ Yet, in the midst of this juridical perspective, and in spite of the triumph of scholastic dialectic in the thirteenth century, Durand’s commentary still “follows closely the complex allegorical symbology that had been passed on from Amalarius to Sicard” and “[a]llegory continues to hold sway.”⁴² Thus, Mazza claims, the more original element in Durandus’ commentary becomes “the abundant use of juridical sources” and the transformation of previous allegorical commentaries “into juridical interpretations.”⁴³ It is the synthesis of these two dominant qualities of the *Rationale*, the allegorical and the juridical, that distinguishes Durandus from his predecessors within the commentary tradition.

Enumerating and uniting multiple interpretations of any given liturgical practice, Thibodeau credits him as being one of the “greatest practitioners of the Amalarian method”⁴⁴ and the foremost representative of the four-hundred year “Amalarian tradition” of liturgical allegory.⁴⁵ Durandus, like Amalarius, has explicit recourse to the four senses of Scripture in his exposition of the liturgical texts and rites, consciously

⁴⁰ Thibodeau, “*Enigmata*,” 66; Dom Guéranger, at the inception of the modern liturgical renewal, scorned the *Rationale* in particular because of what he considered its negative widespread influence.

⁴¹ Mazza emphasizes this juridical aspect. See *Celebration*, 180-1.

⁴² Mazza, *Celebration*, 181.

⁴³ *Ibid.*, 181. Mazza notes that Durand’s allegorical content is nevertheless “enriched by a notable broadening of the patristic documentation” (compared to earlier medieval commentaries).

⁴⁴ “Western Christendom,” 238.

⁴⁵ “*Enigmata Figurarum*,” 66.

interpreting the Mass as one would interpret Scripture at that period. In the prologue to the *Rationale* (chapters 9-12), Durand elaborates how he is going to interpret the liturgy by defining at some length the four senses of Scripture and their applicability to the Church's offices, which will include the Mass.⁴⁶ Thibodeau observes,

Taking his cue from the hermeneutical methods employed by medieval scriptural exegetes, who followed the patristic exegetical enumeration of 'four senses' of the Bible, Durand went on to note that the various levels by which sacred scripture can be interpreted can also be applied to the exposition of the divine offices as a whole.⁴⁷

To illustrate the multivalency of the liturgy, he offers a (by then) traditional example of fourfold interpretation, the city of Jerusalem: "Historically, Jerusalem is understood to mean the [earthly] city which pilgrims seek; allegorically, it represents the church militant; tropologically, any faithful soul; anagogically, the celestial Jerusalem or the homeland."⁴⁸

Like his predecessors in the genre of *expositiones missae* upon whom he was textually dependent to varying degrees, Durand believed that the allegorical method of liturgical exposition—in a broad as well as in a technical sense—was the best means of penetrating the veil of mystery that surrounds the divine rites. Durand and his predecessors considered that the application of this figurative hermeneutic to the study of the liturgy would yield equivalent results as the allegorical interpretation of scripture, namely, a better understanding of the mysteries symbolically represented in the liturgical services of the church.⁴⁹

⁴⁶ Ibid., 76. Later in the prologue, Durand implies that the reasons for the multiplicity of rites correspond to, and therefore require, the fourfold sense: "[T]he reasons for the variety of ecclesiastical offices and rites . . . are understood through four senses: namely, the historical, allegorical, tropological and anagogical." Prologue, 16, quoted by Thibodeau, "*Enigmata*," 72.

⁴⁷ Thibodeau, "*Enigmata*," 71.

⁴⁸ Prologue, 12, quoted by Thibodeau, *ibid.*, 77. For Amalar's use of the same example, see above. Cf. Part III's introduction below, on Jerusalem and the temple being the "most privileged symbol" of the fourfold sense in the patristic-medieval tradition. Henri de Lubac, *Medieval Exegesis*, vol. 2, *The Four Senses of Scripture*, trans. E. M. Macierowski (Grand Rapids, MI: Eerdmans/Edinburgh: T&T Clark, 2000), 199.

⁴⁹ Thibodeau, "*Enigmata*," 72.

Thus, Durandus' intention to represent faithfully traditional patristic-medieval sensitivity to the Bible/liturgy correlation is quite evident in his appeal to and articulation of the four senses, his patristic documentation, and the allegorical method he uses.

In continuity with the Amalarian commentary tradition and patristic mystagogical tradition, Durand holds that the liturgy, like Scripture, needs the hermeneutic of the four senses if one is to understand its deep significance, especially how the liturgy presents us with, as Thibodeau puts it, a "sacred time-scheme" typologically tied to realities and saving events at other moments of the divine economy.⁵⁰ The idea is that without linking the liturgy to the saving events and divine economic realities of the Old Testament and New Testament, the liturgy would remain superficially understood and enacted; the liturgy was interpreted according to the four senses precisely to show the typological links and unity among realities belonging to salvation history which would be otherwise incorrectly or inadequately understood, remaining isolated from one another. The present was to be understood deeply only by reference to essential links to past and future, to earthly and heavenly realities.

Conclusion. Allegorical liturgical commentary tradition: assessment and reassessment

As popular and influential as the liturgical commentaries were, they had their critics throughout the Middle Ages and even up to the present day, from Amalarius' condemnation at the council of Quiercy in 838, to the scholastic Middle Ages, to the

⁵⁰ This, again, supposes a homogeneity of what might be called "figural time" present in the pattern of the fourfold sense and "liturgical time." Cf. Thibodeau, "Western Christendom," 239; Thibodeau, *Enigmata*, 77.

Protestant Reformation and Counter-Reformation, to the modern Catholic liturgical movement of the nineteenth and twentieth centuries. Some criticism is in fact warranted, especially the more artificial and forced allegories. Unfortunately, however, such criticism has tended to ignore or neglect the connection and correlation between liturgical exposition and spiritual exegesis which these commentaries vividly and persistently display, and thus their theological function also.

At the very outset of the commentary tradition during the Carolingian liturgical reforms, some of Amalarius' interpretations were condemned by the council of Quiercy in 838 due to the hostility of Florus of Lyons. One of his condemned teachings was his symbolic interpretation of the fraction rite as the *corpus triforme*, or threefold body, because it seemed to split Christ's body into three separate "parts."⁵¹ But already at this time it was not merely a matter of particular interpretations that was problematic to some but the whole method. For instance, critics like Florus wrote literal commentaries which were intended to provide the correct alternative to an Amalarian approach.⁵² Interestingly, such literal commentaries had very little enduring influence.

Later, in the thirteenth century, Albert the Great (1200-1280) criticized the "superabundance of allegories associated with the Mass in previous liturgical

⁵¹ For Amalar's "threefold" interpretations of the rite, see *Liber officialis*, 3.35 and *Eclagae de Ordine romano*, 36 in J. M. Hanssens, *Amalarii episcopi Opera liturgica omnia*, 3 vols. (Vatican City: Vatican Apostolic Library, 1948-1950). Still held by most scholars to be the best study of this subject, see Henri de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, trans. Gemma Simmonds with Richard Price and Christopher Stephens, eds. Laurence Paul Hemming and Susan Frank Parsons (Notre Dame: University of Notre Dame, 2006). Cf. Thibodeau, "Western Christendom," 231, 240; Mazza, *Celebration*, 169-72; M. Cristiani, "Il 'Liber Officialis' de Amalario di Metz e la dottrina del 'Corpus triforme,'" in *Culto critiano—Politica imperiale carolingia* (Todi: Presso l'Accademia tudertina, 1979), 121-67.

⁵² Thus, in addition to Florus' *De expositione missae*, Florus entitled three other liturgical treatises "Against Amalarius" (*Opuscula contra Amalarium*).

expositions” in his own scholastic commentary on the Mass entitled *Liber de sacrificio missae*.⁵³ Taking rather more seriously the sequence of the *ordo* as it stands, the Aristotelian-minded Albert studied the Mass more for its own sake and not primarily as a allegorical symbol of invisible realities.⁵⁴ Because of the reasonable nature of Albert’s critiques of certain allegories and his emphasis on the need for a stronger similitude between symbol and reality symbolized, which should have demanded a following, it seemed rather miraculous to Josef Jungmann, for instance, that allegorical liturgical commentary survived ultimately “unscathed” by scholasticism.⁵⁵ Indeed, scholasticism “left scarcely a trace” on the Mass and its ritual interpretation: “The *Rationale* of Durandus which is constructed entirely on the basis of allegory, continued to be the liturgical handbook for the late Middle Ages and beyond.”⁵⁶ Albertus’ critiques went unheeded⁵⁷ and allegorical interpretation continued to proliferate. Assessing the late medieval period that followed Albertus Magnus, Jungmann observes:

In the last analysis, all that was needed was a little imagination to invent more arbitrary explanations for the various liturgical details which were already explained quite arbitrary. . . . With eclectic methods then in vogue this could lead only to further confusion. That is precisely what happened.⁵⁸

⁵³ Thibodeau, “*Enigmata*,” 67. Cf. Albert the Great, *Liber de sacrificio missae* (*B. Alberti Magni Opera Omnia*), 38 vols., ed. August Borgnet and Aemille Borgnet (Paris: Vivès, 1890-99) vol. 38, 1-65.

⁵⁴ “[W]ith the switch to Aristotle and the new basis for a theory of knowledge—*Cognitio incipit a sensibus*—the world of sense, and the concrete phenomena of forms in divine worship along with it, at once appears in a new light. It deserves to be studied and appreciated for its own sake.” Jungmann, *Mass of the Roman Rite*, vol. 1, 113.

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*, 114.

⁵⁷ Thibodeau, “*Enigmata*,” 67.

⁵⁸ Jungmann does have something positive to say about the allegorical tradition: “Despite this vacillation, the fundamental theme of all Mass allegory was the suffering, or at least the life and suffering of Jesus. Our Lord’s command, ‘Do this for a commemoration of me,’ was never lost sight of even in the plain and simple devotion of

Thus, the frequent (and increasingly) subjective, arbitrary, and loose links between symbolic rite and symbolized realities or events characterizing medieval liturgical commentaries contributed to the religious disenchantment with Catholic theology of the liturgy in the late medieval period.

By the time of the Protestant Reformation, allegory, both inside and outside of the liturgy's interpretation, descended to its most arbitrary and decadent forms, so that the Reformers and Humanists alike attacked the four senses and the symbolic interpretation of the liturgy. For example, Luther "ridiculed the allegorical understanding of the liturgy for its idle speculation," dismissing in tandem Dionysius' "liturgical mysticism" and Durandus' *Rationale*, saying "Such allegorical studies are for idle men. . . . Who has so weak a mind as not to be able to launch into allegories?"⁵⁹ Thus, whereas an Albert the Great was critical of particular allegorical interpretations he found problematic, Luther goes so far as to issue a wholesale rejection of allegorical interpretation of the liturgy. And despite attempts such as Florus of Lyons to emphasize literal commentary on the Church's rites, Luther's type of radical rejection was something new. This is why Thibodeau observes: "Since the time of the Protestant Reformation, the medieval genre of allegorical *expositiones missae* or 'Mass expositions,' as it is generally called, has

these centuries; rather it had been fulfilled in a sort of figurative fashion." *Mass of the Roman Rite*, vol. 1, 116.

⁵⁹ Thibodeau, "Enigmata," 67, quoting Luther's *Babylonian Captivity of the Church*. See Martin Luther, *Three Treatises*, ed. and trans. C. M. Jacobs, A. T. W. Steinhäuser, W. A. Lambert (Philadelphia: Fortress Press, 1984) 241; cf. Thibodeau, "Enigmata," 67, n. 10. For the revolutionary reassessment of medieval biblical exegesis in the late medieval period and after, see Henri de Lubac, *Exégèse médiévale: Les quatre sens de l'Écriture*, 2 vols. (Paris: Aubier, 1959-1964), vol. 2, 369-513.

been the subject of misunderstanding and criticism.”⁶⁰ Erasmus, that great Christian humanist so opposite of Luther in nearly every way, also considered the four senses to be symptomatic of the all-pervasive “folly” of his age.⁶¹

In the aftermath of the Protestant Reformation Catholic liturgical explanations in general, along with vernacular translations, became suspect of heresy, because they were often promoted by schismatic groups (e.g., Jansenists) or were recommended along with more dubious teachings and proposals (e.g., “Donatist” penitential practices). For instance, a nascent liturgical movement that was emerging in seventeenth century France (which, according to Bouyer, produced sound historical and theological translations and liturgical explanations for the faithful, “and not fantastic like those of the Middle Ages”) was opposed and stifled because of widespread suspicion of liturgical translations and explanations.⁶² Guilty by association, such enterprises including translation and all explanation of the liturgy were discredited so that the predominant “orthodox” Catholic Baroque attitude in the Church was to regard the liturgy as something so sacred that all efforts to translate or explain it are to be rejected as heretical.⁶³

Four centuries after the Protestant Reformation, Catholic scholars participating in the work of Catholic liturgical renewal continued to severely criticize the allegorical

⁶⁰ Thibodeau, “*Enigmata*,” 66.

⁶¹ Desiderius Erasmus, *The Praise of Folly and Other Writings: A New Translation and Commentary*, ed. and trans. Robert M. Adams (New York/London: W.W. Norton & Company, 1989).

⁶² Cf. Louis Bouyer, *Liturgical Piety*, 50.

⁶³ See Bouyer’s discussion, *ibid.*, Chapter Four, “The Problems of Liturgical Movements: The Lesson from the Seventeenth Century,” especially 49-56. For P. de Vallemont’s identification of allegiance to Rome and rejection of liturgical translations, explanations, or general promotion of understanding by the people, see Bouyer, 52. Cf. P. de Vallemont, *Du secret des mystères ou l’apologie de la rubrique des missels* (Paris, 1710), to which Bouyer refers.

commentaries almost *en bloc*. For instance, such a preeminent representative of the twentieth-century liturgical movement as Louis Bouyer himself claimed that nothing in the allegorical streams of the commentary tradition should be considered an authentic form of liturgical theology, that is, a theology which begins with the rites themselves.

The theology of liturgy is the science which begins with the liturgy itself in order to give a theological explanation of what the liturgy is, and of what is implied in its rites and words. Those authors are not to be accounted as liturgical theologians, therefore, who go to work the other way round and seek to impose on liturgy a ready-made explanation which pays little or no attention to what the liturgy says about itself.⁶⁴

Basing himself on Jungmann's *Mass of the Roman Rite*, Bouyer asserts that the medieval *expositiones missae* make the history of the Roman Mass during the Middle Ages "the history of how it came to be increasingly misunderstood," with much blame assigned to the "intrinsic absurdity" of allegorical explanations.⁶⁵ Bouyer denies that the allegorical commentaries add up to any "tradition" at all, since they, he says, lack profound personal thought⁶⁶ and repeat the same "fantastic" explanations along the same lines, most of which are "regulated only by the author's own imagination, with no attention given to what ought to be evident from a careful study of the rites themselves."⁶⁷

⁶⁴ *Liturgical Piety*, 277.

⁶⁵ *Ibid.*, 16. Cf. Thibodeau, "Enigmata," 50 and 68.

⁶⁶ Bouyer goes on to identify the latter with "a tendency which began to appear even in the patristic period [i.e. with Theodore of Mopsuestia], developed in a bewildering manner throughout the Middle Ages." *Liturgical Piety*, 277. He continues: It is a "typical product of individualism" (i.e. overly subjective) and such works were produced by "unimaginative compilers who steal from one another's works" and not by "creative thinkers who think together," the difference between the two being the "difference between a dead routine and a truly living tradition." *Liturgical Piety*, 278.

⁶⁷ *Liturgical Piety*, 277-8. See Reynolds' "Liturgy, Treatises on" for a very balanced summary of the medieval commentary tradition with frequent notes on individuals' original contributions to the tradition.

Consequently, Bouyer sharply distinguishes the “poor explanations of the liturgy” by allegorical commentators and those medieval liturgical expositors whose works produced something of “permanent value”—seemingly *merely* because they avoided or rejected allegory. In the former group belong Amalarius and Durandus among others, while among those producing something of more permanent value are Florus of Lyons (Amalar’s adversary), for the latter group avoided what he deems “artificial constructions.” But, somewhat ironically, Bouyer admits, even if in passing, these latter authors ended up devoid of theological depth for they, “in their anxiety to avoid the false type of explanations of the rites, had a tendency to abolish all theological explanations properly so called, to remain on the firm ground of actual history.”⁶⁸ Similar judgments against the allegorical tradition have become standard among the modern liturgical scholars.⁶⁹

Despite overwhelming “caustic dismissal” even among modern theologians such as Bouyer, there are reasons to think allegorical interpretation of the liturgy, such as that of Durandus, is not merely some “aberrant theological exercise.”⁷⁰ Some recent liturgical scholars as Timothy Thibodeau have questioned the predominant modern indictment of the allegorical commentary tradition. He argues that awareness of the medieval

⁶⁸ *Liturgical Piety*, 278-9. For Bouyer, the Fathers of the Church—in contrast to the medieval commentators—are “the great models of true liturgical theology,” no doubt because their symbolic interpretations of the liturgical rites started from the rites themselves and were more “typological” and less merely “allegorical.”

⁶⁹ For the views of other modern authors on the allegorical commentaries, see David F. Wright, “A Medieval Commentary on the Mass: Particulae 2-3 and 5-6 of the *De missarum mysteriis* (ca. 1195) of Cardinal Lothar of Segni (Pope Innocent III)” (PhD diss., University of Notre Dame, 1977), 5-43. See Gary Macy, “Commentaries on the Mass During the Early Scholastic Period,” in his *Treasures from the Storeroom*, 142-3; Macy names Adolf Franz, F. M. Martineau, J. Bauer, Theodor Klauser, Joseph Powers, Louis Bouyer, and David Power among those with negative judgments.

⁷⁰ Thibodeau, “*Enigmata*,” 68.

correlation of biblical and liturgical exegesis is the prerequisite for appreciating these commentaries, which has led to new, more positive scholarly reassessments of this tradition, including what such medieval commentators can teach us today.

Gary Macy, for example, suggests that our modern “loss of symbolic sensitivity” and our inability to appreciate medieval allegory hang together; he advises we abandon our “mistrust” of “this method of fathoming the psychological and spiritual depths of both the liturgy and Scripture” not least because it has “severely limited our appreciation of medieval allegory.”⁷¹ Our discomfort with the allegorical method is actually an indictment against our own modern deficiencies. Perhaps, Macy suggests, the allegorical commentaries can prompt us to recover “symbolic consciousness” in some way.⁷²

Thibodeau goes farther than Macy in recommending a scholarly reconsideration of the positive significance of the allegorical commentary tradition. According to Thibodeau, a completely negative assessment betrays two flaws in one’s approach to medieval liturgiology: first, it “anachronistically ignores the purpose of these texts as well as the audience for whom they were primarily written,” and, second, “more significantly,” it divorces it from the wider literary, biblical culture—namely, the medieval “symbolist mentality” saturated as it is with the Bible.⁷³ In view of the medieval “symbolist mentality,” Duran’s exposition of the liturgy can fully be appreciated only if we “pay close attention to the relationship between medieval liturgical

⁷¹ Macy, “Commentaries,” 156.

⁷² Ibid., 156. Cf. William R. Crocket, *Eucharist: Symbol of Transformation* (New York: Pueblo, 1989).

⁷³ Thibodeau, “*Enigmata*,” 68. Cf. Marie-Dominique Chenu, Chapter 3, “The Symbolist Mentality,” in his *Nature, Man and Society in the Twelfth Century*, trans. Jerome Taylor and Lester K. Little (Chicago: University of Chicago Press, 1979), 99-145.

exposition and medieval scriptural exegesis.”⁷⁴ Consequently, Thibodeau argues that it is precisely this common aspect of “figural thought” mutually found in biblical exegesis and liturgical exposition that will open up the possibility for a more accurate historical and theological understanding of the liturgiology of Durandus and, by extension, to the allegorical commentary tradition as a whole.

Whatever evaluation one gives of the actual interpretations of Durandus or his predecessors, a proper evaluation and appreciation of them cannot be made until one realizes how they illustrate the profound correlation existing between biblical exegesis and liturgical exposition. When the biblical culture of the medieval liturgists is forgotten, one is doomed to read these commentaries anachronistically and undervalue the true theological achievement they represent in their own cultural and historical contexts and, consequently, also fail to learn how we today might correct our own modern anti-symbolist tendencies. Thus, as a methodological and theological corrective one can affirm with Thibodeau, “Modern liturgists need to be reminded that biblical exegesis and the art of interpreting the texts and ceremonial of the liturgy were *inseparable* in the Middle Ages.”⁷⁵

Lex orandi, lex legendi. The historic “symbiotic relationship” between biblical exegesis and liturgy deserves more attention than it has received since the Reformation.⁷⁶

⁷⁴ Thibodeau, “*Enigmata*,” 78.

⁷⁵ *Ibid.*, 69.

⁷⁶ Thibodeau hints at the contemporary importance of attending to the correlation between biblical exegesis and liturgy: “Leclercq has argued for a symbiotic relationship between biblical exegesis and the liturgical use of scripture: ‘The liturgy provided an excellent initiation into the Bible and the Bible into the liturgy.’” “*Enigmata*,” 73. Cf. Jean Leclercq, “From Gregory the Great to St. Bernard,” in G. W. H. Lampe, *The Cambridge History of the Bible*, vol. 2, *The West from the Fathers to the Reformation*, (London: Cambridge University Press, 1969), 189.

Thibodeau's call for a fuller historical appreciation of the correlation provokes the systematic theologian to ask what the correlation should look like today, and why this matters. The second, "more significant" methodological flaw in medieval history mentioned above highlights not only the fact of the historical phenomenon of the correlation between biblical exegesis and eucharistic theology but it also invites the theologian to the present and future possibilities of a renewed correlation. What is needed, I would argue, is a *ressourcement* of the "symbiotic relationship" between biblical exegesis and eucharistic theology today. This would have to be done without repeating the objective weaknesses in overly fanciful medieval allegorical practice; it would also require that we begin, as Bouyer insists, "with the rites themselves."⁷⁷ My study seeks to continue the *ressourcement* of the liturgy/Bible correlation begun last century by Bouyer and others, but perhaps with much more sympathy for the "symbolist mentality" of the patristic-medieval tradition.

⁷⁷ *Liturgical Piety*, 278.

2. The Tradition of Sacramental Realism the Scholastic Figure-Versus-Truth

Problematic

In contrast to the liturgical commentary tradition, the second major approach to eucharistic thought in the Middle Ages is found in what may be called the tradition of sacramental theology characterized by the “method of sacramental realism.” Its primary concern, upon which everything else in these treatises hinged, is the presence of the Lord’s body and blood in the sacrament, a presence that was “true.”⁷⁸ Like the allegorical commentary tradition, however, sacramental realism also continues to utilize traditional typological-exegetical interpretations of the Eucharist, even when speaking of the presence of the body and blood of the Lord in the sacrament, but it did so in a manner that emphasized the New Testament as “fulfillment” in relation to the Old Testament. Consequently, especially following the Berengarian controversy, “figure” tends to be defined largely in opposition to “truth” in such a way that a figure-versus-truth problematic largely sets the terms for eucharistic theology in this tradition.

This, however, does not tell the whole story. In the scholastic terminology that emerged in these centuries, Berengar’s opponents came to identify Christ’s body as the *res et sacramentum* of the Eucharist, such that Christ’s body and blood—present “in truth”—is both reality signified (*res*) by the Eucharist and an efficaciously signifying reality (*sacramentum*) vis-à-vis the effect or final *res* of the sacrament (*res tantum*). This, it seems, corresponds to the “second principle of spiritual exegesis”⁷⁹ and the “second

⁷⁸ Mazza, *Celebration*, 162.

⁷⁹ See the next chapter of Part I, on the theology of St. Thomas Aquinas on the four senses.

cycle of spiritual exegesis.”⁸⁰ One implication is that, even if the Paschasian and anti-Berengarian eucharistic theologies of the scholastic period highlight sacramental realism, the wider exegetical tradition of the multiple senses of Scripture seems to enable them to hold together “sign” and “reality” in ways that actually allow for the fuller ecclesiological and eschatological dimensions of the sacrament.

Two phases of the doctrinal tradition of eucharistic realism in the Middle Ages may be distinguished, a first (preliminary) phase spanning from the ninth-century theology of St. Paschasius Radbertus up to Berengarius of Tours and the early scholastic approach of his day, and a second phase running from Berengar to the high scholasticism of the thirteenth century.⁸¹ Again, leaning on the work of those who have studied the primary sources and history in greater depth than seems to lie within the scope of my study, I will first sketch the history of the “conflict” between the differing emphases of St. Paschasius Radbertus and Ratramnus, and then I will describe the most salient features of Berengarius’ eucharistic thought inasmuch as he may be regarded as the one who officially instituted the figure/truth problematic.⁸² To conclude Part I, in the chapter

⁸⁰ See Part III below, especially the second chapter in which I articulate the “second cycle.”

⁸¹ According to Mazza, both phases suffered from a “naive and exaggerated” conception of Eucharistic realism. *Celebration*, 162. James T. O’Connor, on the other hand, believes that a sound development of Eucharistic doctrine developed during these periods; see his account of Guitmund of Aversa’s “achievement;” *Hidden Manna*, second edition (San Francisco: Ignatius Press, 2005), 106-110.

⁸² I am particularly indebted to the following authors: Gary Macy, *Theologies of the Eucharist in the Early Scholastic Period: A Study of the Salvific Function of the Sacrament According to the Theologians, c. 1080-c. 1220* (Oxford: Clarendon Press, 1984); James T. O’Connor, *The Hidden Manna: A Theology of the Eucharist* (San Francisco: Ignatius Press, 2005); Enrico Mazza, *The Celebration of the Eucharist: The Origin of the Rite and the Development of Its Interpretation* (Collegeville: Liturgical Press, 1999); Timothy M. Thibodeau, “Western Christendom,” in *The Oxford History of Christian Worship*, eds. Geoffrey Wainwright & Karen B. Westerfield Tucker

that follows, I will offer my own detailed exposition of the Eucharist/spiritual exegesis correlation in the theology of St. Thomas Aquinas.

A. Paschasius Radbertus and Ratramnus: ninth-century disagreement at Corbie Abbey

In the ninth century, the disagreement between Paschasius and Ratramnus marks the beginning of the medieval tradition of eucharistic realism, for this is the first time in the West that the mode of the presence of Christ's body and blood became a disputed question.⁸³ It is the "sacramental realism" of Paschasius (with some important nuances) that comes to win out and to dominate medieval sacramental theology and beyond, a tradition challenged by Berengarius, Wyclif, and finally the Protestant Reformers.

Paschasius Radbertus

The doctrinal tradition of sacramental realism in the Middle Ages finds its original exemplar in the eucharistic thought of the Carolingian monk, Paschasius Radbertus (abbot of Corbie from 842-847); he is credited with having written the first complete theological treatise on the Eucharist, *De corpore et sanguine Domini*, about 833.⁸⁴ According to Mazza, Paschasius instructing the Saxon monks emphasized

(Oxford/New York: Oxford University Press, 2006); Henri de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, trans. Gemma Simmonds with Richard Price and Christopher Stephens, eds. Laurence Paul Hemming and Susan Frank Parsons (Notre Dame: University of Notre Dame, 2006); Ian Christopher Levy, *John Wyclif: Scriptural Logic, Real Presence, and the Parameters of Orthodoxy* (Milwaukee, WI: Marquette University Press, 2003).

⁸³ Macy, *Theologies*, 22.

⁸⁴ For a critical edition of this work, see *Corpus Christianorum, Continuatio Mediaevalis*, vol. 16, ed. Beda Paulus (Turnholti: Brepols, 1969).

throughout his writings the “identification of the presence of the Lord in the sacrament with the terrestrial, risen, and now glorified body of Christ.”⁸⁵ For example, Paschasius writes:

Indeed, ‘all that the Lord wills he does in heaven and on earth’ (Ps 135:6). And because he willed it this *figure* of bread and wine is permitted to be such that, after the Consecration, it must be believed to be none other than the Flesh and Blood of Christ. Therefore *Truth* himself said to his disciples, ‘This is my Flesh for the life of the world’ (Jn 6:51). And—as I speak more wondrously—it is clearly no other Flesh than that which was born of Mary and suffered on the Cross and rose from the tomb.⁸⁶

Paschasius argues, because the Lord who is “Truth himself” wills it, the “figure” of bread and wine “must be believed to be” the “true” flesh and blood of Christ after the consecration: the figure is the flesh and blood after the consecration.

Paschasius describes one’s “natural” reception and physical union with Christ in quite realistic ways, i.e., having cannibalistic overtones: “[Christ] however lives on account of the Father, because He was born the only begotten of the Father, and we live on account of Him, *because we eat him*.”⁸⁷ Paschasius’ rather physically realistic language has provoked criticism then and now. For example, other contemporary Carolingian thinkers criticized his doctrine, either directly or indirectly.⁸⁸ Paschasius’

⁸⁵ Macy, *Theologies of the Eucharist in the Early Scholastic Period* (Oxford: Clarendon Press, 1984), 21.

⁸⁶ *De corpore et sanguine Domini*, I, 45-52; quoted by O’Connor, *The Hidden Manna*, 86; emphasis added.

⁸⁷ Macy, *Theologies*, 28, quoting Paschasius’ letter to Fredugard; emphasis added. Much later *Ego Berengarius*, written by Cardinal Humbert, which Berengarius was compelled to profess, pushes this Eucharistic “physicism” to the extreme, as is quite evident from interpretations of it given by later medieval commentators which downplayed the excessively physicist phrases. For this text, see O’Connor, *Hidden Manna*, 178.

⁸⁸ For example, Rabanus Maurus criticized the opinion current in his day that the sacrament of the Body and Blood of the Lord is the same Body and Blood which was born of the Virgin, suffered, and rose—this is Paschasius’ position. Again, John Scotus Erigena warned against those who held the “visible Eucharist to signify nothing else but

thought opened his theology to accusations of “the crassest kind of capharnaism (as Gottschalk seems to have understood it).”⁸⁹ In our own day too, Mazza describes his theology as possessing a “sacramental realism of a physicist kind.”⁹⁰ The criticism leveled against Paschasius’ so-called “physicism” or “naive realism” was, and is still, motivated by the fear that there is made “a too close identification of the presence of the Lord in the Eucharist with his earthly existence”⁹¹—in other words, that the symbolic character of the sacrament is not sufficiently taken into account nor properly distinguished from the reality of the Lord’s body and blood; there seems to be too close a unity or identity exists between the sign and the reality.

Paschasius’ concern itself was largely soteriologically-driven; his emphasis on the physical and “natural” should be understood even as a response to unorthodox teachers (“*haeretici*”) “who,” according to Macy, “denied that the risen and enthroned Christ could now be received by the faithful, and who argued that the reception of the Lord was efficacious for the soul but not for the body.”⁹² Seeking to counter this anthropological

itself,” again, a position that taught no real difference exists between the elements and the historical body of the Lord. In a direct attack on Paschasius’ doctrine, Gottschalk accused his realistic view of the Eucharist as bordering “on cannibalism in which Christ underwent suffering at the hands of the faithful”, the implication being that if the sacrament is the Body and Blood of the Lord, then the latter can suffer the same things as the former, making the faithful “cannibals.” See Macy, *Theologies*, 22-23. Paschasius’ emphasis opened him up to criticism, and it appears the reason for this was that little, if any, room was left for sacramental “sign”—a lively concern of many Carolingians, all of whom were consciously aware of their debt to Augustine. Some theologians soon after him believed that “Paschasius’s concrete equation of the historical body of Christ with the eucharistic host threatened to overturn the Augustinian paradigm of sacramental theology,” i.e. one that gave a significant role to “sign.” Thibodeau, “Western Christendom,” 232.

⁸⁹ Macy, *Theologies*, 28.

⁹⁰ Mazza, *Celebration*, 185.

⁹¹ Macy, *Theologies*, 23.

⁹² Macy, *Theologies*, 23.

and soteriological dualism which denies the efficacious benefits of the sacrament to the body led Paschasius toward total identification of the historical body born of the Virgin and the sacrament. Thus, his strong “realism” responds to a deficient, dualist anthropology that neglects the bodily dimension of soteriology.

In Paschasius’ soteriological perspective the “figure” *must be* the flesh and blood of him who is “Truth himself” if believers are truly to receive that flesh and blood given “for the life of the world” (Jn 6:51) and which brings eternal life—body and soul. Because of Paschasius’ teaching that the figure is Christ’s flesh and blood after the consecration, those who receive the Lord’s body and blood are united and assimilated to Christ through something like a “natural” metabolic process, which in turn “naturally” brings about in the faithful a union with Christ’s divine and human natures, what he calls “concorporation” with Christ.⁹³

Despite his emphasis on the physical and bodily, he is very clear that salvific contact with Christ in the sacrament includes necessarily—just not exclusively—the activity of the soul, and could only be brought about in those “already united to Christ in faith and love;” he thus insisted that reception of the body and blood of the Lord was essentially and primarily, but not exclusively, a spiritual matter.⁹⁴ The implication is that an overly spiritualist concept of the Eucharist would be based on an incomplete anthropology and soteriology. Paschasius’ eucharistic theology avoids such a spiritualist

⁹³ Mazza, *Celebration*, 184. “According to Paschasius, the divine-human existence of Christ received by the faithful in the Eucharist becomes united ‘naturally’ with the body and soul of the believer thus making possible the believer’s participation in Christ’s divinity, and hence ensuring his or her salvation.” Macy, *Theologies*, 27. “In short, Paschasius wished to assert the presence of Christ, as God and as man, in the Eucharist, for it was only through our contact with the nature[s] of the God-man that our own nature could be redeemed.” Macy, *Theologies*, 28.

⁹⁴ Macy, *Theologies*, 28.

dualism by seeing the bodily “figure” of bread and wine as something identical to the “truth” the Lord’s body and blood yet requiring spiritual faith and love for “physical” contact to be saving.⁹⁵

Ratramnus

At the request of the Emperor, Charles the Bald, Ratramnus, one of Paschasius’ monks, wrote his own treatise, and under the same title.⁹⁶ Not a complete treatise as Paschasius’ was, it was more a reply to two of the Emperor’s specific, interrelated questions: First, in communion do the faithful receive the body of Christ “in mystery” (*in mysterio*) or “in truth” (*in veritate*)? And secondly, is this body and blood the same body born of Mary?⁹⁷

The first question already expresses the primary theological concern of the ninth century which, in Macy’s words, “centered on the mode of presence assumed in the sacrament.”⁹⁸ The assumption behind this question is that to receive “in mystery” (or the equivalent, “in figure”) is not to receive “in truth” and thus the one by definition excludes the other, as if they are mutually exclusive; the assumption is that the body and blood of the Lord could be received either “in mystery (figure)” or “in truth” but not both at once. While explicitly rejecting any total opposition between “figure” and “truth” Ratramnus ultimately accepts the contrary assumption by emphasizing their difference. For

⁹⁵ See O’Connor, *Hidden Manna*, 90, referring to a passage from Paschasius in which he says after the consecration the Lord’s Body can still rightly be called “bread.”

⁹⁶ *De corpore et sanguine Domini*, in *Patrologia latina*, vol. 121, ed. Jacques-Paul Migne (Paris, 1878-1890); *De Corpore et Sanguine Domini: Texte Établi d’après les Manuscrits Notice Bibliographique*, ed. J. N. Bakhuizen van den Brink (Amsterdam: Holland Publishing Co., 1954).

⁹⁷ Cf. Mazza, *Celebration*, 185-6; Macy, 28.

⁹⁸ Macy, *Theologies*, 22.

example, Macy observes that “Ratramnus began the answer to the first question by distinguishing reality *in figura*, a form of reality which betokens another hidden reality, from reality *in veritate*, a form of reality in which the nature of that reality is clearly apparent.”⁹⁹

If the body of the Lord is received “in truth,” the second question of the Emperor remains. Mazza paraphrases it this way: “Is the body they receive the body that was born of the Virgin Mary, the body that suffered, died, was buried, rose, ascended to heaven, and sits at the right hand of the Father?”¹⁰⁰ This second question seems to have been provoked precisely by Paschasius’ treatise, for he had recently submitted it to the Emperor. Paschasius had not only tended to identify “figure” and “truth” (at stake in the first question) but he also, consequently, spoke in highly realistic, non-symbolic terms that do not seem proper to the symbolic features of the eucharistic bread and wine (at stake in the second question). The question implies that there is uncertainty regarding whether that which is received is the body and blood born of Mary or something else (i.e. only a figure of the body). To this second question, Macy argues, Ratramnus responds largely on the basis of the first, for he understood them as variations of one another:

In answer, then to Charles’s first question, the faithful receive Christ in the Eucharist ‘in mystery,’ that is under the tokens, the signs of bread and wine; not ‘in reality,’ that is, by consuming the external, sensible body and blood of Christ. *Following the same mode of thought*, Ratramnus denied that the body of Christ born of the Virgin was that present in the Eucharist.¹⁰¹

For Ratramnus, the sacramental body must be distinguished from the historical body precisely because of the different mode of presence and reception, *in mysterio fiat, an in*

⁹⁹ Ibid., 28.

¹⁰⁰ Mazza, *Celebration*, 185-6.

¹⁰¹ Macy, *Theologies*, 29.

veritate. “In mystery” corresponds to the (sacramental) body received in communion, “in truth” corresponds to historical body which now sits at the right hand of God. The reasons for distinguishing the two seemed obvious enough. As Macy puts it:

The body born of Mary was made up of bones, nerves, flesh; the spiritual flesh received in the Eucharist was invisible, impassible, and appeared under the physical reality of bread and wine. The first was truly a body; the second an interior spiritual reality betokened by an exterior physical sign.¹⁰²

In other words, the eucharistic body *is not* the historical body because the former is a sacramental “figure” of the latter, “figure” and “sacrament” here being counted one and the same.¹⁰³ The *only* way to attain the historical body of Christ (the greater, more real, spiritual reality) is by discerning it spiritually by the mind through faith with the help of the sacramental body (the lesser, sensed reality).¹⁰⁴

Ratramnus’ anagogical perspective, rising from body to spirit, stems from his concern to differentiate between “the two realms of body and spirit.”¹⁰⁵ Paschasius and Ratramnus seem to have differed in their conceptions of “figure” and “truth” vis-à-vis the Eucharist in part because they differed in their anthropology of the interrelationship of bodily and spiritual reality. Thus, the respective emphases of these two Carolingian monks betray the anthropological and soteriological differences in the two approaches.

¹⁰² *Ibid.*, 29.

¹⁰³ “The historical body of Christ must be distinguished from the Body on the altar: the latter is a figure because it is a Sacrament.” Mazza, *Celebration*, 187.

¹⁰⁴ “In a reality present *in figura*, there are actually two realities. The sensed reality points to the more important, and, what appears to have been for Ratramnus, ‘more real’ reality. This second mode of existence could be discerned, not by the senses, but by the mind, or in faith. Ratramnus was quite concerned that the two realms of body and spirit should not be confused, although the exact relationship between two was not clarified.” Macy, *Theologies*, 29.

¹⁰⁵ *Ibid.*, 29.

For Paschasius, the bodily and spiritual remained intimately and inextricably bound up with one another: Christ was not merely a “spiritual” reality but possessed a full human nature united to the Godhead, a nature which must then be somehow “physical” in the sacrament; so, to receive the sacrament was to receive Christ in his full divine-human reality, and this meant bodily reception of his “flesh”—indeed, union with them achieved salvation of body as well as soul. Consequently, there is such a union of physical and spiritual and corresponding identity of “figural” and “real” that Paschasius must speak very realistically about the flesh and blood of Christ present in the sacrament. For Paschasius, the “figure” must be the “Truth himself” (after the consecration), necessarily bodily realities. In this the Eucharist achieves a saving union with Christ by means of joining the believer’s complete human nature, body and soul, to the complete human nature and the divine nature of the Son of God incarnate. The characteristics of the sacramental figure must parallel the fully incarnate Son.

Ratramnus, on the other hand, strongly emphasized the distinction between bodily and spiritual reality. One must pass from the “bodily” bread and wine to the “spiritual flesh” of Christ; the two are totally distinct levels or dimensions of reality and only one of them can *be* Christ’s “real” presence (namely, the spiritual). Macy contrasts the two on the basis of their eucharistic soteriology:

The major difference between the works of Paschasius and Ratramnus can be demonstrated by comparing their different understandings of the salvific function of the Eucharist. For Ratramnus, the salvific union achieved, or rather symbolized, by the Eucharist, was a spiritual union between the divine Christ with the soul of the believer achieved by faith . . . For Paschasius, on the other hand, the salvific union was achieved by means of the eucharistic reception itself. The nature of the God-Man, incarnate and now risen, was joined with the nature of the believer.¹⁰⁶

¹⁰⁶ Ibid., 30.

Bodily reality is a vehicle for spiritual reality, the bodily sacrament for the spiritual body *in veritate*, and therefore the latter is present only figurally, by means of the sensible.

Ratramnus held that this fully harmonized with the approach of the typological categories of patristic exegesis and mystagogy. However, his position resembled these only extrinsically.

Therefore, the fundamental differences between the eucharistic theologies of Paschasius and Ratramnus are vividly illustrated in their respective conceptions of “figure” and “truth.”¹⁰⁷ As Mazza comments, “In both authors [Paschasius and Ratramnus], everything comes down to a [different] definition of two phrases: *in mysterio* and *in veritate*; to this pair must be added another: *in figura* and *in veritate*.”¹⁰⁸ For Paschasius, “figure” can become “truth” and yet retain all its sensible reality, whereas Ratramnus could only distinguish “figure” and “truth” and highlight their difference. In contrast to both, the Fathers employed “figure” to convey not only distinction and difference between realities but also the strongest identity and union. The divergent theologies of Ratramnus and Paschasius at the ninth-century Abbey of Corbie illustrates the presence of certain otherwise latent tensions in Western eucharistic theology, tensions that would, after Berengar of Tours and the Protestant Reformation, lead to what Robert Taft refers to as “the radical disjunction between symbol and reality that was to plague Western eucharistic theology until modern times.”¹⁰⁹

¹⁰⁷ “[T]he difference between the positions taken by the two men is very clear and surfaces in their divergent understandings of *figura* and *veritas*.” Mazza, *Celebration*, 186.

¹⁰⁸ *Ibid.*, 185, n. 114.

¹⁰⁹ Taft, “Liturgy of the Great Church,” 72.

B. Berengar of Tours and the figure-versus-truth problematic

The ninth-century disagreement between Paschasius and Ratramnus at Corbie was not a full-fledged theological “controversy” at all but, rather, “an in-house debate among a handful of monks,” in Thibodeau’s view.¹¹⁰ There were no condemnations issued from either side, but Mazze claims that “[t]he work of Paschasius enjoyed greater success and wider circulation, one reason being the clarity and simplicity of the sacramental realism he proposed.”¹¹¹

It was the long, drawn-out eleventh-century affair over Berengarius of Tours that “was the first true controversy in the Western Church over the proper understanding of the Eucharist.”¹¹² Berengar’s dialectic approach to eucharistic theology escalated the differences between the predominant “Paschasian” approach to sacramental realism and the more symbolic sensibility of Ratramnus by criticizing the former on the basis of the latter, appealing (albeit unwittingly) to Ratramnus’ thought.¹¹³ He thus brought into the sharpest relief the latent tension existing between their different theologies, so that aspects of Ratramnus’ theology were actually officially condemned in the midst of the

¹¹⁰ Thibodeau, “Western Christendom,” 233.

¹¹¹ Mazza, *Celebration*, 187.

¹¹² Gary Macy, *Theologies*, 37. Two of Berengar’s surviving works are *De sacra coena adversus Lanfrancum*, eds. A. F. Vischer and F. T. Vischer (Hildesheim: Georg Olms Verlag, 1975) and *Epistola contra Almannum*, ed. Jean de Montclos, in Jean de Montclos, *Lanfranc et Bérengar: La Controverse Eucharistique du XI^e Siècle* (Louvain: Spicilegium Sacrum Lovaniense, 531-38). For a thorough treatment of Berengar’s thought, see Jean de Montclos, *ibid.*

¹¹³ Ratramnus’ *De corpore et sanguine Domini* remained unknown until the eleventh century at which time it reappeared under the name of John Scotus Erigena; it was to this work that Berengar appealed for his (diminished) symbolic or “figural” interpretation of the Eucharistic bread and cup. Cf. O’Connor, *The Hidden Manna*, 93.

Berengarius controversy.¹¹⁴ What happened in Berengar's case is historically significant because, according to O'Connor, "several features of 'the Berengarian conflict' can be considered paradigmatic of nearly all later eucharistic disputes," especially those of the Protestant Reformers.¹¹⁵ One such feature concerns the assumption that "figure" (symbol) and "truth" (reality) are mutually exclusive when it comes to the question of the eucharistic presence of the Lord's body and blood.

The following two points sum up that which is known to be what Berengar actually taught, as opposed to what his followers or opponents said he taught:¹¹⁶

- (1) The bread and wine remain what they were even after the consecration, but the consecration "adds to them a value or power that makes them Sacraments or signs of the Body and Blood of Christ."¹¹⁷
- (2) The body and blood of the Lord are received by "spiritual eating" through faith and understanding while the bread and wine are what we eat "carnally;" the two kinds of food correspond to the anthropological difference between soul and body.¹¹⁸

Therefore, while writers have disagreed, then and now, as to what Berengar held on certain matters, especially regarding the kind of change involved in the consecration, O'Connor says that, nevertheless, "What all agree upon is that Berengarius taught the continued existence of the full reality of the bread and wine after the Consecration and denied that

¹¹⁴ Cf. O'Connor, 97.

¹¹⁵ O'Connor, *Hidden Manna*, 97; cf. Mazza, *Celebration*, 191.

¹¹⁶ What Berengar actually held was muddled by the fact that advocates of Berengar themselves differed in that to which they subscribed. Cf. O'Connor, *Hidden Manna*, 104-5; Guitmond of Aversa laments that there were so many brands of "Berengarianism," making it difficult to identify what Berengar in fact held. Subsequently, Berengar becomes known as an arch-heretic who, whatever else he held, essentially denied the bodily presence of Christ in the bread and wine. For a critical discussion of this legacy, see Gary Macy, "Berengar's Legacy as Heresiarch," in *Treasures from the Storeroom* (Collegeville: Liturgical Press, 1999), 59-80.

¹¹⁷ O'Connor, *Hidden Manna*, 100.

¹¹⁸ See *ibid.*, 103-4.

Christ was received bodily; he was rather received only according to faith and understanding.”¹¹⁹

At the center of Berengarius’ controversial theology, and of the “crisis” as a whole, is the subject of the figure/truth relation, just as this had become the central point of tame disagreement between Paschasius and Ratramnus. But Berengar’s dialectic theology of the Eucharist led him to turn Ratramnian distinctions into dialectical oppositions.¹²⁰ In its context, the eleventh century saw the rise of the use of dialectic in theology,¹²¹ a mode of theology that threatened the “ontological symbolism” which characterizes the Fathers’ genius in interpreting both Scripture and the liturgy in all their multivalency.

As a result, Berengar approaches the *figura-veritas* pair with the new tools of dialectic and, as O’Connor states, “separates the reality and the sign or Sacrament of the reality.”¹²² Berengar thus effects a certain dialectical transformation of the Augustinian

¹¹⁹ Ibid., 106.

¹²⁰ Mazza contrasts Berengar with Ratramnus: “The problem that lies behind this controversy is the same as the one we saw Ratramnus facing: Is the presence of the Body and Blood of Christ a presence *in figura* or a presence *in veritate*? But the answer given is different [than that of Ratramnus]: Ratramnus realized that *figura* and *veritas* cannot be opposed, and he rejected this way of posing the question, whereas Berengarius did not grasp the meaning of the *figura-veritas* pair, accepted that they were opposites, and came down in favor of *figura*, thereby disuniting the pair, as did all of his contemporaries.” Mazza, *Celebration*, 191. Henri de Lubac argued that the loss of the ecclesiological dimension of Eucharistic doctrine occurred during this period within a theological milieu in which symbolism came to be more and more opposed to realism, and that this loss was largely the result of an overly dialectical approach to theology. See *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, especially Chapter 10, “From Symbolism to Dialectic,” 221-47.

¹²¹ Berengar is understood as a sort of champion of the use of dialectic in theology. In contrast to the Fathers’ “ontological symbolism,” “All the symbolic inclusions were transformed, in [Berengar’s] understanding, into dialectical antitheses.” De Lubac, *Corpus Mysticum*, 226. Cf. Macy, *Theologies*, 38.

¹²² O’Connor, *Hidden Manna*, 101.

complementary concepts of *sacramentum* and *res sacramenti*.¹²³ Berengar splits the *sacramentum* (visible sign) and *res sacramenti* (spiritual reality) so that the *sacramentum* (bread and wine) “must be distinct from that which it signifies,” i.e. from the *res sacramenti*, which consists in the invisible, celestial body and blood of the Lord.¹²⁴ What makes the *sacramentum* “body” and binds it to its *res* is only its (extrinsic) “similitude” to the heavenly body of Christ, a likeness guaranteed, as it were, through the blessing of the consecration: “The sacrament retains its complete distinction from that which it signifies, since the sacrament in this case is only called the body on account of its likeness to the body, not the body’s actual presence.”¹²⁵ No interior union or identity between *sacramentum* and *res sacramenti* is possible from this perspective; it must remain extrinsic.

One logical consequence of this position is Berengar’s insistence that even after the consecration the bread and wine remain what they were beforehand, for, in Macy’s words, “In Berengar’s understanding the bread and wine remained present in the Eucharist as visible signs (*sacramenta*) of the spiritual reality of the Lord (*rei*

¹²³ For Augustine’s distinction between the *sacramentum* and the *res sacramenti* in connection to the Eucharist, see O’Connor, 101-2. For this distinction in Augustine, see Bernard Leeming’s classic *Principles of Sacramental Theology* (London: Longmans/Westminster: Newman Press, 1960), 251-8.

¹²⁴ Ian Christopher Levy, *John Wyclif*, 145. “In Berengar’s understanding the bread and wine remained present in the Eucharist as visible signs (*sacramenta*) of the spiritual reality of the Lord (*rei sacramenta*). ‘Eternal salvation is produced in us if we accept with a pure heart the body of Christ, i.e., the reality of the sign (*rem sacramenti*) while we accept the body of Christ in sign (*in sacramento*), i.e., in the holy bread of the altar, which has a temporal function.’” Macy, *Theologies*, 39, including a quote from Berengar’s *De sacra coena*.

¹²⁵ Levy, *John Wyclif*, 146. Levy explains how for Berengar, the “is” in “This is my body” makes a metaphorical statement similar to the use of other metaphors in Scripture which refer to God or Christ. It does not signify a “destruction” or “corruption” of the material elements into the body and blood of Christ.

sacramenta).”¹²⁶ Berengar denied that the “conversion” or change was a “corruption,” the change of one thing into something else (i.e. the bread and wine into the Lord’s body and blood). Instead, he affirmed that the bread and wine, like everything else blessed by God, “remains” while being “necessarily advanced to something better than it was before.”¹²⁷

Thus, one of the defining characteristics of Berengar’s thought is its pronounced dualism. This eucharistic dualism has several expressions, but all of these seem to be based finally on a separation, Macy suggests, between “the earthly and the divine”¹²⁸ and a corresponding disjunction between the physical and the spiritual: “Berengar’s major difficulty appeared to have been an inability to conceive of the presence of the body and blood of Christ in any but physical terms, and this sort of presence he simply could not accept in the Eucharist.”¹²⁹ What is “physical” or bodily is the bread and wine; what is “spiritual” is the body and blood of Christ—thus, for Berengarius, the body and blood do not belong to the “physical” dimension of the Eucharist, nor do the bread and wine belong to the “spiritual” dimension.

The separations between the earthly and the divine, between body and soul, and between the eucharistic sign or figure and the eucharistic reality, is expressed in his teaching about “eating.” Macy compares Berengar’s dualism to that which was already latent in Ratramnus:

¹²⁶ Macy, *Theologies*, 39.

¹²⁷ O’Connor, *Hidden Manna*, 105, quoting Berengar’s *De coena*. See Thibodeau, “Western Christendom,” 233: as in the case of baptismal water, the physical element remains what it is but is given a temporary sacramental power to communicate grace to the soul.

¹²⁸ Macy, *Theologies*, 39.

¹²⁹ Macy, *Theologies*, 43.

For Berengar, as for Ratramnus, the reception of the Lord's body and blood in the Eucharist was a spiritual manner. As humans are made up of an inferior body and a superior soul, so in the Eucharist their souls receive spiritual bread in the Lord's body, and their bodies receive common bread.¹³⁰

Since there are two kinds of "bread" in the Eucharist, one for the body, one for the soul, there are two different—though simultaneous—kinds of eating, one carnal, the other spiritual.¹³¹ The Lord's presence in heaven is corporeal whereas its presence in the sacrament is spiritual, not corporeal, so what one eats bodily is not the Lord's body and blood but the bread and wine; what the soul eats, through faith, is Christ's spiritual body and blood. Since the bread and wine remain what they are naturally after the consecration, our bodies receive one thing, our souls receive another.¹³² In all this what stands out are the dichotomies between sign and reality, exterior life and interior life, outward food and inward food, and bodily eating and spiritual eating.

¹³⁰ Ibid., 39.

¹³¹ O'Connor contrasts Berengar's teaching from Augustines: "It is clear that Berengarius differentiates between the Sacrament and the reality (*res*) of the Sacrament. In this he appeals to Augustine, and does so, I think, with reason. But from this he concludes that we eat the Body of the Lord in sign, while Augustine clearly said that we, unlike the Jews with their sacraments, eat in truth. Berengar, in short, *separates* the reality and the sign or Sacrament of the reality." *Hidden Manna*, 101.

¹³² Spiritual eating was "spiritual" inasmuch as it was a perception, an act of faith, "a faithful recollection of the Lord's life, passion, and resurrection," an acceptance "with a pure heart the body of Christ, i.e., the reality of the sign (*rem sacramenti*)." Macy, *Theologies*, 39. In Berengarius' only complete extant work, replying to Lanfranc, he speaks of the wine as the "likeness" but not the sensual appearance of Blood, as the "sacrament" of the Blood, and, correspondingly, of the act of "drinking" the Blood as not "in any carnal fashion" but by "believing in his Blood." Therefore, he sharply distinguished (1) interior life and exterior life, (2) inward food and outward food, (3) spiritual eating and bodily eating. Cf. O'Connor, 103-4.

Conclusion. Spiritual exegesis in sacramental realism

The tradition of sacramental realism may be correlated to multiple senses of Scripture, even if this correlation is not at first evident. One way of correlating them is to see how the Augustinian categories of *sacramentum/res sacramenti* in the scholastic period following Berengar came to reflect and correspond to the same interrelations between sign and thing signified in spiritual exegesis. It was shown above that Berengar's new approach to the Eucharist "separates the reality and the sign or Sacrament of the reality,"¹³³ the *res* and the *sacramentum*, as his adaptation of Augustine's distinction bears witness. But what this "separation" betrays, it seems, is precisely Berengar's neglect for the multiple senses of Scripture in traditional spiritual exegesis. For example, Susan K. Wood notes:

The relation sign/reality, however, must be viewed with reference to the principles of spiritual exegesis if the sign and reality are not to be severed—as they were by Berengarius. If the relationship between the sign and the reality it signifies becomes extrinsic, either, like Berengarius, one no longer affirms that the Eucharist is the body of Christ or one no longer affirms that the Eucharist also signifies the ecclesial body.¹³⁴

In the response to Berengar's dualistic eucharistic theology, then, medieval scholastic theologians can be understood as formulating a theology of the Eucharist consistent with the fourfold sense of Scripture.¹³⁵ Commenting on Henri de Lubac's contribution to

¹³³ O'Connor, *Hidden Manna*, 101.

¹³⁴ *Spiritual Exegesis and the Church in the Theology of Henri de Lubac* (Grand Rapids: Eerdmans, 1998), 55.

¹³⁵ "The key to the connection between spiritual exegesis and the Church/Eucharist correlation is that both the Eucharist and Christ correspond to the allegorical sense of Scripture." *Ibid.*, 59.

eucharistic theology, Susan K. Wood explains the correlation that exists between the scholastic sacramental categories and the multiple senses of Scripture:

De Lubac's contribution to eucharistic theology becomes evident when the eucharistic relationship of memorial, presence, and anticipation are correlated with scholastic terminology. The *res tantum* [sic—*sacramentum*], considered as the eucharistic rite, corresponds to the idea of memorial and its association with the literal sense of Scripture. The *res et sacramentum* considered as the actualization of the New Covenant which makes present both Christ and the Church, corresponds to the allegorical sense of Scripture. The *res tantum*, the ecclesial unity effected by the Eucharist [ultimately, in the eschaton], corresponds to the notion of anticipation and the anagogical sense of Scripture.¹³⁶

Thus, Wood has argued that, at least in de Lubac's estimation, the scholastic threefold relation of *sacramentum/res et sacramentum/res tantum* reflects and corresponds to the relationships between the literal sense/allegorical sense/anagogical sense.

Therefore, it seems that if Berengar's view of the relationship between *sacramentum* and *res sacramenti* were to be adopted, and Christ's body in heaven were to be considered the *res sacramenti* (now *res tantum*), then the anagogical sense and its ecclesiological and eschatological meaning would suffer diminishment and exclusion from the meaning and reality of the Eucharist. To make the historical-celestial body of Christ alone the *res sacramenti*, as Berengar had, is to displace the Church from the Eucharist. Thus, for de Lubac, as for the medieval theologians, it was necessary to affirm a "figural" character of the Eucharist *within* eucharistic realism so the Church may be included within it. The eucharistic body, termed the *res et sacramentum* by later scholastic theology, is an effective sign or figure of the *totus Christus*, at once Christ, Church, and members united.¹³⁷ Therefore, Berengar's symbolic theology of the

¹³⁶ Ibid., 61-2.

¹³⁷ "Within the dynamic of memorial, presence, and anticipation, there is a double sacramentality. In the first, the bread and wine become the sacrament of Christ's

Eucharist may be seen, somewhat ironically, as a certain repudiation or unhealthy narrowing of spiritual exegesis, precisely because it was not symbolic enough when it came to the symbolic inclusion of the multiple realities implicated by the Church's Eucharist practice and faith.

The eucharistic theology of St. Thomas Aquinas illustrates how a scholastic sacramental theology, supported by an Aristotelian metaphysic, can carry forward the fundamental features of the traditional Eucharist/spiritual exegesis correlation. In the next chapter I present St. Thomas Aquinas, a contemporary of William Durand, as an example of a scholastic theologian who formulated a eucharistic theology containing within it features that join figure and truth, holding together sign and reality in complex ways that not only express realism but that also quite prominently display the traditional correlation between the multiple senses and eucharistic theology. Because of this, he seems able to transcend the "either/or" inherent to the figure/truth problematic and overcome "the radical disjunction" between sign and reality signified which haunted the West and grew worse in modern times.¹³⁸

sacramental eucharistic presence. In the second, Christ's sacramental presence under the species of bread and wine becomes the sacrament of final completion of all in Christ. Or, stated another way, the memorial becomes the sacrament of the presence, and the presence becomes the sacrament of the anticipation." *Ibid.*, 67.

¹³⁸ Cf. Taft, "Liturgy of the Great Church," 72.

Chapter Six. The Analogy Between Sacramental and Scriptural Signs in the Synthesis of St. Thomas Aquinas

St. Thomas' metaphysical approach to sacramental realism (adopting and adapting the Aristotelian distinction between substance and accidents) already does much to overcome the "in figure"/"in truth" problematic. But, in addition, he develops a sacramental theology consistent with the patristic-medieval tradition of the multiple senses of Scripture which he has inherited. By combining these two elements, Thomas not only steers safely between the Scylla of so-called "Paschasian physicalism" and the Charybdis of Berengarian symbolism, he also keeps the larger patristic-medieval exegetical tradition united to eucharistic theology. Explicitly and implicitly connecting spiritual exegesis and sacramental theology, he thereby integrates elements of the allegorical commentary tradition and the scholastic tradition of sacramental realism each of which manifests the correlation in its own way.

Thus, if it is true (as Mazza has claimed) that the two traditions of liturgical commentary and sacramental realism went their separate ways because of the "break" in the patristic "synthesis of biblical data and the Eucharist," Thomas can be read as synthesizing once again, or reintegrating, the "biblical data" and the Eucharist in line with the patristic spiritual exegesis/Eucharist correlation.

In St. Thomas' eucharistic theology in particular, as in his sacramental theology in general, sacrament functions as a sign in several ways analogous to Scripture's signs. Chief among these are two analogies, one being explicit, the second left implied. First, sacrament, like Scripture, signifies invisible realities by visible ones, in accord with Dionysian analogy (cf. *Summa theologiae*, III, q. 60, a. 4); second, sacrament, like

Scripture, signifies multiple realities at once (cf. *Summa theologiae*, III, q. 60, a. 3).

These two analogies exhibit aspects of the correlation between spiritual exegesis and the Eucharist that existed and endured throughout the patristic-medieval tradition of eucharistic theology.

Two fundamental principles governing his conception of the fourfold sense also govern the correlation implied by these analogies: the figural relation of the three “states” to one another (Old Law, New Law, future glory), and the figural relation between Christ and the Church. Therefore, my sketch of St. Thomas’ correlation begins with his account of the fourfold sense and the two principles regulating the spiritual senses of Scripture. Then I proceed to an exposition of the two analogies before drawing some conclusions about the spiritual exegesis/Eucharist correlation in the thought of St. Thomas’s thought.

1. Two Principles of Spiritual Exegesis in the Doctrine of the Four Senses of Scripture: The Three States and Christ as Figure

In this section I argue that St. Thomas conceives of the fourfold sense largely on the basis of two distinct, but interwoven, principles: (1) The first principle is that earlier “states” are figural of (and thus signify) later “states:” The Old Law is a figure of the New Law, the New Law is a figure of the state of future glory.¹ (2) The second principle

¹ Cf. *St. Thomas Aquinas, Summa Theologiae*, vol. 1, *Christian Theology (Ia.1)*, trans. Thomas Gilby (New York: McGraw-Hill, 1964), I, q. 1, a. 10, resp.; *Commentary on Saint Paul’s Epistle to the Galatians*, trans. F. R. Larcher, intro. Richard T. A. Murphy (Albany, N.Y.: Magi Books, 1966), Chapter 4, Lecture 7, pp. 137-8. Below I abbreviate this latter text according to the standard Latin abbreviation, “*In ad Gal.*”

is that Christ is a figure of the Church, his body (collectively) and his members (individually), in their condition within the New Law as well as in their glorified state (future glory).² Both are essential for understanding the figural character of spiritual exegesis according to St. Thomas; both are key to recognizing his own correlation between spiritual exegesis and the Eucharist, a correlation that bears within it the emphasis of the tradition of liturgical commentary as well as the stress of the tradition of sacramental realism.

According to St. Thomas, as with all the Fathers and medieval thinkers, there are two basic senses of Scripture, the literal and the spiritual, depending on whether it is words (*verbis*) or things (*rebus*) by which something is signified: “That first meaning whereby the words signify things belongs to the sense first-mentioned, namely the historical or literal. That meaning however whereby the things signified by the words in their turn also signify other things is called the spiritual sense.”³ The spiritual sense or “mystical sense” is founded on and presupposes the literal sense, just as a book one is reading requires a bookrest (*fulcimentum*).⁴

Since realities signify other realities by means of some similitude, the spiritual sense is essentially figural: it is called “spiritual” because this sense is derived from visible figures of invisible things.⁵ The mode of signifying proper to the spiritual sense works on the assumption that God’s providence disposes earlier realities such that they

² S. Tommaso d’Aquino, *Le Questioni Disputate*, vol. 10, *Questioni su argomenti vari (Quaestiones quodlibetales 7-11)*, Italian trans. Roberto Coggi (Bologna: Edizioni Studio Domenicano, 2003), *Quodl.* 7, q. 6, a. 1-3, pp. 94-111. English translations of *Quodl.* 7 are my own.

³ *ST I*, q. 1, a. 1, resp. Cf. *In ad Gal.*, c. 4, lect. 7, 137 and *Quodl.* 7, q. 6, a. 1.

⁴ *Quodl.* 7, q. 6, a. 1, ad 3. Cf. *ST I*, q. 1, a. 10, resp. and ad. 1.

⁵ Cf. *Quodl.* 7, q. 6, a. 2, resp.

function as “figures” of other, later realities and that the literal sense enables us to discern this.⁶ Therefore, the figuring/figured (*res significans/res significata*) relation in the spiritual sense of Scripture is a definite relation between earlier and later realities, the earlier “figuring” the latter (but not vice versa).⁷ Because of this, it necessarily includes a strong diachronic (linear) and teleological movement to time.

Within the spiritual sense, however, there are three basic ways one (earlier) thing can “figure” another (later) reality, and so the spiritual sense must be divided into three distinct senses: the allegorical, the tropological (or moral), and the anagogical. The division into three spiritual senses partly—but, as we will see, not entirely—coincides with the difference, and figural relationship between, the three “states” of the economy of salvation: between the Old Law and the New Law (allegory), and between the New Law and future glory (anagogy). In this initial way of distinguishing the three spiritual senses, the moral sense (tropology) differs from these other two, for it is clearly derived from a figural relation *within* the New Law itself, i.e. between Christ the head and his individual members. But this betrays an alternative, yet complementary, way of distinguishing the senses from one another, i.e. one based on the figural relation by which Christ is a figure of the Church, his body (collectively) and members (individually). These two figure/reality relations constitute the two primary principles governing figural-spiritual exegesis in St. Thomas’ doctrine of the fourfold sense. I will explain how both principles inform Thomas’ definition of the three spiritual senses of Scripture in particular (allegory, tropology, anagogy).

⁶ Cf. *Quodl.* 7, q. 6, a. 1, resp. (*res potest disponere in figuram alterius*) and a. 3, resp.

⁷ *Quodl.* 7, q. 6, a. 2, ad 5.

A. Allegory

When something in the Old Testament is a figure foreshadowing something belonging to the state of the New Law, the allegorical sense arises: “For as Apostle says in his letter to the Hebrews [7:19], ‘the Old Law is a figure of the New Law.’” And so, “insofar as the things belonging to the Old Law signify things that belong to the New Law, there is the allegorical sense.”⁸ More specifically, the allegorical sense results when something in the very truth of earlier things of the Old Testament, or a prior course of events, functions as a shadow (*umbræ*) signifying Christ or his members.⁹ The reality signified according to the allegorical sense is always either Christ the head or his members. Therefore, St. Thomas defines allegory essentially on the basis of the figural relationship between the Old Law and New Law, but the New Law itself embraces the intimate relation between Christ the head and his members.

Thus, starting with the *verba* of an Old Testament passage, Scripture may be determined to have all four senses: “First, those things that belong to the Old Testament are able to be explained by all four senses.”¹⁰ In his commentary on Galatians, St. Thomas illustrates the four senses with a text of Genesis, “Let there be light.”¹¹ The literal sense of “*fiat lux*” refers to the making of corporeal light on the first day of creation. But this physical light is disposed by God to signify other realities, namely realities belonging to the New Law and future glory: thus, “let there be light” refers to

⁸ ST I, q. 1, a. 10, resp.; my translation. For Thomas’ interpretation of Hebrews, see *Thomas Aquinas, Commentary on the Epistle to the Hebrews*, trans. and ed. Chrysostom Baer (South Bend, IN: St. Augustine’s Press, 2006).

⁹ *Quodl.* 7, q. 6, a. 2, ad 1.

¹⁰ *Quodl.* 7, q. 6, a. 2, ad 5.

¹¹ *In ad Gal.*, c. 4, lect. 7.

the living presence of Christ in his Church (allegory), to the glory into which we are led by Christ (anagogy), and the illumination of our minds and enkindling of our affections by Christ (moral sense).

But because of the union and distinction existing between Christ as head (or “true body”) and Christ as members (or “mystical body”), the allegorical sense applies even *within* the state of the New Law, i.e. between head and body (i.e. when the *verba* are those of the New Testament and not the Old). In other words, St. Thomas allows for an “allegorical” interpretation of Christ vis-à-vis his members, for the earlier figure (the head or true body) is a sign of a later reality (the mystical body).¹² When Scripture’s literal sense refers us to the “present state of the Church” (i.e. state of the New Law), things that pertain to the head (Christ himself) are prior to and signify his members (the Church), since the true body of Christ (*corpus verum Christi*) is a figure of the mystical body (*corpus mysticum*).¹³

On the basis of this figural relation between Christ and his body, Thomas can argue that a New Testament passage itself may be interpreted allegorically and thus can be held to possess all four senses of Scripture:

As a result those things [in the NT] which are said of Christ himself by the letter are able to be explained both allegorically by referring to his mystical body, and morally by referring to our acts which should be conformed to his, and anagogically in as much as in Christ himself the road to glory is shown to us.¹⁴

The realities described in the New Testament (i.e. head and body) can also be interpreted allegorically, for they entail a relation of earlier (figure)/later (figured), a relation at the

¹² *Quodl.* 7, q. 6, a. 2, ad 5.

¹³ *Ibid.* This figural relation of *corpus verum/corpus mysticum* already alludes to the Eucharistic body/ecclesial body relation central to Thomas’ theology of the Eucharist.

¹⁴ *Quodl.* 7, q. 6, a. 2, ad 5.

very core of the spiritual sense. Therefore, this relationship of figure/figured not only exists between the state of the Old Law and the state of the New Law (i.e. between their corresponding realities), but it also exists between the realities belonging to the New Law itself, namely between Christ the head and Christ in his members (the Church, his body).

The New Testament can be interpreted allegorically—according to all four senses—because Christ is a figure of the Church within the state of the New Law.¹⁵ Thus, the allegorical sense is defined first on the basis of the (earlier) Old Law prefiguring the (later) New Law, and then also on the basis of the (earlier) head prefiguring the (later) body (or “true body” the “mystical body”).

B. Tropology

Tropology, the moral sense of Scripture, differs from allegory and anagogy in that it is ordered toward right action while they are ordered to right believing.¹⁶ Since we live in the state of the New Law, tropology’s prefigurements are comprised of Old Testament realities (or, more specifically, deeds or events); but like allegory, tropology considers also (and principally) the figural relationship between Christ the head and his members within the state of the New Law:¹⁷ “Within the New Law those things done in the head

¹⁵ Thomas allows for an allegorical interpretation of the primitive Church vis-à-vis the Church later, of Christian moals vis-à-vis future glory—any type of reality within the New Law can prefigure the state of eternal life. Only when the literal sense refers to future glory is there no allegorical sense possible.

¹⁶ *Quodl.* 7, q. 6, a. 2, resp.

¹⁷ Though Sacred Scripture teaches in many places morals (*mores*) according to the literal sense (words), this is not the same as its teaching them according to the spiritual sense (things). For it is called the moral sense because through it “the instruction of morals is taken up out of the similitude of certain things done” (*per quem instructio morum sumitur*

are signs of those which we should do.”¹⁸ Therefore, those things done by or “in Christ the head” (*in capite*) within the state of the New Law as well as those things that signify Christ’s own acts in the Old Law serve to prefigure what we ourselves ought to do as Christ’s members: “so far as the things done in Christ, or so far as the things which signify Christ, are signs of what we ought to do, there is the moral sense.”¹⁹

Tropology differs from allegory not as members differ from head (which would sever the *una persona* of Christ)²⁰ but as one way of considering Christ’s members differs from another:

Allegory considers Christ by reason of being head and by reason of being members; the moral sense regards the members of Christ in terms of their own acts and not insofar as they are his members. Therefore, both allegory and the moral sense consider the members of Christ, only under different aspects.²¹

Allegory considers Christ head or as members, tropology considers members in terms of their own acts. Like allegory, then, tropology is defined partially, but essentially, in light of the figural relation between Christ and his members, i.e. between Christ’s deeds and what we ourselves must do, between head and members considered “in terms of their own acts” not merely as Christ’s bodily members (allegory’s domain).²² The figural relations between Old Law and New Law, and between New Law and future glory, necessarily include this head/members relation and cannot do without it.

ex similitudine aliquarum rerum gestarum), thereby constituting a spiritual sense. *Quodl.*

7, q. 6, a. 2, ad 3.

¹⁸ *ST I*, q. 1, a. 10, resp.

¹⁹ *Ibid.*

²⁰ *Quodl.* 7, q. 6, a. 2, ad 2.

²¹ *Ibid.*

²² *Ibid.*

Therefore, tropology, like allegory, combines the two basic principles for defining the spiritual sense: earlier states are figures of later states, and Christ is in some way a figure of his body collectively or of his members individually.

C. Anagogy

Anagogy, like allegory, is initially to be defined in terms of the figural relation of the different states. Just as allegorical exposition can be performed because “the Old Law is a figure of the New Law” (Heb. 7:19), so too an anagogical exposition may be given because “the New Law is a figure of future glory.”²³ And, as in allegory, anagogy depends on the figural function of earlier realities belonging to the Old Testament and to the New Testament: in anagogy, both the Old Law and the New Law signify heaven and the Church triumphant, for they are earlier figures of future glory.²⁴

But this initial perspective and definition of anagogy (as in the cases of allegory and tropology), is to be complemented and completed only in terms of the figural relationship between Christ (head) and the Church (body). For example, the allegorical and anagogical senses are distinguishable on the basis of Christ the head’s dual relation to the Church, his body, whether to the Church militant (allegory) in the state of the New Law or to the Church triumphant (anagogy) in the state of future glory. While allegory and anagogy are both directed to right belief, they are nevertheless ordered differently to those things which are to be believed: allegory’s object is the present state of the Church

²³ *ST I*, q. 1, a. 1, resp.; *In ad Gal.* Thomas refers to Dionysius in this connection; cf. *De Ecclesiastica Hierarchia*, 5, 2; *Patralogia graeca*, 3, 501.

²⁴ Cf. *Quodl.* 7, q. 6, a. 2, resp.

(i.e. Church militant), while anagogy pertains to heaven and the Church triumphant.²⁵

Though Christ is both head of the Church militant and of the Church triumphant, the allegorical sense and the anagogical senses differ because in the former sense Christ is considered head of the Church militant inasmuch as he justifies and pours grace into it whereas in the latter sense Christ is considered head of the Church triumphant inasmuch as he glorifies it.²⁶

Consequently, allegory and anagogy have distinct but similar “modes of figuration” (*modus figurationis*),²⁷ modes that are defined on the basis of two ways head and body relate as sign/reality signified. Just as allegory’s mode includes not only the Old Law/New Law figural relation but also the head/body relation *within* the state of the New Law when Christ is the literal sense of Scripture (i.e. head sanctifying his body, the Church militant), so too operative under anagogy’s mode of figuration (Old or New Laws signifying future glory) is another head/body relation (i.e. head glorifying his body, Church triumphant). Therefore, allegory and anagogy, though similar in certain important respects, are to be distinguished from one another according to their respective “modes of figuration.” These modes are determined not only by the figural relationships between the three states but also the head/body relation of Christ and the Church (militant or triumphant). Allegory’s mode of figuration consists in the Old Law/New Law relation as well as the relation of Christ to the Church militant, depending on whether one begins with the literal sense of the Old Testament or that of the New; anagogy’s mode of

²⁵ *Quodl.* 7, q. 6, a. 2, resp.

²⁶ *Quodl.* 7, q. 6, a. 2, ad 4. Note the dynamism of the figure/figured relation, i.e. signifying processes of sanctification and glorification.

²⁷ *Quodl.* 7, q. 6, a. 2, resp.

figuration consists in the New Law/future glory relation as well as the relation of Christ to the Church triumphant.

In addition to, or overlapping, the figural relationships between the three states in their temporal succession (Old Law, New Law and future glory), there are, then, distinct figural relations between Christ and the Church that are operative in, and presupposed by, the spiritual senses of Scripture. Two final observations are in order. First, the figural relation between Christ and the Church, especially as “true body”/“mystical body,” intimates or hints at a deep-seated correlation to the Eucharist. Thus, there is already warrant for exploring the correlation between Thomas’ doctrine on spiritual exegesis and his eucharistic theology. I will develop this further in the remaining sections of this chapter.

Second, what is particularly noteworthy about anagogy as the last of the senses is the way in which it contributes decisively to the teleological movement of all spiritual figuration, whether from one state to the next or from head to members: “Those things according to the literal sense that pertain to the state of glory are accustomed to be explained by no other sense because they themselves are not a figure of other things, but are figured by all the others.”²⁸ What defines anagogy most is that, as a sense of Scripture, realities of the Old or New Laws lead us on to consider the greatest *res significata* or *figurata*, i.e. last and heavenly realities in which head and members will be united perfectly and eschatologically in the state of future glory.

²⁸ *Quodl.* 7, q. 6, a. 2, ad 5.

2. Eucharist and Scripture: Sensible Signs of Spiritual Reality

In St. Thomas' eucharistic theology in particular, as in his sacramental theology in general, sacrament functions as a sign in several ways analogous to Scripture. Chief among the analogies found in the *Summa theologiae* are two. The first analogy is that the Eucharist, like scriptural sign, is a sensible sign of intelligible reality, a visible sign of invisible reality, a corporeal sign of spiritual reality.²⁹ In this first analogy, drawing upon Aristotelian metaphysics of accidents and substance, Thomas is able to affirm the figure/truth distinction dominating the tradition of sacramental realism, which itself stems from the first principle of spiritual exegesis, i.e. that a later state is "truth" in relation to a previous figural state.

The second analogy is that the Eucharist, like scriptural sign, signifies not one but several things at once, so that the threefold signification (*triplex significatio*) of the Eucharist as, e.g. Sacrifice, Communion, and Viaticum, coincides closely with the respective objects of the spiritual senses of Scripture (allegory, tropology, and anagogy).³⁰ If the first analogy corresponds to the first principle of spiritual exegesis above, this second analogy highlights the second principle of spiritual exegesis, i.e. that Christ is a figure of the Church, a principle also underlying the scholastic distinction between *sacramentum tantum/res et sacramentum/res tantum* in which Christ's "true body" is a figure of the Church, his "mystical body."

²⁹ Thomas refers in *ST* III, q. 60, a. 4 back to I, q. 1, a. 9, repeating the same core argument. Cf. *ST* III, q. 73, a. 4 on the many names for the Eucharist.

³⁰ Cf. *ST* III, p. 60, a. 3; I, q. 1, a. 10; III, q. 73, a. 4. This second analogy validates the application of Scripture's multiple senses to the Eucharist which was the predominate approach in the liturgical commentary tradition.

These two analogies between eucharistic and scriptural signification clearly exhibit the correlation that exists between spiritual exegesis and eucharistic theology developed earlier in the patristic mystagogies and also in the double tradition of medieval eucharistic theology sketched above.

A. The analogy based on the sensible quality of signs

In the present section I argue that, in St. Thomas' eucharistic thought, the Eucharist, because it is a sacrament, is a sign analogous to the symbolic speech of Scripture inasmuch as both types of signs consist of sensible realities signifying invisible, spiritual things. This does not mean, however, that the body and blood are only present "in sign" rather than "in truth." Rather, the concern of the tradition of sacramental realism for the truth of Christ's presence in the Eucharist is preserved by Thomas insofar as he adopts and adapts the Aristotelian concepts of substance and accidents, which allows him nevertheless to avoid so-called "Paschasian physicism" (something illustrated by his teaching that the body is not present as in a place, *in loco*, as I will show below).³¹ Thomas' position that Christ's body and blood are present "not only in sign or figure but also in the very truth of things"³² is in full accord with the traditional understanding of the figural relation of New Testament to the Old Testament in which the New Testament is the "literal" truth prefigured by the Old Testament. This use of Aristotle's metaphysics also preserves all the sensible qualities of bread and wine so that they can factor

³¹ Cf. *ST* III, q. 76, a. 3.

³² Cf. *ST* III, q. 73, a. 1, ad 1.

positively in the process of signification (the emphasis of the more symbolic interpretations of the Eucharist).

Before Thomas lays out his theology of the individual sacraments such as the Eucharist, he provides a sacramental theology *in commune*. In the course of this general theology of sacrament as “sign” (*ST III*, q. 60, a. 1-8), Thomas compares certain properties of sacraments to corresponding properties found in scriptural signification. There are three articles of *ST III*, q. 60 in which he constructs an explicit analogy between sacrament and Scripture: articles 4 (their sensible or figural quality), 5 (their divine institution), and 8 (the inviolability of the words used in each case, *verba*). His arguments in these three articles alone show beyond doubt that Thomas considered sacrament and scripture to be analogous kinds of signs; these alone would be sufficient to demonstrate the conscious awareness of a correlation between Eucharist and exegesis.

While the analogy based on the sensible quality of signs (*ST III*, q. 60, a. 4) is most developed, the other two analogies, admittedly brief, point to a broader and more pervasive analogy between sacramental and scriptural signification; this broader analogy provides a context for the second key analogy regarding the “threefold signification” (*triplex significatione*) of the sacraments in general, and of the Eucharist in particular. This analogy between scriptural signification and the *triplex significatione* of sacraments points to a fuller correlation between the spiritual senses and the Eucharist.

The most extensive of the three explicit analogies, as stated above, is found in *ST III*, q. 60, a. 4 in which Thomas asks, “Whether a sacrament is always something sensible?” The sacraments must include, Thomas argues, sensible realities if man is to

know intelligible, spiritual realities just as Scripture uses sensible things to signify spiritual ones:

Divine Wisdom provides for each one according to his mode, for it disposes all things sweetly (Wisdom 8) and distributes to each one according to his own ability (Matthew 25). But it is connatural to man that he arrive at cognition of the intelligible through the sensible. But a sign is that by which someone arrives at cognition of another. As a result, since the sacred realities which are signified by the sacraments are certain spiritual and intelligible goods by which man is sanctified, it is fitting that sacramental signification be implemented by means of some sensible signs, *just as spiritual things are described to us also in the divine Scriptures through the similitude of sensible things*. And it is because of this that sensible realities are required for the sacraments, as Dionysius also proves in *Celestial Hierarchies*, Chapter I.³³

God makes fitting use of sensible realities in both sacramental signifying and scriptural signifying. Thomas clearly has his argument on biblical metaphor of *ST I*, q. 1, 9 in mind. We can be sure of this for two reasons. First, in the argument for biblical metaphors in *ST I*, q. 1, 9 Thomas defends the role of sensible realities in Scripture by way of introducing *sacra doctrina-sacra scriptura*. Second, the argument he makes in that place is nearly completely identical to the one above regarding sacrament, even citing Dionysius on the same point in both. Thomas writes in *ST I*, q. 1, 9:

It is fitting for Sacred Scripture to hand over divine and spiritual things under the similitude of corporeal things. For God provides all things according to what coincides with their nature. But it is natural to man to arrive at intelligible things by means of sensible things, because all of our knowledge originates from the senses. Whence spiritual things are handed on to us fittingly in Sacred Scripture under the likeness [*metaphoris*] of bodily things. And this is what Dionysius says in *Celestial Hierarchies*, Chapter I: ‘It is otherwise impossible for the divine rays to enlighten us unless wrapped up in many sacred veils.’

The structures and sources of the two arguments are nearly identical. It seems that the argument in *ST III*, q. 60, a. 4 is merely a recycled and slightly adapted version of the

³³ *ST III*, q. 60, a. 4, resp.

earlier one in view of the new subject matter, sacraments. Sacramental signification and scriptural signification, in this respect at least, follow the same logic of symbolism.

2. Other analogous features of sacramental and scriptural signs

Before moving to the Eucharist in particular, two other explicit analogies that Thomas makes in *ST III*, q. 60 should be noted, for these support the conclusion that a general structural analogy and correlation exists for Thomas between sacramental and scriptural signification: one regarding the divine institution of sacramental and scriptural signs (a. 5), the other concerning the violability or inviolability of sacramental and scriptural signs (a. 8).³⁴ In article 5, Thomas argues that the sensible things used in sacramental signifying are fixed and determined by God, by whose power man is sanctified, just as those sensible things bearing likenesses to spiritual realities in Scripture are determined by the judgment of the Holy Spirit:

Now it is God who represents spiritual realities for us by sensible things in the sacraments, and by figurative words in the Scriptures. Therefore, just as it is for the judgement of the Holy Spirit to determine which figures are to be used in specific passages in the Scriptures to represent spiritual realities, so too the question of which things are to be chosen to act as signs in the case of any given sacrament must be determined by divine ordination.

Next, in article 8 Thomas argues that the words used in the sacraments possess an inviolability analogous to the inviolability of the words of Scripture. The sacramental

³⁴ In addition to *ST III*, q. 60, a. 5 and 8 (and *ST III*, q. 60, a. 3 below), there are other features in on the basis of which an analogy could be further drawn out, though the analogy itself is left implicit; only the seventh article seems to have no trace of an analogy. *ST III*, q. 60, a. 1, ad 2 deals with reasons for the concealment (*occultatio*) of the sacred (cf. *ST I*, q. 1, a. 9, ad 2) and *ST III*, q. 60, a. 6 concerns the priority of words in signification and the secondary role of sensible realities (cf. *ST I*, q. 1. a. 10 on literal versus spiritual senses).

words should not be added to or deleted intentionally, but if something is changed which nevertheless does not belong to the “substance of the form” (*substantia formae*) nor thereby affect the “due meaning of the words” (*debitus sensus verborum*), the sacrament remains valid. Likewise, in the case of Scripture “it is unlawful to add any words to the words of sacred Scripture so as to change their meaning” nor

to add any words to sacred Scripture in such a way that those words are deemed to belong integrally to sacred Scripture, for this would constitute the vice of falsehood, and *the same would apply* if anyone were to assert that a given word belonged indispensably to the form whereas in fact it did not.³⁵

Thus, words could be added to or deleted from sacraments, like Scripture, without necessarily changing their essential meaning or invalidating them; but, there are certain additions or deletions that would destroy their divinely ordained signification and meaning. In this sense, the “sacramental words” are “no less necessary than the words of sacred Scripture.” It is not permitted to add to or take away from the sacramental words just as (analogously) it is not permitted to add to or delete the words of Scripture.

In addition to *ST III*, q. 60, a. 5 and a. 8 above (and *ST III*, q. 60, a. 3 below), there are other features on the basis of which an analogy could be further drawn out, though the analogy is left implicit; only the seventh article seems to have no trace of an analogy. *ST III*, q. 60, a. 1, ad 2 deals with reasons for the concealment (*occultatio*) of the sacred (cf. *I*, q. 1, a. 9, ad 2) and *ST III*, q. 60, a. 6 concerns the priority of words in signification and the secondary role of sensible realities (cf. *ST I*, q. 1, a. 10 on literal versus spiritual senses). Therefore, it is clear that a broad analogy exists for Thomas regarding scriptural and sacramental modes of signifying. How is the above correlation and analogy born out

³⁵ *ST III*, q. 60, a. 8, ad 1.

in the case of the sacrament of the Eucharist in particular? This is the question I take up next.

C. Christ contained in the Eucharist “not only in sign but also in the very truth of things”

The tradition of sacramental realism that Thomas inherits tends to emphasize the difference—even opposition—between *figura* (sign) and *veritas* (reality signified), and as a consequence seems at first glance to understand the Eucharist almost in opposition to scriptural signification. To the question central to eucharistic theology since the ninth century, “Is Christ’s body present in figure or in truth?,” Thomas answers with his orthodox predecessors, and unequivocally: “In truth.”³⁶ But the analogy Thomas draws earlier in his general sacramental theology means that the essential dynamics of human knowing and divine signification which belong to scriptural metaphor and symbol remain in force, even in the case of the Eucharist. However, he avoids falling into a “physicist” conception of the Eucharist on the one hand or a “Berengarian” conception on the other hand by uniting the traditional correlation between scriptural exegesis and eucharistic interpretation to Aristotelian metaphysics of substance and accidents.

For Thomas to say that Christ is present “in truth” is to make a metaphysical claim, in no way like the more extreme forms of so-called “Paschasian physicism.” Adopting, and altering,³⁷ Aristotelian metaphysics (newly discovered in the West at that time), Thomas explains the presence of Christ’s body and blood in the Eucharist by

³⁶ Cf. Mazza, *Celebration*, 207.

³⁷ See *ibid.*, 204-6 on the ways Thomas altered Aristotelian metaphysics to express the Eucharistic mystery.

distinguishing between “substance” and “accidents:” while the substances of bread and wine are converted into the substances of Christ’s body and blood, the physical attributes of the bread and wine (accidents) remain after the consecration. Christ’s natural appearance (*propria species*) remains something belonging to heavenly glory. Therefore, the species or appearances of the bread and wine function as the sensible “sign” of the Lord’s body and blood, but Christ’s body and blood are present under these appearances (*species*) “in truth,” that is, substantially. This is what Thomas means when he says, “We do not, therefore, understand Christ to be there only as in a sign, although the sacrament belongs to the sphere of signs; but we understand the body of Christ to be there, as I said, in the way proper to this sacrament.”³⁸

In other words, though the Eucharist is a sacramental sign, its function as sign is not what makes Christ present; rather, just the reverse, the substance, which is contained under the accidents, makes the species of bread and wine a sign of itself. The Eucharist as a sacramental sign includes sensible things (*res sensibilia*) by means of which we are to come to the knowledge of sacred, spiritual things (*res sacrae*). The analogy between scriptural signification and sacramental signification earlier implies that eucharistic *figura* is not fundamentally in tension with its *veritas* because *figura* is necessary for the Eucharist to signify what it does, on the one hand, and because it is the *veritas* itself that makes the sensible realities a sign, on the other hand.

³⁸ *ST III*, q. 75, a. 1, ad 3. For Thomas’ explanation of the Eucharist as a “sign” or “figure,” see q. 75, a. 1. “Thomas establishes that, although the Sacrament belongs to the genus of signs, and although the body of Christ is present as in a sacrament, it cannot be concluded that his body is present as in a sign. It is present in a manner that is peculiar to this sacrament and that is evidently different from presence in a sign.” Mazza, *Celebration*, 209.

How the Eucharist includes but surpasses the sphere of signs (metaphors, symbols, figures) is evident in light of two possible ways the truth of the sacrament, Christ's body and blood, may be said to be "contained:" *in figura* or *in veritate*.³⁹ The sacrifices of the Old Law "contained" the true sacrifice of the New Law but only in a figural manner (*continebant solum in figura*), that is, as historically earlier sensible realities prefiguring their future spiritual fulfillment. But the Eucharist has something more to it than the figures of the Old Law (*aliquid plus haberet*); it contains Christ "not only" as a figure or sign contains "but also in actual reality" (*contineret ipsum passum, non solum in significatione vel figura, sed etiam in rei veritate*). In other words, the "not only . . . but also" means that Christ who suffered is contained *both* figurally *and* truly (i.e. in substance) at once.⁴⁰

While at first glance it seems "figure" and "truth" remain in tension, this way of formulating things actually unites the two as "accidents" and "substance." These two ways of "containing" are not mutually exclusive: in the New Law a "figural" or sign-dimension remains in the sacrament of the Eucharist, but the sacrament also really (*realiter*) contains the body and blood it signifies. Berengar's error, Thomas says, is that he held the body and blood were in the Eucharist *nisi sicut in signo*, "only as in a sign,"

³⁹ I.e. according to truth (*secundum veritatem*) or according to figure (*secundum figuram*): cf. q. 75, a. 1, resp.

⁴⁰ A sacrament by definition not only signifies something sacred inasmuch as by it man is sanctified but it also "contains something sacred" (*continet aliquid sacrum*). Thus, a sacrament of the New Law is not only a sign conveying *knowledge* of a sacred reality, but a sign somehow *containing the sacred reality that sanctifies* as well. While the material element of the other sacraments also "contains something sacred" (*continet aliquid sacrum*), namely power to sanctify us, the Eucharist "contains something sacred" in an absolute way, for Christ himself—the *res et sacramentum* of the Eucharist—is "in the very matter" (*in ipsa materia*). Cf. *ST III*, q. 73, a. 1, ad 1.

or symbolically.⁴¹ In the Eucharist, the very body and blood of Christ are not signified or contained by something else altogether (i.e. the bread and wine), for these have been converted into the bread and wine; but the former are signified and contained as a substance is signified and contained by the accidents of bread and wine. In this way the eucharistic *figura-veritas* or *signum-res* relation, at first something shared with scriptural metaphor, symbol, or figure, comes, in a second step, to surpass or transcend scriptural sign (as well as other sacramental signs). The sensible sign/sacred reality relation (e.g. sensible/intelligible, visible/invisible, corporeal/spiritual) characteristic of both scriptural and sacramental signification still holds even in the case of the Eucharist except that the reality signified becomes something internal to the sign itself, somewhat as a substance is internal to its accidents. Thus, Thomas' answer is not merely "in truth" in contrast to "in figure;" it is "*not only in figure but also in truth.*" The analogy with Scripture still holds even while it must be enriched by a metaphysical conception that allows for a more internal relation of "reality" to "sign" which measures up to the realism of eucharistic faith.

One example illustrating how non-"physicist" this teaching is may be found in Thomas' denial that the Lord is present in the sacrament "as in a place" (*in loco*).⁴² The body of Christ present on many altars is not present in terms of loco motion but "in a way proper to this sacrament," i.e., according to its substance, not according to its accidents such as a thing's dimensive quantity: "The body of Christ is not in the sacrament in the way in which a body is in a place to which it is made commensurate by its own

⁴¹ *ST III*, q. 75, a. 1, resp.

⁴² Cf. *ST III*, q. 76, a. 3. One of Berengar's *reductio* arguments against the bodily presence of Christ in the sacrament was that this would mean bits and pieces of Christ's body would lie on altars all over the world, which is absurd.

dimensions; it is present in a special way that is peculiar to this sacrament. Therefore we say that the body of Christ is on various altars, not as if it were in various places, but as it is in the sacrament.”⁴³

This position distinguishes Thomas’ theology from Paschasian physicism (which tends to attribute all the natural characteristics of flesh and blood to the sacrament) on the one hand and from Berengarian symbolism (which denies substantial change of the elements and substantial presence of the body and blood) on the other. Thus, Mazza’s conclusion seems correct: “In the teaching of Thomas, there is no room for this naive conception of eucharistic realism. . . . The application of metaphysics is the means that enables Thomas to move beyond Paschasian physicism without falling into the symbolism of Berengarius.”⁴⁴ By drawing on the analogy between scriptural exegesis and sacramental theology, and by uniting this to his Aristotelian metaphysics, Thomas avoids the Scylla of Paschasian physicism without falling victim to the Charybdis of Berengarian symbolism.⁴⁵

Therefore, by employing Aristotelian categories of substance and accidents, St. Thomas preserves the realism of the “Paschasian” tradition of sacramental realism while preserving an essential place for symbolism, the concern of Berengar. “Figure” and “truth” are no longer to be understood as constituting merely a dialectical relation of before/after or of Old Testament/New Testament but as a metaphysical relation of “accidents” and “substance.” The close union of symbol and reality that Thomas

⁴³ *ST III*, q. 76, a. 3.

⁴⁴ Mazza, *Celebration*, 204.

⁴⁵ *Ibid.*, 202.

achieves, albeit in an Aristotelian idiom, is reminiscent of the “ontological symbolism” of the Fathers.

3. The “Multiple Senses” of Scripture and Eucharist

For Thomas, the Eucharist, like any sacrament, signifies more than one reality. In this respect the Eucharist, as in the case of sacraments in general, can be correlated to the multiple senses of Scripture. Though this analogy is not spelled out by Thomas, it fits with his general structural analogy concerning scriptural and sacramental signs. Thomas, therefore, seems to adopt the traditional patristic-medieval correlation between the Church’s sacraments and the multiple senses of Scripture which can be applied to the Eucharist. Just as in *ST III*, q. 60, a. 3, Thomas asks, “Whether a sacrament is a sign of more than one thing?,” so too in *I*, q. 1, a. 10, Thomas asks, “Whether Sacred Scripture has multiple senses underlying a single letter?” This especially reflects the four senses/Eucharist correlation prominent in the allegorical liturgical commentary tradition. Thomas’ eucharistic theology in *ST III*, qq. 73-83 presupposes his treatment of sacraments *in genere* in *III*, qq. 60-65, and so it is to the latter that I will first turn.

A. Sacraments as signs of more than one thing

In *ST III*, q. 60, a. 3, Thomas argues that a sacrament is a sign of more than one reality. The threefold reality that a sacrament signifies coincides with the realities signified according to the spiritual senses of Scripture, especially insofar as Christ the

head is a figure of the Church (the “second principle of spiritual exegesis” identified earlier in the context of Thomas’ teaching on the four senses).

All sacraments are by definition ordained to signify our sanctification.⁴⁶ But sanctification, Thomas says, must be understood from three different angles: (1) its actual cause (*ipsa causa*); (2) its form (*forma*); and (3) its ultimate end (*ultimus finis*). A sacrament, therefore, a sign of our sanctification, signifies all three factors. More specifically, these are: (1) Christ’s passion, which is the very cause of sanctification; (2) grace and the virtues, which are its form; and (3) eternal life, which is the final end of sanctity.

Moreover, these three dimensions of sanctification stand in different temporal relations to the present sacramental sign and celebration, for Christ’s passion is something (1) past; grace and virtues are (2) present realities; and eternal life remains a goal in the (3) future. Sacraments thus express the essentially *temporal* reality of sanctification, within the overall historical teleology of the saving economy. One and the same sacrament celebrated in the present serves as a providentially-instituted sign (1) commemorating the passion, (2) manifesting the passion’s effect within us, and (3) announcing future glory, of which we are already given an inchoate share:

As a result, a sacrament is both a *rememorative sign* of that which precedes, namely the passion of Christ; a *demonstrative sign* of that which is accomplished in us through Christ’s passion, namely grace; and also a *prognostic sign, i.e., preunciative sign*, of future glory.⁴⁷

Every sacrament serves as memorial, presence, and anticipation of our sanctification, under its different aspects and causes.

⁴⁶ Cf. *ST* III, q. 60, a. 2.

⁴⁷ *ST* III, q. 60, a. 3, resp.

The reason a sacrament must signify multiple realities, therefore, is because our sanctification is essentially and intrinsically related to different saving realities, which by themselves would otherwise be separated by the distance of time. The three referents are not disparate realities but are related to one another in a dynamic unity. Therefore, in line with Thomas, a sacrament may be defined synthetically: “le sacrement est le signe pratique du fait que *hic et nunc* la Passion du Christ opère tel effet de grace dans le sujet, afin de le conduire à la gloire éternelle.”⁴⁸ This is why having a threefold signification does not thereby make a sacrament an “ambiguous sign;” each thing signified by a sacrament is ordered to our sanctification.⁴⁹

The next step for recognizing the correlation between scriptural and sacramental signification is to look at how Scripture signifies in a manner analogous to sacrament’s reference to past, present, and future realities. A sacrament signifies more than one reality in a way analogous to the way Scripture signifies those realities past, present, and future which define the spiritual senses. I have already elaborated the four senses in Thomas’ thought, so what remains to be done is to correlate them somehow to the threefold signification of sacraments in general and of the Eucharist in particular. This I proceed to do next.

⁴⁸ Jean-Marie R. Tillard, “La triple dimension du signe sacramental (à propos de *Sum. Theol.*, III, 60, 3),” *Nouvelle Revue Théologique* 83 (1961): 226.

⁴⁹ Cf. *ST* III, q. 60, a. 3, ad 1.

B. The correlation between the threefold signification of sacraments and the fourfold sense of scripture

As I showed above, there are four senses of Scripture, one literal, three spiritual. Do the past, present, and future realities signified by sacraments somehow coincide with these four senses? Their correlation might be best established in light of Thomas' fourfold explanation of the ceremonial precepts of the Old Law, i.e. his interpretation (according to the four senses) of a particular group of ceremonial precepts considered "sacraments."⁵⁰ In the Old Law, sacraments are one of the four kinds of ceremonial precepts.⁵¹ Just as in the sacraments of the New Law, these ceremonial precepts of the Old Law are true sacraments precisely because they signify a sacred reality inasmuch as we are sanctified by it.⁵² More to the point of the correlation between sacrament and the multiple senses of Scripture can be is the fact that just as sacraments of the New Law have several referents, so too the ceremonial precepts in general have both "literal causes" and "mystical and figural causes:"

So, the reasons for the ceremonial precepts of the Old Law can be ascertained in two ways. First, by reason of the worship of God which was to be observed at that time. Such reasons are *literal*. They pertain either to the avoidance of idolatrous worship, or to the commemoration of certain favors of God, or to point to the divine excellence, or even to the designation of the disposition of the mind

⁵⁰ For the reference to the sacraments of the Old Law in this context, see *ST III*, q. 60, a. 2, ad 2. For the causes of the sacraments of the Old Law, including the paschal lamb, see *I-II*, q. 102, a. 5.

⁵¹ Thomas names three types of precepts of the Old Law: moral, ceremonial, and judicial. Cf. *ST I-II*, q. 99. In *I-II*, q. 101, a. 4, he subdivides ceremonial precepts into sacrifices, sacred things, sacraments, and observances.

⁵² *ST III*, q. 60, a. 2, resp. and ad 2. There are, of course, differences between the sacraments of the Old and New Law. These differences for Thomas, as for Augustine, pivot on whether they come before Christ or after him, whether they are prefigure Christ or signify him as one who has already come. See *ST III*, q. 61, a. 4.

which was then required in the worshippers of God. The other way is to assign reasons due to their being ordained to [pre]figure Christ. And thus they have *figural and mystical reasons*: whether they are drawn from Christ himself and the Church, which comprises *allegory*; or in reference to the ways of the Christian people, which comprises *morality*; or in regard to the state of future glory, to which we are brought through Christ, which makes up *anagogy*.⁵³

What is so noteworthy is that what is signified by these sacraments of the Old Law is identical to what ceremonial precepts signify as realities interpreted according to the spiritual senses. The literal and figural causes or reasons of the ceremonial precepts, to which sacraments belong, are delineated the same way as the four senses, and are given the same names: literal, allegorical, moral, and anagogical.

The analogy or correlation to be found here is not simply that a sacrament of the Old Law such as the paschal lamb, as a ceremonial precept, is at the same time an Old Testament sacrament and a reality of the Old Law needing a fourfold interpretation, i.e., according to the literal and three spiritual senses.⁵⁴ Rather, and more importantly, when this description of the three “figural and mystical causes” in 102, 2 is compared to the past, present, and future realities to which sacraments of the New Law refer, the two coincide very closely: just as a sacrament of the New Law signifies (1) Christ’s passion, (2) grace and virtue, and (3) eternal life, insofar as these are (1) the very cause, (2) the form, and (3) the end of human sanctification, so too the sacraments of the Old Law prefigure three sorts of realities bearing on our sanctification, i.e., (1) things of the New Law (“Christ and the Church”), (2) the things we should do (“the way of life of the Christian people”), and (3) the things of eternal glory (“the state of future glory into which we are introduced through Christ”).

⁵³ *ST I-II*, q. 102, a. 2, resp.; my translation.

⁵⁴ For Thomas’ interpretation of the sacrifice of the passover lamb vis-à-vis the Eucharist, see *ST III*, q. 73, a. 6.

Therefore, once again, as in the earlier case regarding the necessity of the sensible character of sacrament, sacramental signification is analogous to, and also overlaps strikingly with, scriptural signification, this time in accord with the three spiritual senses of Scripture. The three realities signified by sacraments integral to our sanctification (Christ's passion, grace, and glory) correspond to the allegorical, moral, and anagogical senses of Scripture.

An even stronger case for the analogy can be made when we take into account the role of the literal sense vis-a-vis the realities signified in Scripture. As I explained above, a sacrament of the New Law is rememorative of something past (passion), demonstrative of something present (grace and virtue), and prefiguring of something future (glory). But a reality in the Old Testament interpreted according to the spiritual senses seems only to *prefigure* future realities (Christ and the Church, Christian life, and eternal life).

However, when the literal-historical sense is taken as the starting point, in the present act of interpretation, Scripture itself can be said to possess a similar, threefold significative function to sacramental signs: it brings to mind something that happened long ago (in either Old or New Testaments), and is thereby commemorative; it manifests a reality enjoyed in the present (Christ, Church, Christian life), and is thus demonstrative; and it foreshadows something future (eternal life), and is prefigurative. Thus, the literal, allegorical, moral, and anagogical senses work together to perform a function analogous to sacramental sign, namely to orientate us to past, present, and future realities.

This threefold function (memorial, presence, and anticipation) is the product of a fourfold structure of sacramental and scriptural signs: (1) First, the sign consists of a composite of (a) words and (b) sensible realities. In the sacraments, this is made from the

“form” and “matter,” and in Scripture’s literal sense it is comprised of the words (*voces*) and sensible things signified by the words (*res significatae*). In addition to this, there are the realities signified by the sign, realities belonging (2) the past, (3) the present, and (4) the future. Thus, both Scripture, according to the four senses, and sacramental sign serve a threefold significative function in relation to past, present, and future things.

C. The Eucharist’s *triplex significazione* and its correlation to the spiritual senses

What is true of the sacraments in general is true of the Eucharist in particular and in a preeminent manner.⁵⁵ Thus, if sacraments generally possess a threefold dimension to their signifying, the Eucharist will also have this characteristic, and in a consummate manner. Moreover, if this characteristic is analogous to the threefold division of the spiritual sense of Scripture into three (the allegorical, tropological, and anagogical senses), then the Eucharist too will bear this correlation and analogy to the spiritual senses.

While there are many places in Thomas’ treatment of the Eucharist that reflect this analogy and correlation, one question highlights it better than the rest, namely, “Whether it is fitting to call this sacrament by several names?”⁵⁶ The faithful call the Eucharist by many names because it has a threefold signification corresponding to the past, the present, and the future: “This sacrament has a triple signification, one indeed in

⁵⁵ “That which is common to all the sacraments is attributed to [the Eucharist] antonomastically, on account of its excellence.” *ST III*, q. 73, a. 4. For the Eucharist as the “consummation of spiritual life” and “the end to which all the sacraments are ordered,” see *ST III*, q. 63, a. 6. Cf. *ST III*, q. 73, a. 3, resp.

⁵⁶ *ST III*, q. 73, a. 4.

respect of the past . . . It has another signification in respect to present things . . . It has a third signification in respect to future realities.”⁵⁷ But, as explained above, as a sacrament, these past, present, and future realities signified by the Eucharist are all ordered to one thing, our sanctification.

This threefold, temporally-structured signification can be summed up by three different names given to the Eucharist: “Sacrifice,” “Communion,” and “Viaticum.”⁵⁸ The Eucharist is named “Sacrifice” because it commemorates the Lord’s passion as an image representing it—the “true sacrifice,” something past;⁵⁹ it is called “Communion” because it presently draws human beings together into ecclesiastical unity (*ecclesiasticae unitatis*);⁶⁰ and, finally, it is “Viaticum” because it prefigures the future enjoyment of God in the heavenly homeland.⁶¹ Thus, the Eucharist is a “rememorative sign” of the passion, a “demonstrative sign” of grace, and a “prognostic sign” of future glory.⁶² These three dimensions of the Eucharist are wonderfully summed up in the antiphon to the

⁵⁷ *ST III*, q. 73, a. 4, resp.

⁵⁸ Cf. *ST III*, q. 73, a. 4, resp.

⁵⁹ Cf. *ST III*, q. 83, a. 1.

⁶⁰ The *res sacramenti* of the Eucharist is the “unity of the mystical body” (*unitas corporis mystici*), “without which it is not possible to be saved.” *ST III*, q. 73, a. 3, resp. Under “communion” fall all the various fruits of reception of the sacrament. Cf. *ST III*, q. 79, a. 1-8, esp. a. 1, “Whether by this sacrament grace is conferred?” From this angle, all grace of the Eucharist is ordered to the communion of the mystical body. This ecclesial dimension of the Eucharist brings out the correlation with the ecclesial dimension of allegory, which includes Christ and the Church.

⁶¹ Cf. *ST III*, q. 79, a. 2, “Whether the effect of this sacrament be the attainment of glory?” “This sacrament does not immediately usher us into glory, but gives us the strength for reaching glory, and thus is called ‘Viaticum.’” *Ibid.*, ad 1. The Eucharist causes the attainment of eternal life because eternal life is the effect of Christ who is “contained” in the sacrament and of his passion which is “represented” by the sacrament; also, the use of the sacrament (*usus sacramenti*) as spiritual refreshment and the symbolic nature of the sacramental species signifying ecclesiastical unity also point to eternal life as the Eucharist’s ultimate effect.

⁶² Cf. *ST III*, q. 60, a. 3, resp.

Magnificat at second vespers in the Office of Corpus Christi, authored by Thomas himself: “O Sacred Banquet, in which Christ is consumed, the memory of His Passion is renewed, the soul is filled with grace, and a pledge of future glory is given us.”⁶³

The past, present, and future realities signified by the Eucharist correspond to the threefold division of the spiritual sense of Scripture: as commemorative of Christ’s sacrifice, the Eucharist reflects the allegorical sense, with its Christological emphasis; as demonstrative of ecclesiastical and individual communion with Christ, it corresponds to the ecclesiastical aspect of allegory and the moral sense; as Viaticum, it aligns with the anagogical sense, whose object is eternal life.

In addition to what has already been said above, it is necessary to consider how this correlation fits with the tradition of sacramental realism’s emphasis on the relation of the “true body” to the “mystical body” of Christ, for this helps to explain how correlation includes what I have called the “second principle” operative in the spiritual senses of Scripture outlined earlier. From this other angle, the Eucharist’s *triplex significatio* may be reduced to two fundamental realities: the true body and mystical body of Christ.⁶⁴ The true body of Christ, i.e., Christ truly contained in the Eucharist “in truth,” is itself “reality and sign” (*res et sacramentum*, “symbolic reality”) of the Church, while the mystical body is the *res sacramenti* or *res tantum*, i.e. the effect envisaged by the

⁶³ *O Sacrum convivium, in quo Christus sumitur, memoria recolitur Passionis ejus, mens impletur gratia, et futurae gloriae pignus nobis datur.*

⁶⁴ Thomas implies this already back in *ST III*, q. 60, a. 3 in which the initial warrant in the *sed contra* for holding that sacraments signify more than one thing is precisely the simpler distinction between the true and mystical body of Christ: “In the sacrament of the altar a twofold reality is signified, namely *the true and mystical body of Christ*, as Augustine says.” This means that for Thomas the past, present, and future realities of the Eucharist are actually three aspects of the “twofold reality” (*duplex res*) of Christ’s true and mystical body.

sacrament.⁶⁵ This implies that all three temporal aspects of eucharistic signification (Sacrifice, Communion, Viaticum) somehow express a more basic relationship between the true body and mystical body of Christ.

This more basic, twofold signification reflects and corresponds to the second principle of spiritual exegesis according to which Christ is a figure of the Church. Indeed, Thomas seemed already to hint at a deep-seated correlation to the Eucharist in casting the figural relationship between Christ and the Church at play in spiritual exegesis in decisively eucharistic terms: the figural relation between Christ and the Church coincides with the relation between “true body” and “mystical body.” Thomas argues on the basis of the true body/mystical body relation that not only the Old Testament but the New Testament also can have an allegorical, moral, and anagogical senses when a passage’s literal sense refers to Christ, our head: the “the true body of Christ” is a figure of the “mystical body” (ecclesial allegory); Christ gives an example for living (moral sense); and “in [Christ] future glory is foreshown to us” (anagogy).⁶⁶ In addition to, or overlapping, the figural relationships between the three states in their temporal succession (Old Law, New Law, and future glory), there are distinct figural relations between Christ and the Church operative and presupposed by the spiritual senses of Scripture. Thomas understood the four senses to correspond on this basis, at least in part, to the true body/mystical body relation in the Eucharist. In this way, there seems to be a strong

⁶⁵ *ST III*, q. 73, a. 3, resp. For the Eucharist’s *sacramentum tantum*, *res et sacramentum*, and *res tantum*, see *ST III*, q. 73, a. 6. Thomas argues the Eucharist is one sacrament, not several, on the basis of 1 Cor. 10 and the fact the Eucharist is the *sacramentum ecclesiasticae unitatis*. *ST III*, q. 73, a. 2, *sed contra*.

⁶⁶ Cf. *Quodl.* 7, q. 6, a. 5. See above.

correlation between the structure of signification in the four senses of Scripture and in the Eucharist.

Because in the Eucharist the true body signifies the mystical body, the accidents of bread and wine, which contain the true body, may serve to (1) commemorate the passion of Christ which took place in the past, (2) show forth the present reality of the Church being sanctified by Christ, and (3) prefigure the Church glorified by Christ the head. Correlatively, it is because Christ bears these relations to the Church in the Eucharist that a reality signified by the letter of Scripture can signify at once the realities corresponding to the allegorical, tropological, and anagogical senses.

Conclusion. The Eucharist/Spiritual Exegesis Correlation in the Synthesis of St. Thomas

In this chapter I have argued that Thomas is conscious of the affinity and correlation between the significative functions of Eucharist and Scripture, first on the basis of the sensible character of signs (section one), then on the basis of the threefold signification of past, present, and future realities (section two). I have tried to show that Thomas' eucharistic theology contains these two correlations of the Eucharist to spiritual exegesis, resembling and synthesizing certain defining characteristics of the allegorical commentary tradition and the tradition of sacramental realism.

Earlier I noted how Enrico Mazza claimed that by the time of the Middle Ages, "the culture that supported the typological method [of patristic mystagogies] had vanished, and the connection or, more accurately, the *synthesis of biblical data and the Eucharist was broken*, to the point where the two began to lead *separate lives, each with*

its own logic.”⁶⁷ But by integrating elements of both traditions (liturgical commentary and sacramental realism) into his sacramental theology, and thereby preserving their respective correlations of Eucharist and spiritual exegesis, it seems that Thomas’s theology had the capacity to reunite what had been separated, the “biblical data” and the Eucharist. Therefore, St. Thomas’ theology of eucharistic sign carries within it many of the features essential to patristic mystagogies and medieval eucharistic theologies and to the patristic-medieval correlation between Eucharist and spiritual exegesis.⁶⁸

⁶⁷ *Celebration*, 161; emphasis added.

⁶⁸ Jean-Marie Tillard situates Thomas’ theology of the sacraments as threefold signs of past (memorial), present (gift), and future (hope) within the living tradition of the Church, in continuity with the teaching of St. Paul, the Fathers’ mystagogies, the liturgies of East and West, other theologians, and the magisterium. Cf. “La triple dimension du signe sacramental (à propos de *Sum. Theol.*, III, 60, 3),” *Nouvelle Revue Théologique* 83 (1961): 225-54.

Conclusion to Part I

In view of the historical sketch of the Eucharist/spiritual exegesis correlation above, it seems that a *ressourcement* of the correlation between the Eucharist and spiritual exegesis today should include, in some manner, at least the following elements:

- (1) In view of the valid criticisms of Amalarian allegory, due attention must be given to the eucharistic prayers and rites themselves. In order to ensure that I avoid as much as possible any “forced” interpretations and that I respect the Church’s liturgical and sacramental prayer as it stands, I commence my own correlation with a careful study in Part II of the sequence, shape, and significance of the eucharistic anaphora (the Roman Canon), apart from consideration of its possible correlations to spiritual exegesis.
- (2) The continual patristic and medieval application of, and even explicit appeal to, the multiples senses of Scripture vis-à-vis the Church’s rites, implies that a theological correlation should somehow articulate the correspondence between the multiple senses of Scripture and the Eucharist. This will also necessarily include:
 - a. the figural relationship between the three “states” (Old Law, New Law, and future glory);
 - b. and the figural relationship between Christ and the Church as between *corpus verum/corpus mysticum*, and *res et sacramentum/res tantum*, and head/members.

In view of this, I have already examined above St. Thomas' doctrine of the four senses and will offer a rather detailed exposition, in Part III, of the fourfold sense drawing from the works of Henri de Lubac.

- (3) The patristic and medieval sensitivity to symbolism, on the one hand, and to realism, on the other hand, suggests that a Eucharist/spiritual exegesis correlation will need to integrate:
- a. ritual symbolism and sacramental realism, biblical "figure" and "truth," and—in general—symbol and reality (perhaps even some "interpenetration" of figure and truth);
 - b. and liturgical theology and sacramental theology.

Therefore, in the course of my study I will point out regularly the unity of symbol and reality as well as the complementarity of liturgical theology and sacramental theology. I will refer to the rites themselves and also to their symbolic characteristics; I will draw from liturgical theologies as well as theologies of sacramental sign. I will also be alert to any indications regarding the "interpenetration" of sign and reality signified.

- (4) Since the several senses of Scripture and the application of the fourfold sense to the liturgical rites presuppose and manifest a conception of time and history in which a unity, parallelism, correspondence, and interrelation exist between past, present, and future, as well as temporal and eternal (or earthly and heavenly) realities, it seems that a Eucharist/spiritual exegesis correlation will also depend upon some account of:

- a. the interrelation of past, present, and future realities, as well as the links between time and eternity;
- b. and the teleological movement intrinsic to time and history, e.g. from the less perfect to the more perfect.

Consequently, I will attend to the sense of time manifested in the Roman Canon, on the one hand, and that which is exhibited by the fourfold sense of Scripture, on the other hand. Then, in Part IV and the conclusion to my study, I will explain how the two reflect and correspond to one another.

PART II. HOLY EXCHANGE: THE *LEX ORANDI* AND
CHIASTIC STRUCTURE OF THE ROMAN CANON

Introduction: A Coherent Structure to the Roman Canon?

The task of this present chapter is to establish the *lex orandi* of the Eucharist inasmuch as it is embodied in the Roman Canon.¹ Eucharistic Prayer I in the Roman Missal, the present form of the ancient Roman Canon, will serve as the concrete datum from which I will seek to establish this *lex orandi* of the Eucharist.² It is only with a few minor alterations following the Second Vatican Council that Roman Canon has come down to us as Eucharistic Prayer I.³ My thesis in this second part of my study is this:

¹ On my usage of “*lex orandi*” and initial warrant for selecting the Roman Canon, see the Introduction to this study. While the Church’s *lex orandi* cannot be fully established from only one Eucharistic prayer, we can expect that every Eucharistic prayer does manifest it, both in what it shares in common with other anaphoras and in its distinct emphases.

² See *Missale Romanum, Ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli PP. VI promulgatum, Ioannis Pauli PP. II cura recognitum, edition typical tertia*, (Città del Vaticano: Libreria editrice vaticana, 2002), 571-9, nos. 83-98, henceforth abbreviated “*MR 2002*.”

³ The changes were: (1) every “Through Christ our Lord” except the one in the final prayer (*Nobis quoque*) was made optional; (2) most of the saints listed in the *Communicantes* and the *Nobis quoque* were also made optional; (3) and the words of consecration were made uniform among the four chief Eucharistic Prayers, thereby adding “which will be given up for you,” removing “The mystery of faith,” and replacing “As often as you do this, you will do it in memory of me” with “Do this in memory of me.” See Annibale Bugnini, *The Reform of the Liturgy 1948-1975*, trans. Matthew J. O’Connell (Collegeville: Liturgical Press, 1990), 381-2. Alan Detscher adds to this list: (4) “more prefaces have been provided,” (5) “[t]he whole Canon is to be said aloud so as to be heard by all present,” and (6) the movement of the epicletic extension of the priest’s hands over the offerings from the *Hanc igitur* to the *Quam oblationem*. “The Eucharistic Prayers of the Roman Catholic Church,” in *New Eucharistic Prayers*, ed. Frank Senn (Mahwah, NJ: Paulist Press, 1987), 28. Given that all these revisions, with the possible exception of the last, have few if any theological implications, I take the Canon as it appears in *MR 2002*.

The structure of the Roman Canon in its current form in the *Roman Missal* of 2002 is comprised of at least nine chiastically-ordered units, its two halves comprised of four corresponding, parallel pairs, pivoting on the ninth of these. Furthermore, affirming this chiastic structure has significant implications on the theological interpretation of the Canon as a font of the *lex orandi*, and thus also on any theological correlation to the *lex legendi* of spiritual exegesis.

1. The Problem of the Roman Canon's Structure

Studies of the Roman Canon's structure have emerged over the last two centuries with the comparison of Jewish liturgy and Christian liturgy, on the one hand, and of various anaphoral texts to one another, on the other.⁴ Comparative research on the Christian anaphora primarily employs the historico-critical method, even while it ideally employs structural analysis also.⁵ The historico-critical method often focuses exclusively on getting back to the "original form" of an anaphoral text, tracing each text's genealogy and detecting influences from other anaphoras⁶—or the hermeneutical "suspicion" of one or more of these scholarly goals.⁷ As a result, only after this work is done is theological interpretation of the texts typically carried out.⁸

⁴ See Enrico Mazza, "The Eucharist in the First Four Centuries," in *Handbook for Liturgical Studies*, vol. 3, *The Eucharist*, ed. Anscar J. Chupungco (Collegeville: Liturgical Press, 1999), 10-11.

⁵ For critical observations on the different approaches to the study of early liturgy see Paul F. Bradshaw, *The Search for the Origins of Christian Worship*, especially "Shifting Scholarly Perspectives," 1-20.

⁶ See Enrico Mazza, *The Origins of the Eucharistic Prayer* (Collegeville: Liturgical Press, 1995).

⁷ Mazza, "The Eucharist," 11. See Bradshaw, *Search*, 1-20 and 118-43.

⁸ Mazza, "The Eucharist," 10-11.

In such a predominantly diachronic (historical) study of anaphoras, texts which have been used in the central prayer of the eucharistic rite in the Christian East and West are distinguished from each other largely on the basis of differences of structure or pattern, i.e. the order and sequence of otherwise comparable euchological elements (i.e. eight prayer-types). Since many anaphoras possess different structures, they may be assigned to one of four families: Antiochene (West Syrian), Chaldaean (East Syrian), Alexandrian, or Roman.⁹ For example, the “Antiochene” pattern presents eight euchological elements in the following order: (1) thanksgiving, (2) Sanctus, (3) post-Sanctus, (4) account of institution, (5) anamnesis-offering, (6) epiclesis, (7) intercessions, and (8) doxology with final Amen.¹⁰

Now it is just this pattern, the Antiochene-type, which is often used as a standard for assessing the intelligibility of other anaphoras. Many scholars favor the Antiochene-type structure for its clear, logical, and unified structure, and because it is more theologically developed.¹¹ Dominic Serra summarizes the straightforward Antiochene logical movement or progression of thought:

The West Syrian Family, also known as the Antiochene Family . . . begins with an introductory dialogue, continues with an expression of praise and thanksgiving in

⁹ Dominic Serra, “The Roman Canon: The Theological Significance of Its Structure and Syntax,” in *Primary Readings on the Eucharist*, ed. Thomas Fisch (Collegeville: Liturgical Press, 2004), 129.

¹⁰ Cf. Mazza, “The Eucharist,” 42.

¹¹ For example, Robert Cabié adopts the Antiochene structure as a schema for explaining the different elements comprising a Christian Eucharistic prayer in general because Antiochene anaphoras are “carefully elaborated” (94). See *The Eucharist*, vol. 2, *The Church at Prayer*, trans. Matthew J. O’Connell (Collegeville: Liturgical Press, 1986), 91-106. Mazza also praises its structure; see “The Eucharist,” 42. Annibale Bugnini, comparing it to the new Roman anaphoras (i.e. Eucharistic Prayers II, III, and IV), explains that all intercessions were grouped together in the second part of the anaphora so there would be “a more marked forward movement and a much greater clarity.” *The Reform of the Liturgy*, 451.

which God's acts of creation and redemption are rehearsed, the Sanctus is sung, and the thanksgiving is continued emphasizing the saving deeds in Christ. This final christological thanksgiving culminates in a recital of the Lord's words at the Last Supper and the remembrance of the paschal mystery commanded by those words. Only then is the prayer of offering taken up and an invocation made for the descent of the Holy Spirit for the transformation of the elements into the body and blood of Christ for the sake of those who will receive them as the fruits of the sacrifice. This movement toward supplication in the pneumatic epiclesis generates a series of petitions for the needs of the Church, the hierarchy, the living, and for the dead. The prayer ends with a doxology and the people's Amen.¹²

Other anaphoral families thus conform either more or less to the more "carefully elaborated" Antiochene pattern. For example, the Alexandrian structure possesses the Sanctus after its intercessions rather than before them and its intercessions before the institution narrative rather than after it; it also has an epiclesis both before and after the institution narrative instead of only after, as in the Antiochene structure. Thus, for example, the Alexandrian sequence in the Egyptian anaphora of St. Mark is: (1) thanksgiving, (2) "pre-epiclesis,"¹³ (3) intercessions, (4) *Sanctus*, (5) first epiclesis, (6) institution narrative, (7) anamnesis-offering, (8) second epiclesis, and (9) final doxology with Amen. While the logic of moving from (6) to (9) is regarded as quite clear (i.e. the same sequence as found in the Antiochene), the intelligibility of the sequence from (1) to (6) is not as accessible.

In view of this scholarly evaluation of and high esteem for the Antiochene pattern, the Roman Canon has presented a formidable puzzle to liturgical scholars. When the Roman Canon, "the sole example of a Eucharistic Prayer of the Roman Family," is compared to the Antiochene pattern and to the more obscure Alexandrian pattern, "a very

¹² Serra, "The Roman Canon," 132.

¹³ Bouyer, *Eucharist*, 193.

different structure presents itself.”¹⁴ The Canon’s structure stands out among ancient anaphoras *sui generis*.

Several features of the Roman Canon set it apart from the other anaphoral families. The Canon as found in the *MR 2002* may be outlined according to nine eucharological elements or units:

- (1) preface concluding with the Sanctus (*Dominum vobiscum* through *Sanctus*)
- (2) first series of intercessions (*Te igitur-Hanc igitur*)
- (3) first epiclesis (*Quam oblationem*)
- (4) institution narrative (*Qui pridie-Simili modo*)
- (5) memorial acclamation (*Mysterium fidei*)
- (6) anamnesis-offering, with plea for acceptance of gifts (*Unde et memores-Supra quae*)
- (7) second epiclesis (*Supplices te*)
- (8) second series of intercessions (*Memento etiam-Nobis quoque*)
- (9) two doxologies and people’s Amen (*Per quem-Per ipsum*)

In addition to this unique sequence of elements, there is a “lack of a logical connection of ideas” due to abrupt transitions and ambiguous syntax.¹⁵ Then there is the “duplication” or “multiplication” of elements for rather indefinable reasons, not to mention its “juxtaposition of previously unconnected fragments,” especially when compared to the Antiochene pattern.¹⁶

Particularly problematic for scholars have been the number and location of the Roman Canon’s intercessions.¹⁷ Not only are intercessions found both before the

¹⁴ Serra, *ibid.*, 133.

¹⁵ For example, Vagaggini says that the Roman Canon’s second “defect” is “the lack of a logical connection of ideas,” referring primarily to the syntactical import of *igitur* (“therefore”) and the transitions from one prayer to the next. See *The Canon of the Mass and Liturgical Reform*, trans. Peter Coughlin (Staten Island, N.Y.: Alba House, 1967), 94-5.

¹⁶ Mazza, *Eucharistic Prayers of the Roman Rite*, 54.

¹⁷ Keifer highlights the “puzzling” fact of the RC’s “double set of intercessions and commemorations (*Te igitur-Hanc igitur* and *Memento of the dead-Nobis quoque*),” which

institution narrative (unlike Antiochene anaphoras) and after it (unlike Alexandrian anaphoras), but interwoven among them are several “epicletic-type prayers” and oblationary material or commendations of the offering.¹⁸ Therefore, as Ralph Keifer observes, “the real problem is the sequence *Te igitur-Hanc igitur*,” for “It is the *Te igitur-Hanc igitur* which renders the Roman Canon most eccentric” and therefore “it is difficult to see that the sequence enhances the structure of the Roman Canon.”¹⁹ Contrary to the clear line of thought exhibited by the Antiochene sequence, “The sequence of praise-commendation of the oblation-intercession and commemoration-prayer for acceptance, all placed *before* the institution narrative, is not self-explanatory.”²⁰

Since the Roman Canon differs so much in its first part from the Antiochene pattern, some scholars have tried to defend the coherence of this initial intercessory material, thereby arguing for the fundamental unity of the Roman Canon. They have tried to develop a “general structural analogy” with the Alexandrian sequence²¹ and proposed a rationale for the “praise-commendation of the sacrifice-institution narrative”

“does not find parallel in other eucharistic prayers.” *Ibid.*, 40. This is part of its “unique complexity” (39).

¹⁸ Vagaggini, *Canon*, 98. “The appearance of oblationary material in the *Te igitur-Hanc igitur* [sic] series is equally problematic in view of all the oblationary material in the *Unde et memores* and paragraphs following,” i.e. where one would normally expect to find such material. Keifer, *ibid.*, 40.

¹⁹ Keifer, “The Unity of the Roman Canon: An Examination of Its Unique Structure,” *Studia Liturgica* 11 (1976), 39-58; 40.

²⁰ *Ibid.*, 40; emphasis added.

²¹ See Louis Bouyer, *Eucharist*, trans. Charles U. Quinn, (Notre Dame, IN: University of Notre Dame Press, 1968), especially chapter seven, “The Alexandrian and Roman Eucharists.” Bouyer suggests that Roman Canon appears so disorganized because of the assumption by many scholars in his day that Hippolytus’ *Apostolic Tradition* “represents the Roman usage of his time” whereas there is good reason to reject this view and hold to the “substantial antiquity of the schema of the intercessions and commemorations” in the first part of Canon and Egyptian anaphoras. Bouyer, *ibid.*, 187; 200.

sequence.²² But even if such defenses and explanations of the euchological sequence in the first half of the Canon were successful, there would still remain the Canon's problematic duplication of elements in the second half of the Canon (especially a second epiclesis and a second set of intercessions). Furthermore, since it needs such elaborate arguments for its defense, some reject the Canon because of its inaccessibility for the person in the pew. Thus, even if *coherent*, the Canon is not necessarily *appealing*.²³

Thus, in spite of attempts to explain its coherence, it remains difficult to escape the impression that the Canon remains “an agglomeration of features with no apparent unity,”²⁴ “simply a loose association of smaller euchological units,”²⁵ with much repetition and disorder.²⁶ When applying the mostly diachronic, historico-critical method to the Roman Canon and comparing other anaphoras to its sequence of prayers, especially when the Antiochene-type is held up (whether implicitly or explicitly) as the measure of the Canon, the result has been scholarly exasperation and puzzlement. Enrico Mazza captures the typical scholarly reaction succinctly:

²² See Ralph Keifer's proposal for the “fundamental unity of the Roman Canon,” *ibid.*, 53-55.

²³ Keifer, *ibid.*, 55. Again, the Canon's unappealing quality seems largely based on a comparison to the Antiochene pattern. See, e.g., Mazza, *Eucharistic Prayers*, 54.

²⁴ Vagaggini, *Canon*, 90.

²⁵ Mazza, *ibid.*, 55.

²⁶ Josef A. Jungmann's magisterial work, *The Mass of the Roman Rite: Its Origins and Development*, Vol. 2, trans. Francis A. Brunner (New York: Benziger Brothers, 1955), seems to have given the most direct impetus to the position that the Roman Canon “appears to be nothing more than a loosely arranged succession of oblations, prayers of intercession and a reverential citation of apostles and martyrs of early Christianity” (101). In his book *The Canon of the Mass*, the ideas of which were very influential on the coetus drafting new Roman anaphoras, Cypriano Vagaggini formulates ten “defects” of the Roman Canon causing it to “sin in a number of ways against those requirements of good liturgical composition and sound liturgical sense that were emphasized by the Second Vatican Council” (90). For the ten “defects,” see 90-106.

When we compare [the Roman Canon] directly with the other anaphoras of antiquity, we can only feel an exasperating sense of helplessness, for the Roman Canon shows no kinship with any of the structures of the other liturgical families. It is a text different from every other and is not reducible to any of the structures known to us today.²⁷

The Roman Canon's structure exasperates scholars who are looking for the clarity of thought accompanying a linear, "logical" sequence of ideas.

Nevertheless the same scholars have the impression that everything in the Canon somehow hangs together.²⁸ What has not been given is an explanation as to why the coherent—if not appealing—sequence of the first half of the Canon (similar to the Alexandrian) and the more "Antiochene" sequence of the second half must not be separated. In this part of my study, I propose that a chiasmic reading of the Roman Canon's structure explains the anomalies between it and the other anaphoral patterns and that the rhetorical dynamics of chiasmus provide the key to understanding the unity of the first and second halves of the Canon and also open up the Canon for fuller theological interpretation of the *lex orandi*.

²⁷ *Celebration of the Eucharist*, 63. Here Mazza echoes Vagaggini and Jungmann before him.

²⁸ Vagaggini, for example, says, "Any attempt to revise the present canon merely by way of rearranging it, cutting it, or simply patching it up, will inevitably lead to an awful mess." *Canon*, 122. Consequently, he recommended that it should be retained with only minor modifications.

2. A Supra-Linear Approach to the Canon: Chiasmus and the “Rhetorical Helix”

A. Definition and characteristics of chiasmus

“Chiasmus,” a type of inverted parallelism, was a universally known rhetorical and literary device in the classical world of Greece and Rome, not to mention Near Eastern cultures.²⁹ Within this ancient world the Roman Canon reached its final form. In particular, the Canon developed within that Greco-Roman culture in which early Christians were educated and in which they lived. Its fixed form could have been achieved by no later than the beginning of the seventh century, during the time of Gregory the Great.³⁰ It would not be altogether surprising, therefore, were this rhetorical trope to leave its mark on the Roman Canon known today as Eucharistic Prayer I, however gradually or accidentally this may have occurred in the history of the Canon’s development.

Using or detecting chiasmus was rather natural for someone living in the ancient world. The very system of classical education seems to have contributed to reading, writing, and thinking chiastically.³¹ Students of old were trained to “to *read from the*

²⁹ John W. Welch, “Chiasmus in Ancient Greek and Latin Literatures,” in *Chiasmus in Antiquity: Structures, Analyses, Exegesis*, ed. John W. Welch (Hildesheim: Gerstenberg Verlag, 1981), 250-68.

³⁰ Dominic Serra, “The Roman Canon: The Theological Significance of Its Structure and Syntax,” 131.

³¹ See Augustine Stock, “Chiastic Awareness and Education in Antiquity,” *Biblical Theology Bulletin* 14 (1984): 23-7. For a broader study of the ancient educational system, see H. I. Marrou, *A History of Education in Antiquity* (New York: Sheed and Ward, 1956).

center outward and from the extremities towards the center.”³² As a rhetorical trope, chiasm provided a valuable means of internally organizing ancient writings, for such writings did not utilize paragraphs, punctuation, or other devices to convey a line of thought.³³ In addition, chiastic patterns of thinking grew out of formal and informal practices of oral recitation and memorization, being useful mnemonic aids.³⁴ Thus, the Greco-Roman system of education that prevailed created chiastic awareness and fostered chiastic devices in oral and written presentation of thought.³⁵

By contrast, the modern mind is not as attuned to chiasm as the ancients were. The modern mind tends to use language more pragmatically and depends upon syntax and various external formatting conventions, rather than inflected word endings and internal organization to determine meaning. The result is that

Modern style demands, for example, that an author write more or less linearly, following a line of syllogistic or dialectic reasoning, or developing a continuous flow of ideas. Circuitousness and repetitiveness are shunned in most circumstances. In many ancient contexts, however, repetition and even redundancy appear to represent the rule rather than the exception.³⁶

The modern tendency is to move through a text from beginning to end in a fundamentally linear manner, expecting ideas to develop in the same more or less linear manner.³⁷

Even though instances of chiastic organization may be found in texts up to the present day, chiasm has “largely fallen into disuse in the modern period.”³⁸ As a result,

³² Breck, *The Shape of Biblical Language* (Crestwood, N.Y.: St. Vladimir’s Seminary Press, 1994), 29.

³³ Stock, *ibid.*, 23.

³⁴ “[E]ven Greek itself at one time was sometimes found written from left to right in one line and from right to left in the next.” Ian H. Thomson, *Chiasmus in the Pauline Letters* (Sheffield: Sheffield Academic Press, 1995), 21. See Breck, *ibid.*, 29-30.

³⁵ Stock, *ibid.*, 23

³⁶ Welch, “Introduction,” 12. See Wayne Brouwer, *The Literary Development of John 13-17: A Chiastic Reading* (Atlanta: Society of Biblical Literature, 2000), 39-40, n. 43.

³⁷ See Welch, “Introduction,” *ibid.*, 9-16, especially 12.

modern readers and commentators are not accustomed to recognize chiasm.³⁹ Often what has happened in such cases is that modern commentators attempt to understand a chiastically-arranged text in a modern linear fashion, rather than recognizing the possibility of chiasm, which is a “supra-linear” mode of communicating.⁴⁰ However, in biblical studies chiasm has proven exegetically valuable, especially when text-critical interpretations have “called for a drastic fragmentation” of biblical texts, failing otherwise to account for abrupt transitions or duplications, for example.⁴¹ Transferred to the study of the Eucharistic Prayer, this tendency toward linearity might help explain why the “Antiochene” pattern became the model in the composition of new Roman Eucharistic Prayers and why the Roman Canon has perplexed and exasperated scholars so.

A chiastically-structured text has two fundamental characteristics, (1) inverse parallelism and (2) climactic centrality, which combine to produce (3) a rhetorical movement of thought which may be described as “helical.”⁴² There is a growing consensus on which criteria should be used to sufficiently establish a text as chiastically structured. Biblical scholar Craig Blomberg offers nine rigorous and useful criteria for

³⁸ Craig Blomberg, “The Structure of 2 Corinthians 1-7,” *Criswell Theological Review* 4 (1989), 20. The third part of John Breck’s book on the shape of *biblical* language shows chiasm’s persistence through history up to the present day, i.e. outside biblical texts. See *Shape*, 273-329.

³⁹ Blomberg, *ibid.*, 20.

⁴⁰ Brouwer’s third chapter is entitled, “The Essentials of Chiasm: Non-Linear Communication.” He thus calls chiasmus “non-linear communication,” but I prefer “supra-linear” because chiasm presupposes an initial linear progression or narrative flow of the text even if it reconfigures the linear into a chiasm upon subsequent re-readings. See Brouwer, *ibid.*, 29-45.

⁴¹ Welch, “Intro,” 12.

⁴² Regarding the “helical” movement of chiasmus, I am deeply indebted to John Breck’s study *The Shape of Biblical Language* (Crestwood, N.Y.: St. Vladimir’s Seminary Press, 1994).

detecting a chiasmic structure to a text or portion of a text, “as sufficiently restrictive to prevent one from imagining chiasmus where it was never intended” or does not exist.⁴³

Since these criteria mainly touch on the two basic features of chiasmus, inverse parallelism and climactic centrality, I will refer to Blomberg’s criteria in these contexts.

Before proceeding, however, three criteria should be mentioned at the outset since they are conditions for the others: the text’s structure must tend to elude and puzzle scholars in the first place, giving rise to the proposal of a chiasmic outline (criterion 1);⁴⁴ the chiasmic outline and division of the text should respect the natural shifts in the text and not do damage to the text by interrupting it (criterion 7);⁴⁵ and it should be able to include all the textual units, without forcing any units into the outline (criterion 9).⁴⁶

(1) *Inverse parallelism*. A chiasmus is a literary form whose most obvious feature is reverse parallelism.⁴⁷ In this reverse, or inverse, parallelism, two or more terms, phrases, or ideas are presented and then repeated in reverse sequence. The first half of the system is repeated in the second half so that the last elements become the first and the first last. For example, take Mark 2:27:

⁴³ Blomberg, “The Structure,” 5. For Blomberg’s criteria for “macro” chiasmus, see *ibid.*, 5-7. For several attempts at providing rigorous criteria for chiasmus, see Wayne Brouwer, *The Literary Development*, 29-45. Brouwer uses Blomberg’s criteria in his study. See also John W. Welch, “Criteria for Identifying Chiasmus,” in *Chiasmus Bibliography* (Provo, UT: Research Press, 1999), 157-74.

⁴⁴ Blomberg, “The Structure,” 5. Cf. Welch’s “Competition with Other Forms,” *ibid.*, 163.

⁴⁵ Blomberg, “The Structure,” 7.

⁴⁶ *Ibid.*, 7. This overlaps some with Welch’s “Mavericks” criterion. *Ibid.*, 164.

⁴⁷ The literature on chiasmus is vast. See *Chiasmus Bibliography*, eds. John W. Welch and Daniel B. McKinlay (Provo, UT: Research Press, 1999), which includes both biblical and extra-biblical studies.

A The sabbath
 B was made for man,
 B' not man
 A' for the sabbath.

If the second half were placed under the first and lines were drawn to connect the first and last elements in each half, the lines would form the Greek letter Chi, “X.”

$$\begin{array}{cc} A & B \\ B' & A' \end{array}$$

There are at least five criteria that apply to chiasmus' inverse parallelism. First, the parallels, in general, should be recognizable as such even to those who propose other, non-chiastic outlines (criterion 2).⁴⁸ In addition, there must be verbal, grammatical, conceptual and/or structural parallelism in each subdivision of the chiastic text (criterion 3),⁴⁹ and the more such parallels are exclusive to two parallel units, the more certain one can be that they function as parallels to one another (criterion 5).⁵⁰ Finally, the proposed parallels should be central to the text and not trivial or peripheral ideas (criterion 4),⁵¹ and the more parallels between corresponding units, and the more parallel units, the greater the probability of a chiasmus (criterion 6).⁵²

(2) *Climactic centrality*. In addition to a balance of elements (parallelism) and reversal of the order of elements in the second half compared to the first half (inversion), then, chiasm has a second essential feature: movement toward the center, or “climactic

⁴⁸ Blomberg, “The Structure,” 5-6. Cf. Welch’s “Objectivity,” *ibid.*, 161.

⁴⁹ Blomberg, “The Structure,” 6. Cf. Welch’s “Reduplication” criterion says if the same element appears over and over within the system, chiasm is unlikely. *Ibid.*, 165.

⁵⁰ Blomberg, “The Structure,” 6.

⁵¹ *Ibid.*, 6. Cf. Welch’s “Dominance,” *ibid.*, 164.

⁵² Blomberg, “The Structure,” 6-7. Welch covers this in his “Length” and “Density” criteria. See Welch, *ibid.*, 163.

centrality.”⁵³ In texts comprised of more than four elements, each parallel pair flanks the pair next closest to the center; for example, in a text comprised of nine units, these would be A: B: C: D: E: D':C':B':A'. The outermost units of the text (always A and A') envelope or enclose the other parallel units, providing an *inclusio*, marking beginning and end of a textual unit.⁵⁴ The central element (E above) is highlighted by the abrupt repetition by which the final elements of the first half transition and become the first elements of the second half.⁵⁵ Because of this “flanking” around a center point, “Chiasmus, then, may best be described by the expression *concentric parallelism*.”⁵⁶

It is precisely the “emphatic focus on the center” that distinguishes chiasm from other parallelism, making it the “pivotal center,” i.e. the conceptual center for the entire system as well as the pivot.⁵⁷ The center may consist of either a single element or the two closest, parallel elements.⁵⁸ This central focus “accentuates the main idea or theme” and usually serves as an indispensable key for determining the overall sense of the text.⁵⁹ Therefore, it must be not only the structural center but also the thematic core of the whole text, something conceptually worthy of that position; this is especially the case when it somehow recurs in the first and last units of the text (criterion 8).⁶⁰

⁵³ Welch, “Introduction,” *ibid.*, 10; Breck, *Shape*, 15-20.

⁵⁴ See Breck, *ibid.*, 31-33.

⁵⁵ Welch, *ibid.*, 10.

⁵⁶ Breck, *Shape*, 19; on *inclusio*, see 31-33. An *inclusio* is known as the “envelope effect” “created by paralleling the first and last elements of a given literary unit, “a literary device that serves to mark the beginning and end of a unit of thought” (32).

⁵⁷ Welch, *ibid.*, 10. Breck, *ibid.*, 33.

⁵⁸ Breck emphasizes the importance of a central, pivotal theme, but allows for the two innermost parallel units to provide this. *Shape*, 18.

⁵⁹ Breck, *ibid.*, 19.

⁶⁰ Blomberg, “The Structure,” 7. Cf. Welch’s “Centrality” and “Climax,” *ibid.*, 165-6.

(3) *Helical movement.* The inverse parallelism of a text, constructed around a central idea, has a unique rhetorical effect, conveying a supra-linear movement of thought. Chiastic parallelism and focusing toward the center result in a helical movement upon multiple re-readings. This helical effect is due, in particular, to the process of “intensification,” a process involving two aspects, one having more to do with the parallelism between corresponding units (e.g. A and A’), the other having more to do with the climactic center.⁶¹

In the first aspect of the process of intensification, the parallel strophes in the second half of a chiastic pattern never merely repeat or mirror exactly the words or ideas expressed by the lines in the first half. The repeated elements (e.g., C’, B’, A’) represent some form of intensification, specification, completion or even contrast compared to the initial elements (e.g., A, B, C, etc.). The second units in a parallel pair (A’, B’, C’, etc.) involve a “heightening” or advance on the first unit (A, B, C, etc.), i.e. repetition with development toward the center.

This intensification from one member of a parallel pair to another (e.g. C to C’) is reinforced by the centripetal pull of the climactic center itself, as one moves from the extremities to chiastic core—this being the second aspect of intensification. For example, if E is the central element, each parallel pair is closer to the center than the preceding pair: D-D’ is closer to E than C-C’ is to D-D’, and C-C’ is closer to D-D’ than to B-B’, and so on to A-A’. Thus, the literary flow of a chiastic pattern combines two movements:

⁶¹ See Breck, *ibid.*, 38-58 for a proposal to describe chiastic parallelism in terms of a “rhetorical helix” rather than as “synonymous parallelism.” The parallel line of a chiasm “never merely repeats the meaning of the first verset; it almost always *represents an advancement in the form of heightening, intensifying, specifying, elevating, or ‘seconding.’*” Breck, 38; he cites James Kugel, *The Idea of Biblical Poetry*, 171.

a *forward* movement “through some form of focusing,” and a *concentric* or centripetal movement “deriving its meaning from the middle term” or center point.⁶² Balance, inversion, and intensification toward the center thereby produce a “spiral” or “helical” line of thought. If we were to visualize this movement three-dimensionally, a conical helix might best capture the twofold movement, with an upward spirally motion.

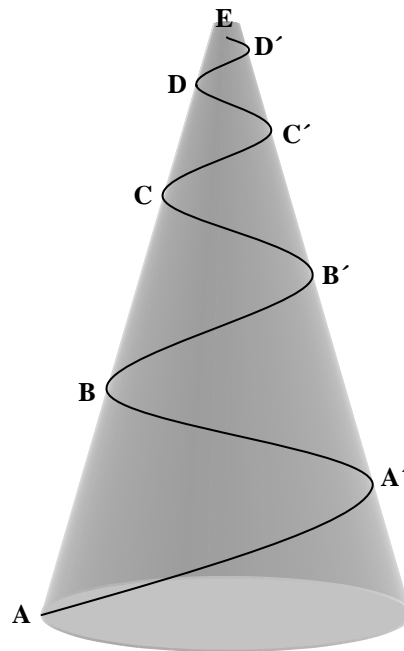


Figure A. *Rhetorical Helix*

This progression of thought is the result of what John Breck calls a “*rhetorical helix: a three-dimensional spiral that progresses with increasing intensity about a central axis or focus of meaning.*”⁶³

The unique helical movement of a chiasmus invites ways of reading a text that differ significantly from a merely linear way of reading, even if the latter is presupposed.

⁶² Breck, *ibid.*, 56.

⁶³ *Shape*, 58; for Breck’s own diagram see 57 and 42.

First indeed, we should read it as the text appears on the page, according to its forward, narrative movement, from beginning to end. This I will call “rectilinear reading.” But the concentric flow toward and away from the center of meaning invites us to read the text in two other ways as well. On the one hand, in accord with the “focusing” of the parallel pairs towards the center (forward movement), we should read a chiasmus from its extremities inwards toward the center—what I will call an “introverted reading.”⁶⁴ On the other hand, since the climactic center gives essential meaning to all the parallel pairs we may also re-read the text from the center outwards—what I will call an “extroverted reading.”⁶⁵ These last two ways of reading are both “helical readings,” they move either toward or away from, but always around, the chiastic core.

B. The helical shape of the Roman Canon

My thesis in Part II, again, is this: The structure of the Roman Canon in its current form in *RM 2002* is comprised of at least nine chiastically-ordered units, its two halves comprised of four corresponding, parallel pairs, pivoting on the ninth of these. Furthermore, affirming this chiastic structure has significant implications on the theological interpretation of the Canon as a font of the *lex orandi*.

As with outlines of other anaphoras, the different prayers of the Roman Canon may be distinguished according to their primary euchological function. From this there appears to be four main prayer-types presented by the RC, all pivoting on E, the *Mysterium fidei*'s Christological acclamation: (A-A') praise, (B-B') intercession, (C-C')

⁶⁴ See Welch, “Introduction,” 10.

⁶⁵ See, e.g. Breck's illustration using 1 John 3:9, *Shape*, 43.

epiclesis, and (D-D') offering (or anamnesis-offering). If one were to visualize the Canon's four parallel elements in two dimensions, it would look this way:

A – PRAISE: preface concluding with the Sanctus (*Dominum vobiscum-Sanctus*)

B – INTERCESSION: first set of intercessions (*Te igitur-Hanc igitur*)

C – EPICLESIS: consecration epiclesis (*Quam oblationem*)

D – OFFERING: Institution Narrative/consecration (*Qui pridie*)

E – CHRISTOLOGICAL ACCLAMATION: *Mysterium fidei* with memorial acclamation

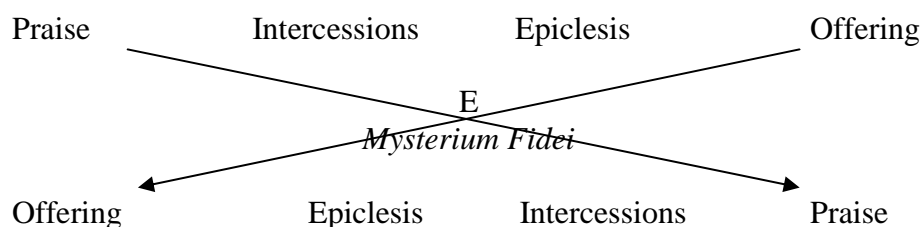
D' – OFFERING: Anamnesis-offering, with plea for acceptance of gifts (*Unde et memores* with the *Supra quae*)

C' – EPICLESIS: communion epiclesis (*Supplices te*)

B' – INTERCESSION: second set of intercessions (*Memento etiam-Nobis quoque*)

A – PRAISE: two doxologies and people's Amen (*Per quem-Per ipsum*)

Or, according to the “Chi”-pattern of chiasmus:



Each euchological element in the second half (D':C':B':A', or offering, intercession, epiclesis, and praise) is found opposite its counterpart (A:B:C:D, or praise, intercession,

epiclesis, and offering) after passing through the “climactic center” (E, or the Christological acclamation of the *Mysterium fidei*). “Praise” forms an *inclusio*, and “offering” (or “anamnesis-offering”) serves as the ring closest to—perhaps included within—the climactic center.⁶⁶ The Roman Canon as a “rhetorical helix,” with corresponding introverted and extroverted readings, may be illustrated thus:

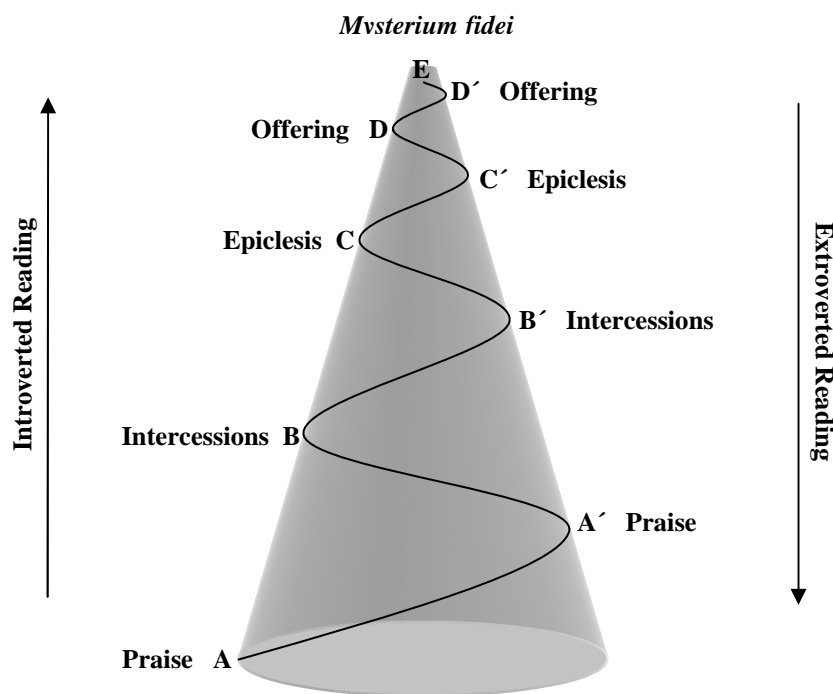


Figure B. Roman Canon as Rhetorical Helix

Commentators on the Roman Canon tend to read this elusive anaphora only rectilinearly, even when, as we will see, they note some of its parallel elements (e.g.

⁶⁶ *GIRM 2002*, no. 73 lists eight “chief elements” of the Eucharistic Prayer, common to all those currently in the Roman Missal: thanksgiving, acclamation (*Sanctus*), epiclesis, institution narrative and consecration, anamnesis, offering, intercessions, final doxology with Amen.

especially the two sets of intercessions and two epicleses).⁶⁷ In this chapter I suggest that the structural unity of the Roman Canon is elusive because it is chiasmically-based.⁶⁸

However, if the Canon can be shown to contain inverse parallelism pivoting on a climactic center, helical readings (introverted and extroverted) corresponding to a chiasm can shed light both on the structure of the Canon and on the *lex orandi* of the Eucharist it expresses and embodies in its own unique way.

In view of this, what is needed is a twofold chiasmic analysis (or re-reading) of this ancient prayer's "rhetorical helix," i.e. an "introverted" reading and an "extroverted"

⁶⁷ Keifer allows for non-rectilinear progression in the Canon, but only within the first set of intercessions itself. See Keifer, *ibid.*, 42-3. Most significantly, Johannes Emminghaus, has written about the "symmetry or mirror image character that is shown in the structure of the Canon that occurs in the Roman Canon." *The Eucharist: Essence, Form, Celebration*, trans. Matthew J. O'Connell (Collegeville: Liturgical Press, 1978), 174. For Emminghaus' brief interpretation of the Canon in light of its symmetry from the central elements outward, see 174-8; for his insightful division and outline of the Canon according to its "mirroring," see Chart II, "Structure of the Roman Canon (Eucharistic Prayer I). So underappreciated is the Roman Canon's chiasmic mirroring that the appendix in the new, 1997 edition of his book, itself based on the 1992 revision and edition by Theodor Maas-Ewerd, strips the original chart (now "Appendix II") of its division of the prayers according to "content and function," leaving only the groupings of prayers and even removing his labels A, B-B', C-C', etc. See *The Eucharist: Essence, Form, Celebration*, translated by Linda M. Maloney (Collegeville: Liturgical Press, 1997), 229-30. My conclusions about the Canon and its chiasmic significance were reached completely independently of Emminghaus, though his analysis corroborates mine.

⁶⁸ The only scholar I know who has written on the structure of the Roman Canon as a chiasm is Walter Ray, though only in a graduate seminar paper. See Breck, *Shape*, 286. I have corresponded with Ray who said he believes there may have been an intentional chiasmic structuring later in the Canon's redaction, to focus attention on the *Qui pridie*, and that a case can be made for this. Ray argues in his article "The Strasbourg Papyrus and the Roman Canon: Thoughts on Chapter Seven of Enrico Mazza's *The Origins of the Eucharistic Prayer*" that some parallels came about originally because two similar prayers were brought together to form the Canon; *Studia Liturgica* XXX. I have come across no one else who has published a detailed chiasmic outline or explanation of the Roman Canon. Ray himself wrote an earlier article on the chiasmic structure of a different anaphora, that of *Addai and Mari*, which differs in profound ways from the Canon: "The Chiasmic Structure of the Anaphora of Addai and Mari," *Studia Liturgica* 23 (1993): 187-93.

reading. In an “introverted” reading (from extremities of the anaphora toward its center) I will establish the parallels between members of parallel pairs and describe the process of “heightening” or intensification from the first to the second half of the Canon and from the outer elements to the inner elements. In an “extroverted” reading of the Canon, I will explain how its chiasmic features, especially its climactic center (D-D’ with E), sheds light on the other parallel pairs (C-C’, B-B’, and A-A’).

It is with the second, or extroverted, reading that the full theological significance of the chiasmic structure of the Canon comes to light in terms of the eucharistic *lex orandi*. The climactic center of the Canon (D-D’ with E) is the “holy exchange” of Christ’s “bread” and “cup” offered at the Last Supper in anticipation of His passion and the Church’s “bread” and “cup” offered in commemoration of that same passion. Upon an extroverted re-reading of the Canon, this “holy exchange” (*sacrum commercium*) appears so integral to each of the Canon’s parallel units, and the communion it signifies, that one may reasonably conclude that the *lex orandi* expressed by the Roman Canon is above all else this “exchange and communion.” The chiasmic structure of the Roman Canon, i.e. its “form,” gives fitting shape to its “content” and reinforces it; the Chi-structure (“X”-pattern) gives rich expression to otherwise unclearly related elements.

Chapter Seven. An “Introverted” Reading of the Roman Canon: From the Outsides In

I will now perform an “introverted” reading of the Canon: my analysis will move from the extremities of the anaphora towards the inside. When comparing the members of the parallel pairs (A to A', B to B', etc.), I will consider not only the similarities between the members but also whether there is any “heightening,” and if so, of what sort, as we move from the first member (A, B, C, D) to the second member (A', B', C', D') until we arrive at E, the climactic center. Keeping in mind Breck’s concept of the “rhetorical helix,” I will also consider how the members of each pair get closer to one another, and nearer the central axis, than the preceding pair.

1. All Praise and Blessing Through Christ: The Preface and Doxologies (A and A')

The preface and final doxologies serve parallel euchological purposes: the grateful and doxological praise of God the Father through Christ for his marvelous works, which have been accomplished through Christ. Each unit contains ascending (anabatic) and descending (katabatic) movement: in both preface (A) and doxologies (A') the Father’s gifts streaming down to us through Christ are commemorated (katabatic), and our praise for these gifts ascends back to him through Christ (anabatic). Thus praise, combined with commemoration of God’s works (anamnesis), begins the Canon and concludes it, enclosing it as an *inclusio*.¹ And, in accord with the process of

¹ “The praise begins the prayer . . . and ends the prayer.” Alan F. Detscher, “The Eucharistic Prayers of the Roman Catholic Church,” in *New Eucharistic Prayers*, 24.

“intensification” from the first unit (A) to its parallel (A’), there is a heightening from the preface to the final doxology’s great elevation and Amen of the people.

A. The five-part structure of the Roman preface: praise and anamnesis

The preface is extremely important for the Roman Canon, for without it the element of thanksgiving—and even praise more broadly—would nearly disappear.² It “concentrates” the Church’s thanksgiving.³ While the preface, or *Praefatio*, had sometimes been treated in times past as a mere preliminary to the actual eucharistic prayer, the liturgical reform of the Second Vatican Council retrieved it as an integral part of the Roman anaphora.⁴ The *MR 2002* contains 93 prefaces. The preface is not a prayer “before” the eucharistic prayer but a prayer that makes the Church’s *eucharistia* a prayer “before” God and the assembly.⁵

² Jungmann, *Mass of the Roman Rite*, vol. 2, 108. Of course, this is not to deny Christ’s thanksgiving commemorated in the account of institution.

³ It is more precise to say the preface “concentrates” the Church’s thanksgiving. See Mazza, *Eucharistic Prayers*, 42. See also R. Keifer’s argument that praise is the “underlying substructure” of the Roman Canon, even if this is not obvious. See “The Unity of the Roman Canon,” 39-58, especially 53-5.

⁴ For the history of the preface’s separation from the rest of the Canon and for what has become the classic defense for its inclusion within the canon as a whole, see Jungmann, *Mass of Roman Rite*, vol. 2, especially 101-9. After *Sacrosanctum concilium* was promulgated, a special *coetus*, or consultation group, no. “18bis.” was assembled for work on “prayers and prefaces.” See Annibale Bugnini, *The Reform of the Liturgy*, trans. Matthew J. O’Connell (Collegeville: Liturgical Press, 1990), 65, 396-8.

⁵ Jungmann, *The Eucharistic Prayer. A Study of the Canon Missae*, trans. Robert L. Batley (Notre Dame, IN: Fides Publishers), 8.

The preface has a five-part structure which was retained and regularized by the liturgical reform.⁶

- (1) fixed introductory dialogue with the *Sursum corda*
- (2) slightly variable protocol (“Indeed, it is right and just”) (7 current forms)
- (3) greatly variable embolism at the center (93 current forms)
- (4) moderately variable eschatocol (26 current forms)⁷
- (5) fixed acclamation, i.e. the *Sanctus* itself⁸

In its five-part structure, parts (1) and (2) most clearly enunciate the theme of thanksgiving, (3) articulates a anamnestic motive for thanksgiving, and (4) and (5) serve to join the praise of the Church on earth to the heavenly glorification of God by the choirs of angels and saints.⁹

Already this general structure of the preface alone tells us what the primary purpose of the preface is: the earthly-heavenly Church’s thanksgiving via anamnesis of God’s works.¹⁰ The “authentic function” restored to the preface is found at the core of the preface’s structure, i.e. the embolism.¹¹ The preface’s structure reflects the fact thanksgiving is grounded in remembering God’s works. The preface, by way of its embolism, is above all to “give expression to the precise motives of praise and

⁶ Anthony Ward and Cuthbert Johnson, *The Prefaces of the Roman Missal. A Source Compendium with Concordance and Indices* (Rome: Tipografia Poliglotta Vaticana, 1989), 14. See also Stephen Beall, “*Mirabilia Dei*: Style and Translation in the Prefaces of the *Missale Romanum*,” *Antiphon* 8:1 (2003), 11.

⁷ On the number of protocols and eschatocols, see Ward and Johnson, *The Prefaces*, 535-46.

⁸ Both *MR 2002* and *GIRM 2002*, no. 79 call the Sanctus “Acclamation.”

⁹ The *MR 2002* includes all five parts under the name “preface,” though it seems to identify the embolism as a “preface” in a stricter sense. After introductory dialogue and protocol, the rubrics instruct the priest to “continue” the preface with the embolism and “conclude” the preface with the Sanctus.

¹⁰ Mazza, *Eucharistic Prayers of the Roman Rite*, 42.

¹¹ Ward and Johnson, 14.

thanksgiving in a particular eucharistic celebration.”¹² In particular, the restored embolisms reflect a “normative” historical-theological perspective of the *coetus*, a perspective that informs its authentic function. It functions authentically when it “expresses and proclaims the faith of the Church, evoking the historical event which is actualized in mystery through the celebration, and this in an eschatological perspective, ‘donec veniat.’”¹³ By inserting *mirabilia Dei* between expressions of praise, the preface in effect locates the Church’s present *eucharistia* within the tension between past and future, what God has done and what he will do.¹⁴ I will consider each part of the preface briefly inasmuch as it contributes to the preface as “praise-via-anamnesis.”¹⁵

(1) The Introductory Dialogue

In the fixed opening dialogue of the preface the priest gives a greeting to the assembly (“The Lord be with you”), an exhortation to elevate their hearts (“Lift up your hearts”), and an invitation to them to give thanks (“Let us give thanks to the Lord our

¹² Ward and Johnson, 14. As *GIRM 2002*, no. 79 states: “*Thanksgiving* (expressed especially in the Preface): In which the priest, in the name of the entire holy people, glorifies God the Father and gives thanks for the whole work of salvation or for some special aspect of it that corresponds to the day, festivity, or season.” Note that thanksgiving goes along with “glorifying” God, i.e. doxology.

¹³ Ward and Johnson, 14. Cf. Beall, “*Mirabilia Dei*,” 12. See Jungmann, *Mass of the Roman Rite*, Vol. 2, 117.

¹⁴ Stephen Beall, “*Mirabilia Dei*: Style and Translation in the Prefaces of the *Missale Romanum*.” *Antiphon* 8:1 (2003), 10-21.

¹⁵ For a helpful study of the structure of the preface which focuses almost exclusively on the four non-embolic parts, see A.M. Triacca, “La strutturazione eucologica dei Prefazi. Contributo metodologico per una loro retta esegesi. In margine al nuovo *Missale Romanum*.” *Ephemerides Liturgicae* 86 (1972), 238-76. Cf. Ward and Johnson, *The Prefaces*, 531-50.

God”).¹⁶ To each the assembly responds, completing the dialogue: first, with a greeting answering the priest’s greeting (“And with your spirit”); then, by agreeing to lift up their hearts (“We lift them up to the Lord”); and finally, expressing their reason for complying (“It is fitting and right”). This dialogue between priest and people introduces the entire Canon and leads to the second part, the protocol, wherein the priest begins his address to the Father in the first person plural “we” which persists throughout the anaphora, praying in their stead. Therefore, the Roman Canon begins with the elevation of hearts in thanksgiving “to the Lord our God.” Already we find in the preface a surge heavenward, upward to God who deserves our gratitude, thus uniting our earthly position and heavenly praise. The rationale “It is fitting and right” elicits some explanation by the priest as to why it is so proper to give thanks to God, and so the preface proceeds to the protocol and embolism.

(2) The Protocol

Among the seven different forms of the protocol in the Roman Missal, each protocol contains five or six structural elements, more or less accentuated. To begin, the protocol commences with the *vere dignum*-clause, in which the minister replies definitively to the people that “It is indeed right and just, good and favorable to salvation” to give thanks.¹⁷ This statement looks in two directions: toward God (*dignum et iustum*)

¹⁶ Louis Soubigou, *A Commentary on the Prefaces and the Eucharistic Prayers of the Roman Missal*, trans. John A. Otto (Collegeville: Liturgical Press, 1971), 7.

¹⁷ Every protocol has one of four types of this *espressione apocritica*. See Triacca, 241. In nearly every preface, however, some aspect of the mystery is said to have some saving benefit or purpose for us, at least in the sense of “healthful.” This idea is anticipated by the phrase in the protocol of many preface, “*aequum et salutare*,” (“it is just, it leads to

and toward us (*aequum et salutare*).¹⁸ The protocol expresses the intention to give thanks as something we owe to God and something that is for our own good, *salutare*. Second comes the expression of praise and thanks, the *espressione eulogia*, a reiteration of thanksgiving.¹⁹ This expression contributes to the preface the definitive statement of thanksgiving for the Canon as a whole.²⁰ The third structural element, though not possessed by all prefaces, is the expression of a “spatio-temporal” dimension, an *espressione crono-topologica*. This gives a place and time, more or less specific, to the liturgical action of thanksgiving.²¹

A fourth element consists in some form of address to the first person of the Trinity, the Father (*espressione appositiva*), such as the solemn “O Lord, holy Father, almighty and eternal God.”²² Here we find that the holiness, might, and eternity of the Father already give us reason to render dutiful thanks—even before the embolism.²³ A fifth element is found in an “existential expression” (*espressione esistenziale*), identifying the status of those who intend to praise God, explicitly or implicitly, the

salvation”). This is why it can be said that the subject of the preface is the mystery of *salvation*.

¹⁸ Soubigou, 9, note 18.

¹⁹ E.g. “to give you thanks and praise” (*nos tibi . . . grátias agere*). See Triacca, *ibid.*, 241-2.

²⁰ What *GIRM 2002* assigns to the preface as a whole can be applied directly to this element of the protocol: “*Thanksgiving [Gratiarum actio]* (expressed especially in the Preface): In which the priest, in the name of the entire holy people, glorifies God the Father and gives thanks.” No. 79.

²¹ For example, expressions range from more general (e.g. *semper et ubique, in omnibus et pro omnibus semper*, or *coelestia et terrena*) to more specific circumstances (e.g. the paschal *omne tempore . . . in hac potissimum nocte (die), cum Pascha nostrum immolatus est Christus*). See Triacca, *ibid.*, 242.

²² Some address the Father simply as “Lord” or “God,” others use a composite of two or more titles to address the Father (*Domine, sancte Pater, omnipotens aeterne Deus*). Triacca, *ibid.*, 242-3.

²³ Moreover, this links the spatio-temporal situation of the liturgy (third element) to divine eternity.

liturgical frame of mind or disposition of the assembly.²⁴ Finally, all prefaces have some reference to the mediation of Christ; and many but not all of them possess this in their protocol, the “normal form” being the simple *Per Christum Dominum nostrum*.²⁵ When the *Per Christum* is found here, it makes a sixth element, and stresses that our thanksgiving to the Father requires the help of Christ’s mediation.²⁶

In sum, the initial protocol takes up and confirms the peoples’ affirmation that it is “right and just” to give thanks to the God which they expressed in the introductory dialogue, giving this affirmation a particular stamp. It is these first two parts of the preface and their emphasis on thanksgiving that distinguish the preface as a whole from the other elements in the Roman Canon, giving the Eucharist its name, *eucharistia*, thanksgiving.

(3) The Embolism (widely variable)

The third part of the preface’s schema is the variable embolism, of which the *MR 2002* has 93. This portion of the preface received the most attention in the liturgical

²⁴ Triacca, *ibid.*, 243-4. This ranges from the simple *nos* (“we”), implying the liturgical assembly celebrating, to a more elaborate and explicit expression such as in Preface of the Blessed Virgin Mary II, “The Church, in the Words of Mary, Renders Praise to God”: “that we should proclaim your marvels in the honor accorded all your Saints; and most especially we call to mind the memory of the Blessed Virgin Mary, that we should extol your merciful kindness with the grateful hymn that she herself once sang.” See O’Keefe, *Oremus*, 346 for this translation.

²⁵ This element Triacca calls “‘Adiunctum’ *della* ‘mediatio Christi,’” or the “support of the mediation of Christ.” Triacca distinguishes among these four types: “normal,” “optional,” “special,” and “paschal.” See *ibid.*, 244.

²⁶ Even when mention of Christ’s mediation is not made in the initial protocol, this element shows up elsewhere, either in the embolism or the eschatocol. In the old Common Preface the *Per Christum* actually substitutes for an embolism and is shared by the protocol and eschatocol, as it were. While lacking an embolism, this preface gives a clue to the content of every embolism: not only is the Church’s thanksgiving always mediated by Christ but so too are the *mirabilia Dei* themselves.

revisions of the *coetus*.²⁷ A comprehensive study of the ninety-three prefaces in *MR 2002* is beyond the scope of this dissertation. However, a few general observations are possible and will help explain the euchological function of the preface as “thanksgiving-via-anamnesis.”

First, the syntax and structure of the embolism (apart from its precise content) connects it only to the protocol. It usually begins with a relative pronoun referring either to the Father or to the Son; the *per Christum* is found either at the end of the protocol or somewhere within the embolism. In any event, in one way or another all embolisms explicate Christ’s mediation of salvation, thereby linking some work accomplished by the Father through the mediation of Christ to thanksgiving to the Father through the same mediation. Since it follows the *Vere dignum* of the protocol, it proceeds as an explication of *why* it is “right and just” to give God the Father thanks, and thus functions as the more specific *ratio* or motive for the eucharistic action, the *gratiarum actio*.²⁸ These motives become the fulcrum of the Church’s act of thanksgiving.

There are numerous prefaces since the “reasons” or motives for the eucharistic action are many. But as numerous as they are, they all revolve around the paschal mystery of Christ’s passion, resurrection and ascension, just as the entire liturgical year culminates and flows from the Paschal Triduum.²⁹ Since the axis of thanksgiving is the

²⁷ The corpus of prefaces was enlarged from 14 pre-conciliar prefaces to 81 in the 1970 *editio typica* and 84 in the *editio typica altera* of 1975 (85 counting the fixed preface of Eucharistic Prayer IV). See Ward and Johnson, 12-13

²⁸ Triacca, 269. Its function is to articulate particular “reasons for giving thanks” Mazza, *Eucharistic Prayers of the Roman Rite*, 43.

²⁹ The embolism, as the *ratio* of the protocol, “presents itself as a proposition which aims to expound the motives for the rendering of thanksgiving. Such motives proper to the embolism in general finish *per gravitare* internal to the ‘*misterio pasquale*,’ the fulcrum of the eucharistic action, and always bring to light the mystery of salvation as illustrative

paschal mystery, all the motives may be considered aspects of the one mystery of salvation, or, “salvation history.”³⁰ Thus anamnesis of the mystery of salvation “through Christ” serves as the basis on which the Church offers its “sacrifice of praise,” the *sacrificium laudis* (to use an expression from the *Memento domine*). The depth and breadth of the mystery of salvation, therefore, is reflected—and created—by the characteristic of variability.³¹

The eucharistic action draws its motive either from “the whole work of salvation” or “for some special aspect of it that corresponds to the day, feast, or season.”³² In addition to past historical deeds, the “marvelous works” commemorated include among them the present work of God as well as ones the Church anticipates in hope.³³ Because of this, many of the prefaces in effect situate the Church’s thanksgiving between the past saving acts of God and the future, eschatological consummation of his *mirabilia*, highlighting the fact that God’s saving plan is being realized *for us*. Often this is communicated stylistically by the most basic division of many prefaces: a first clause

of a particular intervention of God in ‘*historia salutis*.’” Triacca, 272. The central object of remembrance within the scope of God’s creative and redemptive action is the death of the Lord.

³⁰ See *GIRM 2002*, no. 364.

³¹ While the Roman preface commemorates the economy of salvation over the course of the year, the alternative fixed thanksgiving sections in non-Roman anaphoras often cover the whole sweep of God’s works in a single text where the Roman preface would stand. Eucharistic Prayer IV, based on the anaphora of St. Basil, does this in its post-Sanctus “anamnesis of salvation.”

³² *GIRM*, no. 79. The “Index of Prefaces” in the *MR 2002* groups prefaces according to five categories: (A) “Seasons” (*De Tempore*), (B) “Feasts and Mysteries of the Lord” (*De Festis et Mysteriis Domini*), (C) “On Feasts of the Saints” (*In Festis Sanctorum*), (D) “In Ritual Masses” (*In Missis Ritualibus*) for ordination masses, matrimony, religious profession, dedication of a church or altar, and (E) an apparently miscellaneous category called “At Various Celebrations” (*In Variis Celebrationibus*), ranging from prefaces for the Chrism Mass to those in masses for the dead.

³³ This is evident in the eschatological dimensions of Advent and Christmas, for example.

recalling some divine deed followed by a purpose- or *ut*-clause, referring to some yet unrealized divine intention.³⁴ This historical-eschatological perspective, which was normative in the post-conciliar revision-process,³⁵ is captured well by the preface for the first Sunday of Lent (*De tentatione Domini*):

[Through Christ our Lord.]
 Who, throughout forty days, (by) abstaining from earthly nourishment,
 established the form of this observance by fasting,
 and (by) overturning all the stratagems of the ancient serpent,
 has taught us to overcome the leaven of malice:
so that (by) observing the Paschal mystery with worthy minds,
 we may at length pass over to the eternal Pasch.³⁶

In this preface, as in the case of numerous other prefaces, the “typical vantage point” for composition (and thus interpretation) “was that of the modern congregation giving thanks for ‘God’s wonderful deeds’ (*mirabilia Dei*) in the past, and awaiting the glorious fulfillment of his plan in the future.”³⁷ In many prefaces such as this, the tension between the historical and eschatological dimensions, and the insertion of the present liturgical action within this tension, is communicated syntactically by a bipartite structure in which a motive for thanks in a first part leads to a further divine intention or purpose lying behind that motive in a final purpose clause (*ut*-clause, i.e. “Who did X *so that* Y”).³⁸ Our motive for giving thanks in this preface is Christ’s fast and example for us and our fast,

³⁴ See Beall, “*Mirabilia Dei*,” 11.

³⁵ Beall, *ibid.*, 12.

³⁶ *Qui quadraginta diebus, terrenis abstinens alimentis, formam huius observantiae ieiunio dedicavit, et, omnes evertens antiqui serpentis insidias, fermentum malitiae nos docuit superare, ut, paschale mysterium dignis mentibus celebrantes, ad pascha demum perpetuum transeamus.* Beall’s translation, with minor adaptations, *ibid.*, 12; emphasis added.

³⁷ Beall, *ibid.*, 11.

³⁸ See Beall, *ibid.*, 11-12.

but this gives way to the higher divine purpose for which Christ's fast was intended: our "passover" observance *hic et nunc* is ultimately for our entrance into eternal life.

The embolism commemorates the *mirabilia Dei* not only past but presently unfolding and future as well. Thus "eucharistic" anamnesis covers all that God has done, is doing, and will do.³⁹ Therefore, praise and thanksgiving for the various *mirabilia Dei*, past, present, and future, characterize the restored preface, contrary to certain deviations from this function throughout liturgical history.⁴⁰ While the protocol helps us recognize the necessary mediation of Christ in the Church's *thanksgiving*, the embolism shows us that all the motives for thanksgiving spring from the *mirabilia Dei* accomplished "through Christ" (*Per Christum*).

(4) Eschatocol (moderately variable)

The part of the preface that transitions from the embolism to the Sanctus is called the "eschatocol"⁴¹ or "final protocol."⁴² This transition is expressed in twenty-six different ways within the corpus of prefaces.⁴³

The different eschatocols have six structural elements in common. The first two elements tie the eschatocol to the embolism and protocol. Like the syntactical link of the

³⁹ Triacca attributes a threefold function to the structural and thematic properties of the preface as a whole, corresponding to past, present and future: the chronological-past function, by which the preface presents the history and mystery of salvation *through Christ* (*funzione cronologico-preterita*); the existential function, by which the presence of salvation through faith is expressed (*funzione esistenziale*); and the eschatological function, in which the preface inserts the present into the tension between already and not yet (*funzione escatologica*). See "La strutturazione," 278-9.

⁴⁰ Ward and Johnson, *The Prefaces*, 14-15. On these deviations, see Jungmann, *Mass of the Roman Rite*, 115-21.

⁴¹ Ward and Johnson, *ibid.*, 14.

⁴² Triacca's *protocolli finali*. *Ibid.*, 248.

⁴³ Ward and Johnson, *ibid.*, 540-6.

embolism to the protocol (e.g. relative pronoun, *qui*), each eschatocol has a structural expression linking it back to the embolism from which it proceeds (e.g. *Unde et nos, Quem, Per quem*, etc.), thereby “hooking” itself either to the mystery of salvation, to the Father whom the preface addresses, or to Christ who mediates our thanksgiving.⁴⁴ The eschatocol also joins itself to the embolism and protocol by providing a culminating or “peak” expression (*espressione “culmine”*) which leads up to the Trisagion of the Sanctus hymn (“Holy, Holy, Holy . . .”). These take the form of some clause using a present active participle, such as “shouting without end,” “delcaring with unceasing voice,” “confessing with joy,” etc.⁴⁵

The aim of the eschatocol is doxology and preparation for the Sanctus. The eschatocol has doxological expressions which are meant to invite the assembly to perform some type of divine glorification (*espressione doxologica*);⁴⁶ this “doxological expression” joins up with an expression that associates our praise with the heavenly choirs of angels and saints, even the whole of creation and every creature (*espressione associativa*).⁴⁷ The preface therefore contains an exhortation to praise or glorify God by joining the angelic and cosmic praise of God, for his greatness and bounty toward humanity.

Two final elements lead right into the Sanctus. First, the eschatocol re-emphasizes that our praise is directed to God the Father (in a “teleological expression,”

⁴⁴ Triacca, *ibid.*, 256-7.

⁴⁵ *Ibid.*, 260-2.

⁴⁶ *Ibid.*, 262-4.

⁴⁷ *Ibid.*, 264-5.

espressione teleologica) to his majesty, glory, power or name,⁴⁸ for the Father's glory is the *final end* of the preface in particular and of the Eucharist as a whole. Finally, some indication of the celebrants' existential situation or status is given—not just *who* the subjects of the action are but also their concrete attitudes (again, “existential expression,” *espressione esistenziale*): e.g. “the multitude of saints and angels *who stand before God*,” “even all of heaven and earth,” “*unceasingly glorifying and singing for joy to God*.”⁴⁹

To summarize the eucharological value of the eschatocol: it reiterates the address to the Father and Christ's mediation of our thanksgiving; it builds up to the Sanctus with its “peak” expression; it exhorts us to glorify God by joining the song of the angels and the entire cosmos; and it describes the posture of those rendering the eucharistic action to the Father. This, along with the Sanctus itself, speaks of the earthly eucharistic liturgy as a participation in the heavenly liturgy.

(5) The *Sanctus*, or “Acclamation”

The final acclamation of the preface, comprised of the Sanctus with its Benedictus, is an integral part of the preface. It is both a “continuation”⁵⁰ of the other prayers and their “logical conclusion.”⁵¹ The *Sursum corda* with which the preface began is now being brought to a certain culmination. The Sanctus, its first portion, comes from the Septuagint version of Isaiah 6:3, except that the biblical text here is altered in two

⁴⁸ E.g. teleological language such as *te, tibi, quem, maiestatem tuam laudant, gloriam tuam praedicamus*, etc. “The term (= *teleologia*) toward which praise is addressed is God the Father.” Triacca, *ibid.*, 265.

⁴⁹ Triacca, 266-8.

⁵⁰ Jungmann, 128.

⁵¹ The Sanctus can be said to be the preface's “logical conclusion” “without qualification,” even if “the Sanctus was introduced into the Roman liturgy at a relatively recent date.” Mazza, *Eucharistic Prayers*, 47.

ways: Isaiah's "the whole earth" is replaced by "the heaven and the earth," and the third person "his glory" is turned into a direct address in the second person singular "your glory"⁵²—extending the earlier teleological expression of the eschatocol.⁵³ The Sanctus, read through the lens of the eschatocol's association of our praise with that of the heavenly armies (Triacca's *espressione associativa*), actually joins our earthly thanksgiving and praise with heavenly worship, making of them the single chorus of praise to God.⁵⁴ This joining of earth to heaven, our praise to that of the heavenly host's and that of the entire cosmos, allows us to confidently affirm that now "heaven and earth are full" of God's glory. The Sanctus makes the worship proper to the liturgy of the heavenly Temple the Church's own *eucharistia*;⁵⁵ from this union of heaven and earth, the Sanctus makes the Eucharist intensely proleptic, as if future glory were already a present reality.

As for the Benedictus, it appears that the Jewish prayer, "Blessed be the glory of the Lord in the place of His dwelling" has been replaced by "Blessed be he who comes in the name of the Lord," thereby substituting Christ for the Temple—the Christian form and usage centers on God's coming in Christ (John 1:14) in conjunction with the filling

⁵² See Taft, "Interpolation of the Sanctus into the Anaphora: When and Where? A Review of the Dossier, Part I," *Orientalia Christiana Periodica* 57 (1991), 284.

⁵³ "As in Judaism, the Sanctus was everywhere originally addressed to God, among Christians God the Father." This is so even if, following the Arian controversy, the threefold "Holy" often received a trinitarian re-interpretation. Taft, "Interpolation of the Sanctus into the Anaphora: When and Where? A Review of the Dossier, Part II," *Orientalia Christiana Periodica* 58 (1992), 120.

⁵⁴ This "associative" function is brought into greater relief by the fact that the earliest Christian references to the Trisagion, outside the liturgy, "it is the heavenly choir, not the Church, which chants the celestial hymn," just as in Isaiah it was the hymn of the Seraphim. Taft, "Interpolation, Part I," 300.

⁵⁵ Cf. *Sacrosanctum Concilium*, no. 8.

of the whole cosmos with God's glory in the Trisagion section.⁵⁶ The Benedictus creates a lively expectation of the coming of Christ, expressing that the Church's thanksgiving is done *donec veniat*, until he comes. The Benedictus is taken from Matthew 21:9 (which itself borrows from Psalm 118:26) except that the first Hosannah there, "Hosanna to the son of David" is now "Hosanna in the highest."⁵⁷ Since Christ's ascension,

the proper locale for the praise of God has been the heavenly Jerusalem where the earthly Church has its true home and towards which it makes its pilgrimage. Part of the value of the Church's liturgy is that it is already a participation in the never-ending song of praise of the City of God.⁵⁸

The Benedictus seems to say, "This Eucharist will be a coming of the Lord," an imminent *parousia* or manifestation.⁵⁹ Thus it invites us to consider the earthly liturgy as a manifestation of God's glory revealed in Christ.⁶⁰ As the anamnestic embolism links the

⁵⁶ See Jungmann, *Mass of the Roman Rite*, 134-5. "But soon the change began to appear from 'Blessed be the glory of the Lord in the place of His dwelling' to 'Blessed be he that cometh in the name of the Lord,' together with 'Hosannah,' the cry of victory . . . Here, therefore, the idea of the Advent, in Christ, of that Kingdom of God which was the expectation of Israel, is placed together with the parallel idea that Christ Himself is the true *Shekinah*, the true presence of God among His own." Bouyer, *Liturgical Piety* (Notre Dame, IN: University of Notre Dame Press, 1955), 134-5.

⁵⁷ "For Christians, [Psalm 118] became the paramount Easter Psalm. But for the Jews it was first a Psalm of enthronement, glorifying in the Messiah-King's entry into the Temple the entry of the Lord himself into his sanctuary. On the lips of the celebrants of the eucharist then, it is a confession of the divine *Shekinah* entering into the eschatological sanctuary of the Church. The eucharistic consecration not only gives us the glorified body and blood of Christ under the species of bread and wine, but by this very means, the definitive divine presence of God with his people in the Church, the body of Christ." Bouyer, *Eucharist*, 231.

⁵⁸ Jungmann, *Mass of the Roman Rite*, 135.

⁵⁹ As Alan Detscher has noted, the "coming" had been interpreted by the English Reformers as referring to the consecration and "real presence" and so was dropped. Alan F. Detscher, "Preface, Sanctus, Post-Sanctus," in *New Eucharistic Prayers*, 132.

⁶⁰ "The glory of God which Isaias saw in the Temple dwells in *the body of Christ*, and therefore in heaven. It is with this new Temple and this heavenly liturgy that Christians enter into communion through the Eucharist." Yves-Marie Congar, *The Mystery of the Temple, or, The Manner of God's Presence to His Creatures from Genesis to the*

present to the past and future *mirabilia Dei*, the eschatocol and *Sunctus* unite earthly and heavenly liturgies and assemblies as one.

To summarize what we have found concerning the eucharological significance of the preface: The preface's authentic function is twofold: to give thanksgiving to God and to underline the motive for which thanksgiving is being made. From this the full and authentic eucharological function of the preface may be described as "thanksgiving-through-anamnesis." Thanksgiving remains primary but depends upon anamnesis of the *mirabilia Dei*. The relationship of dependence of thanksgiving upon memorial of God's works in the economy of salvation through Christ (past, present and future) corresponds to the dependence of thanksgiving upon a prior free act divine blessing: the Church's thanksgiving is its initial way of reciprocating for what God has done on its behalf. In this we begin to see the *mirabilia Dei* as gift and the Church's thanksgiving as return-gift or response.

B. The double doxology and its parallel correspondence to the preface

Eucharistic Prayers II, III, and IV of the Roman Missal have only a single doxology concluding them, i.e., the *Per ipsum*, which was borrowed from the Roman Canon. But the Roman Canon possesses not one but two doxological formulas—the *Per quem* as well as the *Per ipsum*. In a linear reading, these two prayers, being doxological, are a final gift of praise to the Father for all that has been described in Canon. The first doxology serves as a recapitulation of what has just unfolded, the second as a "true

Apocalypse, trans. Reginald F. Trevett (Westminster, MD: Newman Press, 1962), 143, n. 7.

doxology” praising God’s glory.⁶¹ The chief euchological function of the two doxologies, then, may be described as “praise” just as the euchological function of the preface’s thanksgiving led into the doxology of the Sanctus. A brief analysis of these two prayers will allow for a fuller comparison to the preface. These two corresponding units, preface and doxologies, A and A’, form an *inclusio* to the Roman Canon in a chiasmic analysis, so that “praise-via-anamnesis” of God’s works envelops all the other prayers and sets the anaphora off from the other prayers of the Liturgy of the Eucharist.

(1) The *Per quem*.⁶² This first doxology follows, in a linear reading of the Canon, the concluding line of the *Nobis quoque* which is “Through Christ our Lord”—significantly the only *Per Christum* mandatory after the preface.⁶³ The Father is described by it as “always” (*semper*) acting “through Christ,” and in a fivefold manner for our sake: (a) creating, (b) sanctifying, (c) vivifying, (d) blessing, and (e) supplying “all these good things for us.” No petition is included; it is a declarative statement that the Father always acts, through Christ, so that “all these good things” are done “for us” (*haec omnia bona nobis*). “All these good things for us,” which at an earlier stage in the Canon’s history seems to have referred to earthly goods blessed within the eucharistic

⁶¹ “The canon closes with two formulas, both of which give the impression of a summary and a conclusion, the second formula quite plainly, since it is a true doxology (*omnis honor et gloria*), and even the first, with a wording (*haec omnia*) that suggests a recapitulation.” Jungmann, *Mass of the Roman Rite*, 259.

⁶² “Thus, even a superficial examination of the first formula reveals the same character of a doxology which patent in the second.” Jungmann, *Mass of the Roman Rite*, 259.

⁶³ All of the *Per Christum* prayers have been made optional by the Roman Missal of Pope Paul VI with the exception of the one immediately preceding the *Per quem*.

celebration,⁶⁴ is ambiguous enough to evoke several “good things” of which the Canon has spoken, especially all those things for which the Church has prayed, from the blessing and sanctifying of the gifts of bread and wine to the petition for the “filling” of the communicants with “every heavenly blessing and grace” to all those benefits sought for the Church in the intercessions. It is true that the “good” which immediately precedes the *Per quem* is the prayer for some share in heavenly fellowship with the saints in the *Nobis quoque*—a “good” indeed. But the phrase “all these good things” is ambiguous enough that it urges us to look beyond the immediately antecedent prayer to all the other prayers of the Canon and the “goods” they mention.⁶⁵ It envisions God’s manifold blessings streaming down from heaven and being poured out on us through Christ’s mediatorship.⁶⁶

In this sense the first doxology is a full recapitulation of the Canon and the string of five verbs, combined with “always” and “all these good things,” impresses upon us a sense of fullness of divine action through Christ. Even the scope of the *mirabilia Dei* and the numerous facets of the mystery of salvation, commemorated by the preface’s embolism, may be encompassed by this prayer. And the fact such a full range of divine actions is done “for us” gives this doxology an extremely strong tone of confidence and satisfaction. As a doxological formula, then, the *Per quem* sums up the Church’s thanksgiving. It is a prayer of thanksgiving commemorating the Father’s creating and saving work through Christ, paralleling as well as encompassing the preface.⁶⁷

⁶⁴ See Jungmann, *Mass of the Roman Rite*, 260-2. Now that the blessing no longer finds a place in the Canon, the doxology can enclose all the many “blessings” the Canon enumerates from beginning to end, especially the “exchange of gifts” at its core (D-D’).

⁶⁵ Jungmann, *Mass of the Roman Rite*, 262; cf. 263.

⁶⁶ *Ibid.*, 259.

⁶⁷ On the *Per quem* as a “thank you” for the consecration and all graces coming through Christ, see Jungmann, *Mass of the Roman Rite*, 264.

(2) *Per ipsum*. The second doxology, the *Per ipsum*, increases and makes explicit the expression of praise from the first—it is a “true doxology.”⁶⁸ Since it is only “through Christ” that the Father showers good things upon us, it is also only “through Christ” the Church lifts up its praise to the Father. The addition of the two prepositions “in” and “with” in regard to Christ’s mediatory role, and the mention of the Holy Spirit—the only mention of its kind in any of the Roman Canon’s fixed prayers—increase the solemnity of the praise with which the Church concludes its eucharistic prayer. It is therefore “the greater doxology.”⁶⁹ This final, solemn offering of “all honor and glory” to the Father is expressed gesturally when the paten with the host and the chalice are both taken up by the priest and elevated, and therefore this doxology is intimately associated with the sacrifice of Bread and Cup.⁷⁰ The doxology comes to an end by stating there will be no end to the Father’s honor and glory (“through all ages forever”), leaving praise necessarily open-ended, as it were. The people’s “Amen” concludes the anaphora, affirming and corroborating the perpetual praise mentioned by the priest.⁷¹

Within A’s double doxology, there are two complementary themes. In the first doxology, the movement is from heaven to earth, the Father’s acting through Christ’s mediation, which the Church recalls in general terms; in the second, the direction is from earth to heaven, the Church’s praise of the Father through the same Christ. The doxologies work in contrary directions: descending and ascending, in that order: “In its

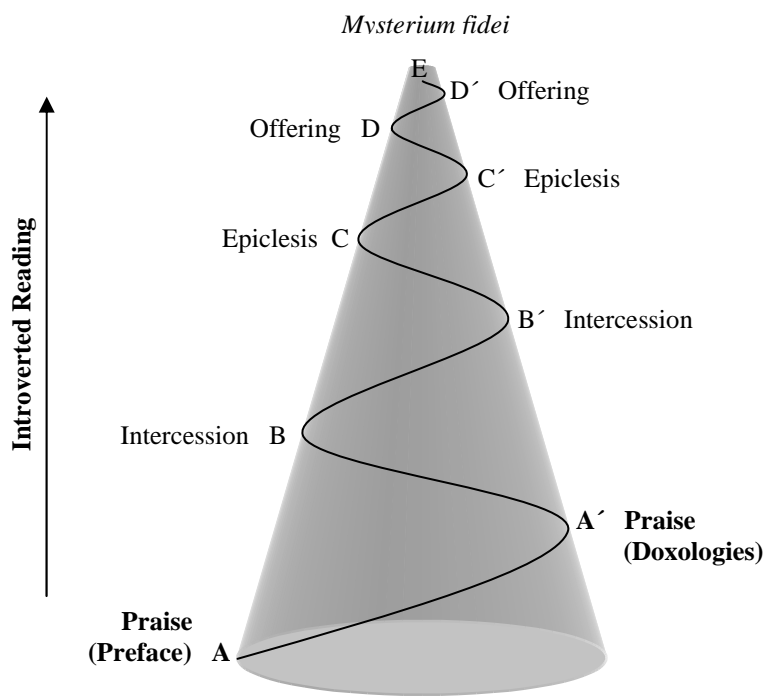
⁶⁸ *Ibid.*, 259.

⁶⁹ *Ibid.*, 264.

⁷⁰ “The rubric reads: *Accipit patenam cum hostia et calicem, et utrumque elevans, dicit . . .* In the *Per ipsum* there is an enconium, a formal expression of praise, that says God does receive all glory and honor here and now in the presence of the offering of the Body and Blood of Christ.” See Jungmann, *Mass of the Roman Rite*, 266.

⁷¹ *Ibid.*, 273.

wording, . . . the first [doxology] presents a picture of God’s gifts streaming down from heaven through Christ’s mediatorship, while the second brings into relief how, through Him, all honor and glory surge from creation up to God.”⁷² In God’s supplying “all these good things” (*Per quem*) there is the descending of heavenly blessings and gifts, while in the Church’s affirmation that all glory and honor belong to God (*Per ipsum*) there is the ascent of the Church’s praise gesturally expressed by the elevation of the consecrated gifts.



⁷² Jungmann, *Mass of the Roman Rite*, 259.

C. The parallels and heightening from A-A´ toward the climactic center of the Roman Canon

A supra-linear, “helical” reading of A-A´ following a chiasmic outline of the Roman Canon would add much to a linear reading. The double doxology’s act of praise, like that of the preface, is given by means of an anamnesis of God’s wonderful works, even if only in general language. In both A and A´ the praise of God for the *mirabilia Dei* is based on the commemoration of these works; the divine deeds serve as the logically prior motive or basis of the Church’s praise. In the preface it is the embolism that commemorates and the other four parts that convey thanksgiving and doxology, whereas in the double doxology the *Per quem*’s emphasis is more anamnestic and the *Per ipsum* is more strictly doxological. At the heart of both preface and double doxology is a twofold mediation of Christ: Christ’s mediation of the Father’s creative and saving actions (the Father does all things “through Christ”), on the one hand, and Christ’s mediation of the Church’s thanksgiving for the mystery of salvation (the Church gives praise to the Father “through Christ”), on the other hand. Therefore, in both preface and doxology, there is thanksgiving or praise offered “through Christ” on the basis of an anamnesis of Christ’s prior mediation of the Father’s saving works.⁷³ As we will see, this Christological mediation also finds expression in the center of the Canon, in the

⁷³ Other parallels seem to be present as well. First, the preface and doxology comprise the only two parts of the Roman Canon during which the people are vocal, with the exception of the *Mysterium fidei*, of course. Second, despite the apparent lack of fully trinitarian content (since there is no explicit pneumatological material), it is noteworthy that the *Sanctus* was interpreted early on in a trinitarian manner, and this would parallel the explicit trinitarian reference in the *Per ipsum*. On the trinitarian interpretation of the *Sanctus*, see Taft, “Interpolation,” “Part II,” *Orientalia Christiana Periodica* 59 (1992), 113-14.

Mysterium fidei and its Christological acclamation. Thus the first ring in the concentric parallelism of the Canon's rhetorical helix (A-A') is praise, for it begins and ends with praise commemorating God's *mirabilia*.

But beyond these parallels, one can also observe a definite "heightening" from A (preface) to A' (doxologies). This is exhibited by the increasingly explicit association of praise and the oblation of the bread and cup. Starting with the preface, those assembled lift up their hearts in thanksgiving while the gifts of bread and wine lie on the altar (*Sursum corda*).⁷⁴ This elevation of hearts is strengthened when our voices join with the heavenly choirs of angels and saints on high, singing to the thrice-holy God "in the highest" (*in excelsis*). This doxological union of earth and heaven expresses the fact that both earth and heaven are "full" of God's glory. All this language of elevation provides the *entré* into the rest of the Canon.

Moving to A' (doxologies), the anamnesis and praise of the A (preface) are elevated or intensified by the double doxology. The *Per quem* recalls in general fashion all God's actions and gifts—now encompassing all gifts associated with the bread and cup—but praise is literally "heightened" by the *Per ipsum* by the fact that the priest, during this prayer, actually lifts the consecrated elements. Thus the final doxology recapitulates, with intensification, the commemoration and praise expressed by the preface with an "elevation" that draws attention to the role of the sacrificial elements. Whereas in the preface we elevated our hearts as our gifts of bread and wine are presented to the Father through Christ, now in the *Per ipsum* the priest physically

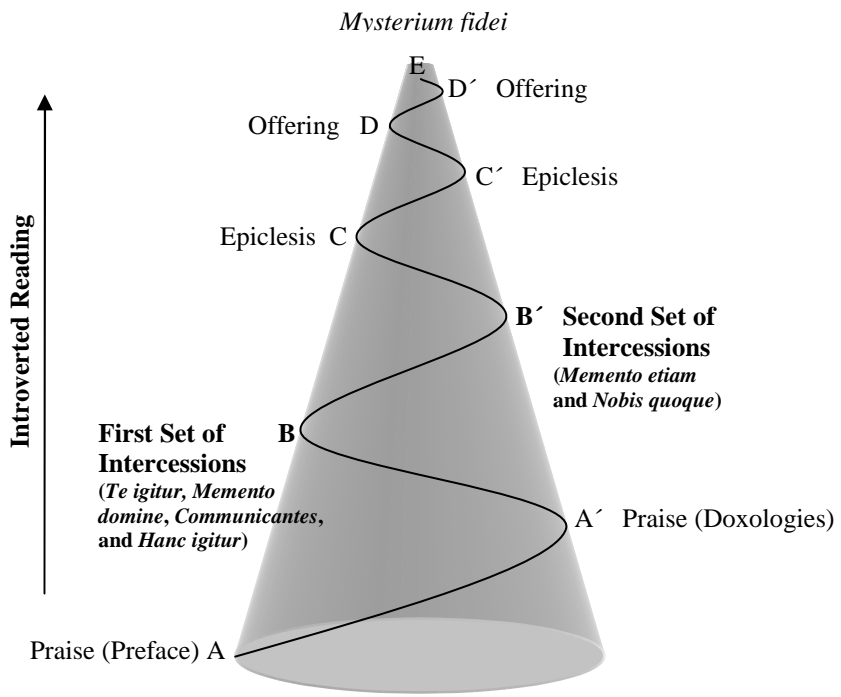
⁷⁴ The rubric for the *Sursum corda* indicates that the priest lifts up his hands while enjoining the congregation to "lift up hearts:" *Sacerdos, manus elevans, prosequitur.*

elevates the gifts which have become the means by which “all honor and glory” is given to God the Father almighty.

This heightening from A to A' moves us up toward the innermost ring of the Canon, the institution narrative and anamnesis-offering, D-D' and the climactic center of the *Mysterium fidei* and Christological acclamation, E. The preface-doxology *inclusio* of praise bears within it and builds up in us an expectation for God's imminent, continual and future actions on our behalf, actions themselves associated with the sacrifice of bread and cup. The initially implicit bond between praise (with its commemoration of God's works) and the sacrifice of bread and cup is strengthened and made explicit in the doxologies, especially by means of the final elevation of the gifts. Praise at the beginning and end lead us onward, toward the pivotal moment at the heart of the Canon. This general sense of anticipation of God's work *hic et nunc* sets the stage for the next pair of parallel units: the two sets of intercessions.

2. Communion of Saints and Eucharistic Offering: The Two Sets of Intercessions (B and B')

The Roman Canon has six intercessory prayers, four before the institution narrative (*Te igitur, Memento domine, Communicantes, and Hanc igitur*) and two after it (*Memento etiam and Nobis quoque*). Beyond their general character as “intercessions,” these two series bear significant structural, terminological, and thematic parallels. In a chiasmic outline, the former intercessions may be assigned to B as a first set of intercessions and the latter to B' as a second set of intercessions; together they comprise a second parallel pair in the Canon: B-B'.



As intercessions, all six prayers express the Church's desire for the welfare of and communion among her members, a point *GIRM 2002* also emphasizes:

Intercessions: By which expression is given to the fact that the Eucharist is celebrated in communion with the entire Church, of heaven as well as of earth, and that the offering is made for her and for all her members, living and dead, who have been called to participate in the redemption and the salvation purchased by Christ's body and blood.⁷⁵

Thus, reading from the extremities inward, the Roman Canon shifts from praise (A-A') to petitions for the welfare and communion of the Church (B-B'). The parallel and heightening between A and A' intensified the link between praise and oblation of bread and cup and began to build the sense of anticipation of God's actions on our behalf. Now we find in the intercessory parallels and heightening between B and B' the first elaboration of precisely what the Church is seeking in its eucharistic prayer, i.e. what divine actions or benefits it seeks in conjunction with the sacrifice of bread and cup. And, as will be shown, the chiasmic correspondence between intercessions entails a helical movement toward the next pair of elements (i.e. the double epiclesis, C-C') and the centripetal pull on the outer elements toward the "climactic center."

The parallels between B and B' are not neatly symmetrical. B, the first set, contains four prayers; B' only two.

B – First Set of Intercessions

Te igitur
Memento domine
Communicantes
Hanc igitur

B' – Second Set of Intercessions

[no directly parallel material]
Memento etiam
Nobis quoque
 [no directly parallel material]

⁷⁵ *GIRM 2002*, no. 79.

Two intercessions, the *Te igitur* and *Hanc igitur*, have no directly or explicitly parallel counterparts, apart from being classified as “intercession.”⁷⁶ Furthermore, portions of three of the four intercessions in B (*Te igitur*, *Memento domine*, and *Hanc igitur*) possess certain expressions categorized as “commendation” or “quasi-epicletic,” more explicitly linking the sacrifice to the petitions. By contrast, set B’ contains no such language but is more purely intercessory; the connection with the sacrifice and these intercessions is left implicit (for good reason, we will see).

The Canon’s double set of intercessions and the commendatory and quasi-epicletic quality of the first set make the first series of intercessions perhaps the most obscure section of the Roman Canon. Indeed, such differences raise an objection to a chiastic outline, even before considering the parallels between the two groups of intercessions: How might intercessions combined with oblatinal and epicletic material possibly be understood as parallel pairs in a chiastic outline when their allegedly corresponding intercessions in the second half of the Canon contain no such material? This is a legitimate question even if one argues the first half of the Canon has a coherent structure, as mentioned above.

Before this question is able to be answered, however, one must not overlook the strong parallelism which does exist between B and B’, in particular between the *Memento domine-Communicantes* sequence in the Canon’s first half and the *Memento etiam-Nobis quoque* sequence in the second half. In the process of comparing them, I hope to show how the second set (B’) heightens the first set (B) in a way consonant with a chiastic

⁷⁶ This is not entirely unexpected, for in a chiasmus the second half’s parallel elements are often shorter than the first half’s elements. Cf. Blomberg, “The Structure of 2 Corinthians 1-7,” 17. I give additional reasons why this makes much sense in the case of the Roman Canon.

structure (i.e. the “what’s more” factor). The problem of the oblationary material in three of the four intercessions of B must wait until the discussion of the heightening from B-B’ to C-C’ towards the chiasmic center. The reason for waiting until then to take up the objection above is to show how the oblationary-epicletic material in question contributes effectively, I argue, to the heightening from the intercessions (B-B’) toward the chiasmic center.

A. The parallels and heightening from B to B’

Between the *Memento domine-Communicantes* and the *Memento etiam-Nobis quoque* sequences we find the second half of the Roman Canon mirroring its first half not only conceptually and verbally but also structurally. In addition to such parallels, as we move from the first sequence in B to the second sequence in B’ we can perceive an intensification, heightening, or completing of the former by the latter. In this process, the communion dimension of the intercessions becomes stronger as well.

First, the parallels between the *Memento domine* and the *Memento etiam*. The *MR 2002* labels both these intercessory prayers, and only these two, as “commemorations:” *Commemoratio pro vivis* and *Commemoratio pro defunctis*, “commemoration for the living” and “commemoration for the dead.” The latter commemoration is clearly a counterpart to the former one, the dead to the living, which is likely why it succeeded in finding its way permanently into the Canon.⁷⁷ The first clause

⁷⁷ Liturgical historians face a problem when they study the commemoration for the dead because historically this intercession did not become a permanent part of the Mass on

in each memento is identical, with the exception of the addition of *etiam* (“also”) to the second of them: the first word of the two prayers, and only these two, is the imperative *memento*, “remember” or “be mindful of,” introducing identical formulas of commemoration: “Remember, Lord, your servants N. and N.”

B. *Memento, Domine,
famulorum, famularumque
tuarum N. et N.*

B.´ *Memento etiam, Domine,
famulorum, famularumque
tuarum N. et N.*

The parallel between their first clause is supported further by the fact that the priest is instructed to join his hands and pray silently for the persons named, living (B) or dead (B´).⁷⁸ Next, prayers for specifically named “servants” are then joined to a broader perspective in a prayer for “all” others in a larger group: “all who gather around” (B) and “and all who rest in Christ” (B´).

B. *et omnium circumstantium*

B.´ *et omnibus in Christo quiescentibus*

Further, in each prayer there is an allusion to the distinctly Christian identity of the group, especially the faithful character of those remembered: “whose faith and devotion is known to you” (B) and “who have gone before us with the sign of faith (*cum signo fidei*)” (B´). In both cases there seems to be an allusion to the state of the baptismal faith.⁷⁹

The parallelism between these two mementos is reinforced by parallelism existing between the intercessions that follow them, the *Communicantes* and the *Nobis quoque*. Each of these two prayers combines the Church’s petitions to the commemoration of

Sundays and feasts until the ninth and tenth centuries, it seems. See Jungmann, *Mass of the Roman Rite*, vol. 2, 237-48.

⁷⁸ The rubric reads: “The Priest joins his hands and prays briefly for those [for whom he intends to pray (B) or who have died and for whom he intends to pray (B´)]. Then, with hands extended, he continues: . . .”

⁷⁹ The phrase “who pay their vows to you” (*tibi que reddunt vota sua*) in B may allude to baptismal vows, while the “sign of faith” is undoubtedly a reference to Baptism. Cf. Jungmann, *Mass of the Roman Rite*, vol. 2, 242.

certain saints; in fact, each is dominated by a list of saints; the petition in each prayer links the Church on earth to the Church in heaven. These two features, (1) a commemoration of listed saints and (2) a petition, make the *Communicantes* and the *Nobis quoque* strongly parallel intercessions.

First, the two lists of saints commemorated by the Church seem to be organized according to a very well-balanced, orderly plan.⁸⁰

B. *in primis gloriosae semper
Virginis Mariae, Genertricis Dei et
Domini nostri Iesu Christi: sed et
beati Ioseph, eiusdem Virginis
Sponsi, et beatorum Apostolorum
ac Martyrum tuorum,*

(12 apostles)
*Petru et Pauli, Andreae, [Iacobi,
Ioannis, Thomae, Iacobi, Philippi,
Bartholomaei, Matthaei, Simonis
et Thaddaei:*

(12 martyrs)
*Lini, Cleti, Clementis, Xysti,
Cornelii, Cypriani, Laurentii,
Chrysogoni, Ionnis et Pauli,
Cosmae et Damiani]*

et omnium Sanctorum tuorum

B. *cum tuis sanctis Apostolis et
Martyribus:
cum Joanne,*

(7 male martyrs)
*Stephano, Matthia, Barnaba,
[Ignatio, Alexandro, Marcellino,
Petro,*

(7 female martyrs)
*Felicitate, Perpetua, Agatha, Lucia,
Agnete, Caecilia, Anastasia,]*

et omnibus Sanctis tuis

Both of the lists of saints begin with a reference to “the holy Apostles and Martyrs”⁸¹

headed by the “greatest” of the saints – Mary and Joseph on the one side, John the Baptist

⁸⁰ See Jungmann, *Mass of the Roman Rite*, vol. 2, 172-3. For Jungmann’s description of the lists and their parallels and his attribution of authorship to Gregory the Great as final redactor, see *ibid.*, 175 and 255. According to Jungmann, it was precisely the *Nobis quoque*’s parallel list that furnished a reason for making it a permanent part of the Canon. Cf. *ibid.*, 251.

on the other. The first list has twelve apostles and twelve martyrs, the second has seven male and seven female martyrs.⁸² Each series is finally concluded by the inclusive phrase “and all your saints.”

Secondly, these parallel lists of saints are enumerated in the context of an intercession. In particular, each list concludes with a petition concerning our relationship to the saints. The *Communicantes* prays for the help of God’s protection brought about by means of the prayers and merits of the saints (*meritis precibusque*), and the *Nobis quoque* asks for some fellowship with the saints without regard to our merits (*non aestimator meriti sed veniae*). Thus each intercession in its own way emphasizes the saints’ prayers and merits and de-emphasizes our own merits.

The similarities between the *Communicantes* and the *Nobis quoque*, following the parallels between the two mementos, reveal a broader structural parallel: the *Memento domine-Communicantes* sequence in B and the *Memento etiam-Nobis quoque* sequence in B’. The second prayer in each sequence serves as “a continuation of the *Memento*.”⁸³ Consequently, intercessory parallelism extends beyond the isolated comparison of individual prayers to the two sequences in which the intercessions are found.

But these sequences are not merely synonymously parallel. There is a shift and heightening from the first sequence to the second. The first set of intercessions, with its Commemoration for the Living (*Memento domine*) and the prayer for God’s help through

⁸¹ “The [*Nobis quoque*’s] general designation, *cum tuis sanctis apostolis et martyribus*, is Roman and corresponds to the *beatorum apostolorum ac martyrum* in the *Communicantes*.” Jungmann, *Mass of the Roman Rite*, vol. 2, 253.

⁸² The *Communicantes* seems to order its list according to ecclesiastical state, while the *Nobis quoque* has its own order. See Jungmann, *Mass of the Roman Rite*, Vol. 2, 172-5; 252-6.

⁸³ Jungmann, *Mass of the Roman Rite*, Vol. 2, 256.

the saints' prayers and merits (*Communicantes*), has a markedly earthly-directed focus; that is, the benefits for which the Church asks regard the Church as it exists in its pilgrim state, *in statu viatoris*, the Church in its present, earthly, temporal state.⁸⁴

Complementing, but shifting the focus away from, this earthly orientation, the second set of intercessions propels the Church heavenward. For example, the Commemoration of the Dead (*Memento etiam*) prays for "a place of refreshment, light and peace" for those who "rest in Christ" and the *Nobis quoque* asks for a share in heavenly fellowship with the saints, despite what we merit, what we deserve, in this life. This rhetorical heightening can thereby be expressed in terms of the eschatological tension between "already" and "not yet."

Corresponding to this difference of orientation (earthly versus heavenly), each set emphasizes a distinct dimension of ecclesial communion with the saints. B presupposes the communion with the saints as the basis for God's continuing help, while B' presents communion with the saints as something for which supplication must still be made, something which has not yet become perfect. As a consequence, reading helically from the first to the second set of intercessions we may observe a heightening of focus from one to the other: from the Church's earthly welfare to the Church's hope for heaven, from earthly communion with the saints in heaven to our own actual share in the heavenly lot and fellowship of the saints.⁸⁵

⁸⁴ This is also true of the *Te igitur* and *Hanc igitur*, the prayers without parallels in the second half of the Canon.

⁸⁵ When the oblatinal and epicletic prayers of the *Te igitur* and *Hanc igitur* are taken into account, the difference of perspective becomes that of offering the sacrifice in common with the saints of heaven and that of offering for a final participation in their blessedness. See Jungmann, *Mass of the Roman Rite*, vol. 2, 256-7.

Thus within the strong resemblances between B and B' there is the kind of rhetorical "heightening" which is characteristic of a chiastically structured text as one reaches the second member of a parallel pair. Here the "also" (*etiam*) and the "too" (*quoque*) in the *Memento etiam-Nobis quoque* acquire an even richer connotation than a merely rectilinear reading produces. They signify the future, heavenly elevation of the Church's hopes.

B. The chiastic heightening from B-B' to C-C' in light of the commendation and quasi-epicletic material in the *Te igitur* and *Hanc igitur* intercessions

Modern liturgical scholars tend to be enamoured with the Antiochene pattern and position of intercessions, and consider the more Alexandrian-like pattern to be more obscure, if not illogical, for the latter seem to presuppose logically that which actually follows them in chronological sequence.⁸⁶ Scholars agree the rationale or logic of the Antiochene pattern, according to which intercessions are found in the second half of the anaphora, i.e. between the epiclesis and final doxology, is easily ascertained. The series of prayers moves logically: the dominical words and actions in the institution narrative are the warrant for the Church's offering (anamnesis-offering), which the Church then asks God to bless and accept for the good of the communicants (epiclesis) as well as for

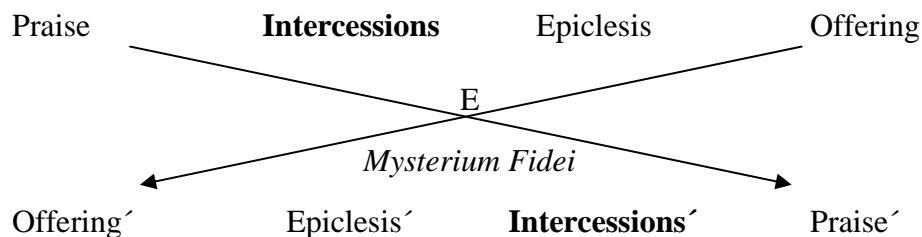
⁸⁶ "In the West Syrian [i.e. Antiochene] anaphoras the intercessions and commemorations occur after the epiclesis and petition for the fruits of communion and before the concluding doxology. The whole Antiochene anaphora structure has enamoured drafters of recent eucharistic prayers, but it is important to note that this represents only *one* ancient Christian eucharistic pattern. Other patterns are quite different." Frank Senn, "Intercessions and Commemorations in the Anaphora," in *New Eucharistic Prayers*, ed. Frank Senn (Mahwah, NJ: Paulist Press, 1987), 197.

the Church at large (intercessions), all for the glorification of God (doxology).⁸⁷

Intercessory prayers *logically presuppose* the institution narrative, the offering and the consecration of gifts and communicants, so their position *following* the anamnesis-offering prayer is quite natural and intelligible. This is why, for example, the Antiochene position of intercessions was chosen for the newer Roman Eucharistic Prayers (II, III, and IV).

By contrast, when intercessions are situated before the institution narrative they seem to “interrupt the flow of the Eucharistic Prayer.”⁸⁸ The apparently strange thing about the Canon is not that it has intercessions in its second half in the “Antiochene” position but that it has intercessions also in its first half, similar to prayers in the “Alexandrian” tradition, as well.⁸⁹ What makes the Roman Canon *sui generis*, then, is the fact intercessions immediately follow the initial prayer (praise) *and* immediately precede the final prayer (also praise).

Recall the illustration of the inversion that happens in a chiasmus:



In the second half the more “logical” Antiochene series is offering–epiclesis–intercessions–praise (D’:C’:B’:A’). The intercessions logically flow from the prayers

⁸⁷ See Serra’s summary of the Antiochene logic in Part II’s Introduction.

⁸⁸ Cabié, *Church at Prayer*, vol. 2, *Eucharist*, 103. See also n. 41.

⁸⁹ Alan F. Detscher, “The Eucharistic Prayers of the Roman Catholic Church,” in *New Eucharistic Prayers*, 24.

preceding them. On the other hand, the Canon's apparently "illogical" series of prayers found in the first half is just the reverse: praise–intercessions–epiclesis–institution narrative (offering), i.e. D':C':B':A' becomes A:B:C:D. According to a rectilinear reading of the first half of the Canon, the *Te igitur-Hanc igitur* group of intercessions seems to presuppose illogically what has not yet taken place in the anaphora: the institution narrative, offering, and epiclesis. From the vantage point of its linear *position*, the first set, unlike the second, is not able to assume oblation and epiclesis prayers have already been made since it precedes them in sequence (B comes *before* C and D, whereas B' follows D' and C').

This problem, resulting from a merely rectilinear and overly deductive reading of the eucharistic anaphora, seems to be compounded again by the fact that the first set of intercessions contains oblationary and epicletic material—*before* the anamnesis-offering and epiclesis proper have taken place.⁹⁰ In other words, the first set of intercessions seems to "get ahead of itself," one might say. In set B, the *Te igitur* and *Hanc igitur* intercessions each contain two parts, non-intercessory and intercessory. They begin with language usually described as that of "commendation" (*commendatio*) and "epiclesis," for both ask God to accept the offerings, and the *Te igitur* even includes an invocation for their blessing:

⁹⁰ This contributes much to the impression that the Roman Canon has "An exaggerated emphasis on the idea of the offering and acceptance of the gifts," an excellent theme in itself but "rendered clumsy and unwieldy" by the Canon—according to Vagaggini. See Vagaggini's fourth "defect," *Canon*, 96-7.

Te igitur: “To you, therefore, most merciful Father, through Jesus Christ, your Son, our Lord, we humbly ask and petition that you *accept and bless*⁹¹ these gifts, these offerings, these holy and unblemished sacrifices, *which we offer you . . .*”

Hanc igitur: “Therefore, Lord, we pray: graciously *accept this oblation* of our service, that of your whole family . . .”

The initial clauses are joined to intercessions, thereby associating prayers for the Church’s welfare with acceptance and blessing of the offering(s): the *Te igitur* prays for the unity, peace and guidance of the *universal* Church throughout the world in union with the pope and bishops and the *local* bishop; the *Hanc igitur* asks for the general welfare of the Church: “order our days in your peace and command that we be delivered from eternal damnation and counted among the flock of those you have chosen.”⁹²

However, even apart from a chiastic outline, the more “Alexandrian” sequence can be shown to be “quite logical,” the epiclesis and institution narrative providing the reasons for making intercessions. Frank Senn captures this logic well:

The intercessions for the whole church (*Te igitur*), for particular persons (*Memento Domine*), in union with all the saints (*Communicantes*), and for special needs (*Hanc igitur*) are offered with the bread and wine (*Quam oblationem*), because Christ commanded it (*Qui pridie*).⁹³

When understood this way, the first set of intercessions can thereby be understood to associate and link prayers for the Church (intercession) to the central sacrifice by joining

⁹¹ At this point the rubrics indicate the priest should make the sign of the cross “over both bread and chalice.” This epicletic gesture reinforces the impression that the *Te igitur* is a sort of “pre-epiclesis.” Cf. Bouyer, *Eucharist*, 215.

⁹² The *Hanc igitur* is one of three variable prayers in the Roman Canon, the other two being the preface and the *Communicantes*. See Cabié, *Church at Prayer*, 104. The *Memento domine*’s commendation material differs from the *Te igitur* and *Hanc igitur*’s in that it is included as part of the description of those for whom intercession is being made (i.e. “for whom we offer or who offer”).

⁹³ Frank Senn, “Intercessions and Commemorations in the Anaphora,” in *New Eucharistic Prayers*, ed. Frank Senn (Mahwah, NJ: Paulist Press, 1987), 198.

intercessory prayers with oblationary and epicletic prayers, but *in an incomplete and rather ambiguous or provocative way*, so as to anticipate what is coming and call for a later explanation. This gives the first half of the Canon what we might call an “anticipatory logic.”

The anticipatory logic of the first half of the Canon is made even clearer when it is read helically, according to a chiasmic outline. In a chiasmic, rhetorical helix the outer elements anticipate the inner elements they flank and enclose. Likewise, if the Canon has a chiasmic structure, both sets of intercessions would anticipate those prayers lying more toward the center, prayers they also logically presuppose. In view of this, the oblationary and epicletic references in these intercessions—rather than impeding the logical flow of the Canon—actually help move the anaphora inward and upward its rhetorical helix, toward C-C' and D-D' (double epiclesis and double offering). The three intercessions in B that possess oblationary or epicletic expressions could be said to do so to intensify the association between the Church's intercessions and the epiclesis (C-C') and offering (D-D') units which come next.

In other words, this link between intercessions and oblation serves to help B-B' anticipate the epiclesis and offering units on the rhetorical helix. The “pre-epiclesis” in the *Te igitur* foreshadows a fuller epicletic prayer in the *Quam oblationem*, and the oblationary expressions in the *Te igitur*, *Memento domine*, and *Hanc igitur* presage the central prayers of offering (institution narrative and anamnesis-offering, D and D'). Therefore, the apparently illogical position of the first set of intercessions (B) makes

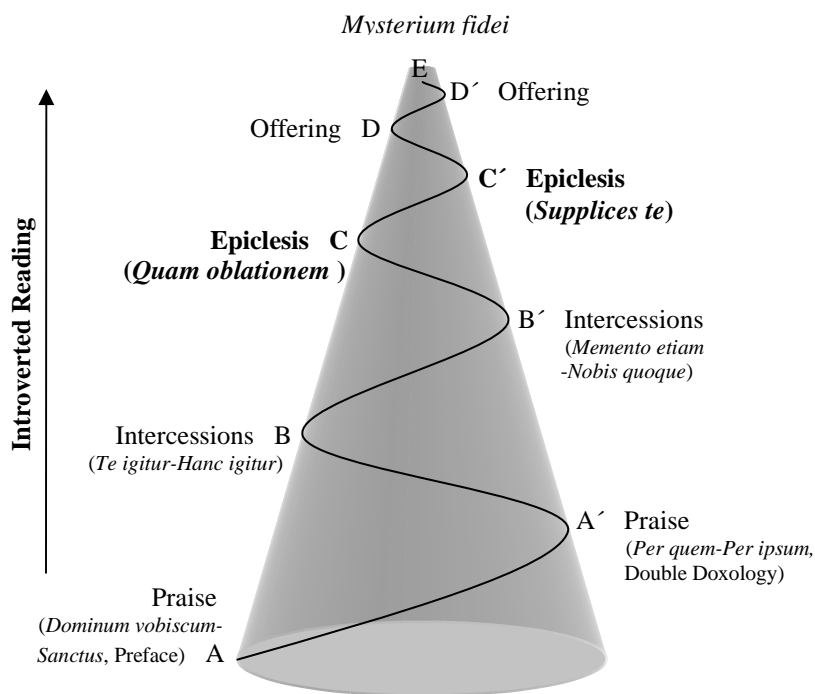
perfect sense within the anticipation and heightening proper to an introverted helical reading of a text.⁹⁴

In summary, the parallel pair of intercessions (B-B') drives us upward and inward, helically, as antecedents to the chief epiclesis and offering prayers (C-C' and D-D'), one step closer to the climactic center. When B and B' are read "helically," this intercessory level, by means of B's oblationary-epicletic accents, increases the sense of expectation more than A-A's praise-via-anamnesis did as it prepared to transition to B-B'. For whereas A-A's *praise* for what God has done, is doing, and will do surrounds the offering of the gifts in a rather general way, B-B's *intercession* gives more specific content to what the Church believes God will do and more particular expression to the Church's confidence that the oblation will soon be a source of blessing. The oblationary and "pre-epiclesis" material in B plays a key role in the "heightening" that we ought to expect in a chiastically structured text, transitioning from one level of parallel pairs and the next (from level A-A' to B-B', from B-B' to C-C', etc.). To mention the offering and the blessing of the gifts in some way *before* those prayers which chiefly express blessing and offering is to create a "heightened" sense of expectation of blessing and offering; it is to signal a shift from intercessions for the Church's welfare and communion to the epiclesis and offering.

⁹⁴ This material's significance will be even more evident in an "extroverted reading" of the Canon's rhetorical helix, i.e. from the center outwards (see below). Interestingly, an "extroverted reading" of the Canon follows the Antiochene pattern from the institution narrative on, thus positioning both sets of intercessions in the "Antiochene" location: institution narrative, anamnesis-offering, epiclesis, *intercessions*, praise.

3. Filled with Every Heavenly Blessing: The Two Epicleses (C and C')

The Roman Canon has two prayers which may be designated “epiclesis” strictly speaking: the *Quam oblationem* and the *Supplices te*. According to my chiastic outline of the Roman Canon, these two prayers occupy exactly the inverse location in the first and second halves of the Canon. As a special form of anaphoral petition, they parallel one another in that each contains both consecratory and communion aspects, though the first is more consecratory and the second is more communion-oriented. Thus, the third level of the Canon’s concentric parallelism is epiclesis.



Moreover, the parallelism between the first and second epicleses is not merely synonymous but includes the heightening factor proper to a chiasm’s helical movement from the first to the second unit of a parallel pair (here from C to C’). Further, C-C’ as a

parallel pair continues to build a sense of anticipation toward the climactic center also found in A-A' and B-B'. The double epiclesis of the Roman Canon draws the reader nearer the institution narrative and anamnesis-offering, the *Qui pridie* and *Unde et memores* (D-D'), one small step away from the climactic center, as their mutual reference to the "body and blood" indicates.

A. Parallels between the first and second epicleses

Scholarly judgments regarding the epicletic status of the *Quam oblationem* and *Supplices*, John McKenna observes, "range from categorical affirmatives to equally categorical negatives," while some hold a more reserved position.⁹⁵ Admittedly, determining which prayer or prayers serve as an epiclesis of the Canon is not a simple procedure for two reasons: first, because the Canon appears to have several "epicletic-type" (or what I prefer to call "quasi-epicletic") prayers; and second, because some of the strongest candidates among its prayers differ markedly compared to epicleses in other anaphoras (e.g., in their expression and location), especially the more fully theologically developed Antiochene anaphoras.

According to Vagaggini, the Canon has five "epicletic-type" prayers:⁹⁶

⁹⁵ McKenna, *Eucharistic Epiclesis: A Detailed History from the Patristic to the Modern Era*, second ed. (Chicago: Liturgy Training Publications, 2009), 33. See n. 111 for the range of judgments.

⁹⁶ The "fifth defect" of the Roman Canon according to Vagaggini is the "number and disorder of epicletic-type prayers in the canon." *Canon of the Mass*, 98; see 98-100. We should note here that Vagaggini does not argue that these each stand as a "complete" epiclesis on its own, nor does he claim that all the prayers he considers to be of the epicletic-type all function identically, only that several of these prayers express petitions for blessing and/or acceptance similar to epicleses found in other liturgies.

- (1) the first part of the *Te igitur* (“bless and accept these gifts”)
- (2) the first part of the *Hanc igitur* (“graciously accept this oblation”)
- (3) the *Quam oblationem* (“bless, acknowledge, and approve this offering”)
- (4) the *Supra quae*⁹⁷ (“accept [these gifts] as you were pleased to accept”)
- (5) the *Supplices* (“that all of us may be filled with every grace”)

By reason of these several quasi-epicletic prayers the Roman Canon “presents some special difficulties.”⁹⁸ The Roman Canon, perhaps like no other anaphora, forces us to address the question of how to define the eucharistic “epiclesis.” Unless these prayers can be distinguished from one another, a chiasmic outline would seem improbable. For reasons I will give below, the *Quam oblationem* and the *Supplices te* prayers may be counted as epicleses in the fullest and strictest sense, over against other merely “quasi-epicletic” prayers in the Canon.

Further, the recognition of several epicletic prayers in the Roman Canon can be contrasted with another scholarly inclination: the tendency to deny full epicletic status to any or all the prayers of the Canon. For example, some scholars rule out the prayers of the Canon because there is no mention of the Holy Spirit, thereby adopting a definition that does not include non-pneumatological prayers in other, “less developed” anaphoras which clearly serve as epicleses. McKenna illustrates this reductive tendency when he identifies three elements as constitutive of an epiclesis as:

- (1) an appeal for the Holy Spirit
- (2) to transform or sanctify the bread and wine
- (3) so that they may benefit those who partake of them worthily.⁹⁹

⁹⁷ See Vagaggini, *ibid.*, 99-100. Vagaggini evidently, and somewhat oddly, is speaking of the *Supra quae* when he says “first part of the *Supplices*” and the *Supplices* itself when he says “second part of the *Supplices*.” This is clear in view of his comparison to the “Palaeo-Hispanic” parallels he observes.

⁹⁸ McKenna, *Eucharistic Epiclesis*, 33.

⁹⁹ See “Epiclesis Revisited,” in *New Eucharistic Prayers*, ed. Frank C. Senn (Mahwah, NJ: Paulist Press, 1987), 169, citing his other works. McKenna’s definition of “epiclesis proper or epiclesis in the strict sense” contained in the “Glossary of Technical Terms”

Avoiding the tendency to define epiclesis on the basis of the most theologically developed anaphoras, Robert Taft offers a definition broad enough to include all known eucharistic prayers: it is a prayer, accompanying the narration of the words of Jesus at the Last Supper, that asks “*in some way or other*, that God receive *or* accept *or* bless *or* sanctify the gifts *or* oblation, so that they may be unto salvation for the communicants and for the benefit of all the living and dead.”¹⁰⁰ Worthy of special note are the disjunctives, i.e. the repeated “or.” Following the lines of Taft’s “disjunctive” approach, I suggest the minimal characteristics for a “complete” epiclesis, or “epiclesis proper,” may be designated as three in number:

- (1) An invocation *or* petition to God,
- (2) that he would sanctify *or* accept *or* change *or* manifest the offerings of bread and cup, either by means of the Spirit *or* the Logos *or* an unspecified agency,
- (3) so that those who receive the offering in communion may be sanctified *or* receive salutary benefits in some manner.

To put it simply, an epiclesis proper is “a petition for a divine intervention that will affect the gifts so that those who share in them may be sanctified.”¹⁰¹

Perhaps significantly, the above tendency by some scholars to use an overly narrow definition of epiclesis seems often to be joined to the modern preference for one anaphoral pattern of prayers over the others, namely, the Antiochene. (As noted above,

does a better job of leaving things a bit open-ended: “An epiclesis that appeals for the *Holy Spirit* (occasionally, the Logos) to transform or sanctify the bread and wine and/or sanctify the faithful who partake of these gifts” (xii). Nevertheless, he reserves “epiclesis *proper*” to Spirit-epicleses. See, *ibid.*, 224.

¹⁰⁰ Robert F. Taft, “The Epiclesis Question in the Light of the Orthodox and Catholic *Lex Orandi* Traditions,” in *New Perspectives on Historical Theology. Essays in Memory of John Meyendorff*, ed. Bradley Nassif (Grand Rapids, MI: Eerdmans, 1996), 234; emphasis added.

¹⁰¹ Robert Cabié, *The Church at Prayer*, Vol. II, *The Eucharist*, edited by A. G. Martimort (Collegeville: Liturgical Press, 1992), 102.

the Antiochene’s single, “full-blown” epiclesis is located *after* the institution narrative and anamnesis-offering.) For example, in *The Celebration of the Eucharist*, in a section entitled “The Parts of the Eucharistic Prayer,” Enrico Mazza defines the epiclesis as “a text, *located after* the anamnesis and offering, that asks that the eucharistic liturgy may be fruitful for those who partake in it.”¹⁰² This is an odd description of epiclesis, since even the Alexandrian pattern contains two epicleses, one being *before* the anamnesis-offering. Moreover, with such a definition based on location, only one of the Roman Canon’s prayers could qualify, the *Supplices*, contrary to the premise supporting the judgment above that the Canon contains *several* epiclesis-type prayers.

Therefore, in agreement with Taft’s approach to the epiclesis question, I claim location alone should not be a determining factor for a prayer’s epicletic status.¹⁰³ Neither the absence of any mention of the Holy Spirit nor anaphoral location disqualifies the *Quam oblationem* or the *Supplices te* prayers from being considered an epiclesis in the fullest sense, even if they do not express themselves in more fully developed theological (e.g., trinitarian) language.

Given the three characteristics of epiclesis above (i.e., (1) a request of God (2) to change the gifts (3) for the Church’s benefit), both the *Quam oblationem* and *Supplices te* seem to qualify fully as an “epiclesis proper.”

Unit C – Epiclesis 1
(*Quam oblationem*)

(1) *petition*
Which offering we beseech you, O
God, be pleased

Unit C’ – Epiclesis 2
(*Supplices te*)

(1) *petition*
We humbly implore you, almighty
God:

¹⁰² *The Celebration*, 292; emphasis added.

¹⁰³ See “The Epiclesis Question,” 210-237.

(2) *action upon the offerings*
to make blessed, approved, and
valid in all respects, spiritual and
acceptable,

(2) *action upon the offerings*
bid these [offerings] be carried
before your divine majesty by the
hands of your holy Angel to your
altar on high,

(3) *salutary benefits of the Church*
so that it may become for us
the Body and Blood of your most
beloved Son, our Lord Jesus
Christ. (Through Christ our Lord.
Amen.)

(3) *salutary benefits of the Church*
so that all of us who [whosoever]
will have received the most holy
Body and Blood of your Son from
this sharing in the [that] altar may
be filled with every heavenly
blessing and grace.

The *Quam oblationem* and the *Supplices* structurally and conceptually resemble one another, for each prayer possesses two different clauses following the same order: first there is a solemn petition regarding the “oblation” (first and second characteristics) followed by an *ut*-clause (purpose clause, third characteristic). In both cases the first clause asks the Father to do something with the oblation while the second clause expresses some purpose intended beyond this initial action. In the Roman Canon these are the only two “epicletic-type” prayers on Vagaggini’s list above containing all three characteristics and structured in this manner.

First, the petition for divine action upon the elements. In the *Quam oblationem* the desired divine action on the oblation is expressed by listing five attributes that the Church asks God to give it, realized completely and perfectly (“in every respect,” *in omnibus*). Likewise, the *Supplices* asks God to command his “Angel” to bear up the offerings (“these,” *haec*) to the altar on high before the divine majesty or glory; it becomes clear in the second (i.e. purpose-) clause that what is sought in the first clause is that the Father make the earthly altar a share in the heavenly altar (and by implication, the earthly oblation a share in the heavenly oblation). In both prayers the initial petition-

clause asks for some divine action on the offerings in a more solemn and sustained manner than any quasi-epicletic prayers.¹⁰⁴ In their equally solemn petition they far surpass the incipient forms of epiclesis in the other, merely quasi-epicletic prayers on Vagaggini's list.

Second, following this initial petition for some divine action on the offering is a purpose- or *ut*-clause with the corresponding conditional form of the main verbs. The purpose clauses in each prayer conceptually and verbally center on the "Body and Blood of your [most beloved] Son." In fact, these two prayers are the only ones in the Roman Canon that mention "Body and Blood" explicitly in conjunction with a petition. In addition, the grammatical construction of petition followed by an *ut*-clause brings into relief the overarching purpose of *both* prayers, i.e., sanctification.

On the one hand, the prayer in the first half of the Canon (*Quam oblationem*) envisages God's action for the sake of transforming the offering into the body and blood of his most beloved Son. This is its most obvious point. But it also attaches to this purpose, albeit succinctly, another purpose, namely some advantage to us: "for us" (*nobis*). By the same token, the prayer in the second half of the Canon (*Supplices*), pivoting on the "Body and Blood," makes the main aim of the petition not the *transformation* of the gifts, but the *communicants' fruitful reception* of them.¹⁰⁵ In both

¹⁰⁴ It is worth noting that historically the *Supplices* has often been interpreted as functioning as a consecratory epiclesis, by Latins as well as by Byzantines, at least when compared to other anaphoras. Taft lists more ancient and more recent, Western as well as Eastern, proponents of this view: Isidore of Seville, Fulgentius of Ruspe, Nicholas Cabasilas, Peter Lombard, John Teutonicus, and Maurice de la Taille, to name a few. See Taft, "Epiclesis Question," 230-2.

¹⁰⁵ Jungmann distinguishes between the first and second half of the *Supplices*. The first is a kind of epiclesis completing the sacrifice in some manner by the mediation of angels,

cases the request is “so that” (*ut*) the Church may benefit from the hallowed gifts. Each purpose-clause intimately joins the “Body and Blood of Christ” to those present making the offering and receiving the gifts. This feature of the the purpose-clauses make the two prayers much more solemn petitions than the intercessions’ quasi-epicletic prayers which lack it.

In view of these parallel features, the *Quam oblationem* and the *Supplices* meet the three fundamental criteria for a full epiclesis *individually*: (1) each is a petition, (2) each asks for some divine action upon the gifts, and (3) each is more or less overtly ordered to the spiritual benefit of those who are, or have become, associated with the gifts. But if each is an “epiclesis proper” of the Roman Canon, then, in accord with a chiasmic outline, the first half continues to mirror the second half of the Canon without rupture in the sequence of prayers: the sequence A : B : C finds its sequence reversed to C’ : B’ : A’ as the Canon moves from PRAISE : INTERCESSIONS : EPICLESIS to EPICLESIS : INTERCESSIONS : PRAISE.

B. Heightening from consecratory epiclesis to communion epiclesis, from C to C’

Although individually each prayer possesses all it needs to be counted an epiclesis, there is a certain uneven emphasis between them, an unevenness producing a certain complementarity as well as a corresponding sense of heightening from the first to the second epiclesis, from C to C’. McKenna insightfully observes the different accents of the two prayers when he says:

while the second is a “communion epiclesis” for a share in the graces of the heavenly altar. *Mass of the Roman Rite*, vol. 2, 235.

[I]f one considers the epiclesis proper as only looking to the consecration and not to the reception of Communion the case for *Quam oblationem* as an epiclesis becomes stronger and that for the *Supplices* weaker. If the stress were on the epiclesis being an appeal for worthy Communion, then the strength of the case for the *Supplices* becomes stronger and that for the *Quam oblationem* weaker.¹⁰⁶

The first epiclesis highlights the sanctification (consecration) of the oblation, the second gives more prominence to the blessings with which recipients of the oblation hope to be filled. In view of these differences, one may describe the *Quam oblationem* as mainly a consecratory-type epiclesis with less concern for the benefits of communion, and the *Supplices te* as primarily a communion-type epiclesis with less concern for the consecration or acceptance of the elements (though with more concern for the consecration than the *Quam oblationem*'s concern for communion). The *Quam oblationem*'s consecratory aspect is repeated by the *Supplices* but with a new emphasis on, and expression of, communion (reception from the altar), even while each prayer possess both a certain consecratory element and a communion element, and each pivots conceptually and verbally on the body and blood of Christ.

Reading the Roman Canon helically from the extremities inward and upward toward the climactic center, we can see how the *Supplices te* complements—not repeating redundantly or duplicating synonymously—the *Quam oblationem* in such a way that there is an intensification or elevation from the former to the latter. According to the characteristics of chiasm's helical progression, the second parallel element in a corresponding pair (here C') would not merely repeat terminology, ideas, or themes of the first element (here C) but typically would add something to it, thereby moving the

¹⁰⁶ McKenna, *Eucharistic Epiclesis*, 100. He goes on: "If, moreover, one considers the mention of the Holy Spirit as necessary for an epiclesis then the case for either of these being an epiclesis proper vanishes."

entire prayer inward to the next ring of prayers (D and D') and upward toward the climactic center and pivot. This heightening occurs in both the petition and the purpose-clause portions of the two epicleses.

Starting with the *petition* portion, the *Quam oblationem*'s prayer for the hallowing of the gifts is carried further and intensified by the *Supplices*' petition for God to bid his angel to carry the sacrifices to the heavenly altar before the splendor of his glory, i.e. where Christ is seated at the right hand of the Father: the first prayer's request for making the oblation wholly *acceptable* by "descent" of God's blessing becomes the second prayer's "daring illustration" of God's acceptance of the sacrifice which "ascends" to His heavenly altar.¹⁰⁷ The imagery in the one is "descent" of blessing upon the oblation, the imagery of the other is "ascent" to the heavenly altar.¹⁰⁸ The implied descending movement of the divine, heavenly blessing on the elements in the first epiclesis is complemented and intensified by the ascending movement of the angel carrying the offering to heaven itself.¹⁰⁹

In line with this "ascent" imagery of the *Supplices te*, the *purpose* of the petitions is also elevated or completed when we move from C to C'. Whereas the most noticeable purpose of the first epiclesis is for the "full blessing" of the oblation that it become the "Body and Blood of Christ," the whole thrust of the second epiclesis is directed toward the full blessing of those who receive his "Body and Blood" (*omni benedictione caelesti et gratia*); the earthly gifts of bread and cup offered on our earthly altar, and which stand

¹⁰⁷ Jungmann, *Mass of the Roman Rite*, vol. 2, 231.

¹⁰⁸ Regarding the *Supplices*, McKenna comments: "The image in this prayer is somewhat unique. Instead of involving a descent it calls for an ascent to the heavenly altar at the hand of God's angel." *Eucharistic Epiclesis*, 239.

¹⁰⁹ There "is a plea that the power of God might touch our sacrificial gift, but in the reverse order, not by the descent of the Spirit, but by the ascent of the gift." *Ibid.*, 233.

in need of transformation “in every respect” (*in omnibus*), become gifts received from the Father’s heavenly altar, being for us sources of “every heavenly blessing and grace.” Connected to this transfer of benediction from oblation to offerers, from sacrifice to communicants, the rather latent salvific-sanctificatory purpose of the first epiclesis (“for us,” *nobis*) is elaborated sweepingly by the beautiful image of being “filled with every heavenly blessing and grace.” From this perspective the two epicleses of the Roman Canon combine to join earthly and heavenly offerings, earthly and heavenly altars, earthly and heavenly assemblies, earthly and heavenly blessings.

The progression from the first to the second epiclesis, based on the new emphasis in the second, leads us inward to the next parallel pair and upward to the centerpoint of the Canon. In particular, what we find with C-C’ is that the bond between the sacrificial offering and the good of the Church has hit its strongest note yet. The outer units of praise (A-A’) and of intercessions for the Church’s earthly and eternal welfare (B-B’) anticipate the solemn petition for the sanctification of the gifts and recipients of the gifts (C-C’). Thus, as we move from extremities inward we discover an increasingly tighter association of the oblation with the good of the Church (communion), an intimate bond achieved by the simultaneous tightening of the link between the gifts and the body and blood of the Son (consecration).

However, no explication or warrant has been given regarding the Church’s confident petitions made in epiclesis and intercession. The reference to the “Body and Blood of Christ” not only joins the two epicleses as parallel pairs, but it also spurs the reader “conically” to the next and final pair of corresponding units belonging to the chiasm: the *Qui pridie* and the *Unde et memores* (D-D’), the account of institution and

the oft-called “anamnesis-offering,” which in turn converge in the *Mysterium fidei* (E). The most significant parallelism between the *Quam oblationem* and the *Supplices* is the mention of the “Body and Blood of [the] Son,” on which the purpose-clause (*ut*-clause) of each epicletic petition pivots. The double epiclesis of the Canon invites us to seek next some explanation or basis for the Church’s extreme confidence: Why does the Church dare think such humble gifts of bread and cup might become the body and blood of Christ, perfecting her sacrifice and becoming the source of “every heavenly blessing and grace”? The double epiclesis leads us to expect that soon the gifts will be “manifested” as the body and blood of Christ.¹¹⁰ In this fashion we detect the centripetal force of the Canon, drawing us further up and further inward along the chiasmic helix.

¹¹⁰ In line with the epicletic petition that God “show” instead of “make” the gifts the Body and Blood of Christ in the Syriac Anaphora of the Twelve Apostles and Byzantine Anaphora of St. Basil, the Ambrosian anaphora’s use “figure” and the Mozorabic “image and similitude,” the epiclesis can be said to help “manifest” the Body and Blood in the “figure” of bread and wine. To “manifest” them as such implies that they will have become such. See Taft, “Epiclesis Question,” 219-20.

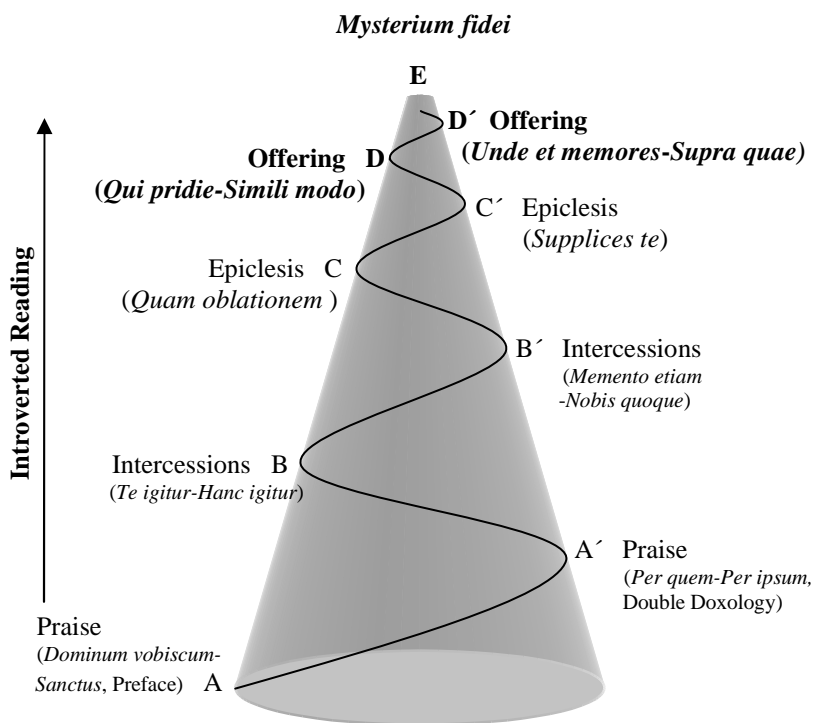
Chapter Eight. The “Holy Exchange” at the Center of It All: Institution Narrative,
Anamnesis-Offering, and Memorial Acclamation (D and D’ with E)

The *Qui pridie-Simili modo*¹ (Institution Narrative) and *Unde et memores-Supra quae* (anamnesis-offering) in my chiastic outline comprise D and D’, the two chief anamnestic-oblatinal sections of the Roman Canon. They parallel one another as “offerings” due to their combination of sacrifice and memorial of Christ’s paschal mystery. In each case the same two factors are paramount: first, these two units identify (in the strongest, most ontological sense of the word “identify”) the *Church’s* offering of bread and cup in the liturgical present and *Christ’s* offering of bread and cup at the Last Supper in the past (blending present and past); and second, the context or condition and conceptual hinge for each offering is Christ’s paschal mystery, commemorated by each prayer, albeit each doing so in its own manner. Both prayers stress that what is being offered by the Church *here and now* in commemoration of Christ dead and risen is the very same bread and cup Christ offered *there and then* as His body and blood in anticipation of death and resurrection. These parallel prayers flank and converge conceptually on the *Mysterium fidei* and its Christologically addressed memorial acclamation, which, with these prayers, comprises the climactic center of the entire Canon of the *MR 2002*.

While the language of offering is found earlier in the intercessions and epicleses (B-B’ and C-C’), D-D’ gives the fullest expression of offering inasmuch as it brings the

¹ I will refer to *Qui pridie* as shorthand for the *Qui pridie-Simili modo* prayers, unless otherwise indicated; I consider the *Qui pridie* the first half of the prayer, the *Simili modo* the second half.

increasing association between the oblation of bread and cup and our welfare to its summit: no other prayers in the Canon explicitly speak of the Church's offering as identical to Christ's bread and cup at the Last Supper, and no others relate her oblation directly to the paschal mystery. Therefore, the Canon moves us on to the innermost ring of its concentric parallelism, a ring whose center is Christ personally addressed and acclaimed as dead and risen (E).



Each centermost offering prayer (D and D') contains sacrificial and anamnestic dimensions, making their relationship to one another one of (1) *parallel correspondence* within inverted positions in the anaphoral sequence of prayers, from which proceeds also a (2) *complementarity and heightening*. In other words, the *Unde et memores-Supra quae* section parallels the *Qui pridie-Simili modo* in its sacrificial and anamnestic aspects, i.e.

the Church's anamnesis-offering parallels the institution narrative. The latter prayer also interprets and expands upon the *Qui pridie* in a way that completes and complements it, culminating in the Christological acclamation at the center of the rhetorical helix.

1. The Institution Narrative and Sacramental Quotation: *Qui pridie-Simili modo*

The most obvious euchological characteristic of the *Qui pridie* is that it is an “account of institution” or “institution narrative,” i.e., it commemorates the institution of the Church's eucharistic celebration by Christ himself at the final supper before he suffered.² In a linear reading, it follows seamlessly from the first epiclesis (the *Quam oblationem*), which asks for the gifts (the “oblation”) to be wholly blessed, acceptable, etc.³ As the Roman Canon's institution narrative, D consists in two parts, which are themselves symmetrically parallel:⁴ Christ's words and actions surrounding the bread in the first half, and his words and actions surrounding the cup in the second half. These words and actions are presented according to a “seven-action scheme.”⁵

² Mazza, *Celebration of the Eucharist*, 288-90. *GIRM* refers to this prayer as both “institution narrative and consecration:” “*Institution narrative and consecration*: In which, by means of words and actions of Christ, the Sacrifice is carried out which Christ himself instituted at the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to his Apostles to eat and drink, and left them the command to perpetuate this same mystery.” No. 79, d.

³ See Serra, “The Roman Canon,” 139-43.

⁴ For the stages in the development of the account of institution leading to a certain symmetry between the first half and second half (i.e. *Simili modo*) of the *Qui pridie*, see Jungmann, *Mass of the Roman Rite*, vol. 2, 195-6.

⁵ “Seven-action scheme” comes from Gregory Dix's work, *The Shape of the Liturgy* (New York: Seabury Press, 1982), 48. It refers to Jesus' (1) taking, (2) blessing, (3) breaking, and (4) giving of the bread and the (5) taking, (6) blessing, and (7) giving of the cup.

The introduction and conclusion to the institution narrative link the Eucharist to the Last Supper, and through it, to the Cross.⁶ These two blocks of the narrative are introduced by a phrase placing the Lord's actions within their original setting: "the day before [Christ] suffered." It is this setting which gives full import to what Jesus said and did at the Last Supper, giving them a redemptive significance. At the Supper, in the context of a prayer of thanksgiving to his heavenly Father, Jesus gave his body and blood to his disciples as "bread" and "cup" anticipating the gift of his body and blood on the Cross. It is the Cross then, not the Supper itself, that becomes the final temporal focus of the *Qui pridie*. In other words, by narrating and commemorating the Last Supper, this prayer ends up commemorating the Cross, for Jesus did and said all he did in reference to that event: "Jesus identified his own sacrificial death in the appearances of the action he performed at the Last Supper."⁷ While the prayer initially points to the Supper, the Supper finally points to the Cross.⁸

Nevertheless, the *Qui pridie*'s commemoration of Supper, and Cross by way of the Supper, is still brought to a conclusion only with a reference to the relationship between the Last Supper and the present liturgical context in which the Last Supper is being re-narrated: "Do this in memory of me." Christ gives the injunction to his disciples that they repeat the sevenfold action surrounding bread and cup in his memory.

As an "institution narrative" the *Qui pridie*, then, (1) recalls for us the sevenfold sacrificial actions of Christ regarding bread and cup and the words accompanying these

⁶ Similar introductions and conclusions accompany institution narratives in nearly all eucharistic anaphoras. Robert Cabié, *The Church at Prayer*, 98.

⁷ Robert Sokolowski, *Eucharistic Presence: A Study in the Theology of Disclosure* (Washington, D.C.: Catholic University of America Press, 1994), 28.

⁸ *Ibid.*, 29; Xavier Léon-Dufour, *Sharing the Eucharistic Bread*, trans. Matthew J. O'Connell (New York: Paulist Press, 1987), 287.

actions, (2) the setting in which this originally took place (“the day before he suffered”), and (3) the command for Christ’s actions to be repeated in his memory in the liturgical present. As “account of institution” the prayer already bears both strong oblatinal and anamnestic features: as a prayer it *commemorates* the Supper (and the Cross by means of the Supper), in which Christ gave and *offered* himself in anticipation of his imminent giving on the Cross.

But while this prayer is plainly a “narrative,” the way in which it narrates the Supper gives it particular force. Through a “complicated sequence of shifts in voice and gesture”⁹ it clearly serves euchologically as a “consecration.”¹⁰ Particularly noteworthy when compared to the other prayers in the Canon is the *Qui pridie*’s peculiar liturgical use of grammatical tenses and citations, including special rubrically-prescribed gestures accompanying and reinforcing this. The way the words and gestures are “quoted”¹¹ by the priest gives the prayer a new significative force.¹²

In order to appreciate the *Qui pridie* as a “consecration,” the first thing we should consider is that the scene of the Last Supper is narrated in a way that continues the priest’s address to the eternal Father begun in the protocol of the preface. The “Who” (*Qui*) echoes the way many of the preface’s variable embolisms remember Christ’s mediation; here as in the preface the Church is remembering a—the principal—mystery of salvation, namely, the Last Supper and Cross, a mystery linking past, present, and

⁹ Sokolowski, *Eucharistic Presence*, 88.

¹⁰ Mazza, *Celebration of the Eucharist*, 288-90.

¹¹ See below regarding Sokolowski’s concept of “sacramental quotation.”

¹² The “significative force” of the Institution Narrative is partly derived from the first, consecratory epiclesis. See Taft “Epiclesis Question,” 233, where he contrasts the institution narratives of the Byzantine anaphoras and the Roman.

future within a prayer to the Father, not a discrete event locked in the past.¹³ As in the preface, the anamnesis of Christ occurs as an address to the Father, not as an address to the bread and wine, nor to the assembly.¹⁴

The *Qui pridie*, spoken to the Father, has an effect on the anamnestic quality of the prayer. This anamnestic dimension can be explained in terms of Robert Sokolowski's concept of "sacramental quotation." It is as if the anamnestic character of the institution narrative takes up a perspective on the Last Supper that is informed by the Father's eternal perspective, i.e., a perspective that sees union and identity between different temporal events. To illustrate this point we might imagine, as Robert Sokolowski does, what would happen to the account of institution if certain grammatical changes were made, what it would look like as a commemoration of what Jesus said and did at the Last Supper if it were done in a simple, *mere* narrative without direct quotation of Jesus, if all happenings were described in the "continuous use of the past tense," exclusively in the third person ("he" and "they"), and with the word "it" in reference to the bread and cup.

Suppose [the priest] were to say, "The Lord Jesus took bread and gave you thanks and praise. He broke the bread, gave it to his disciples, and said that they should all take and eat it, for it was his body, which would be given up for them." Suppose analogous statement were to be used for the cup of wine, concluding with the words, "And he said that they should do what he did in memory of him."¹⁵

¹³ See Sokolowski, *Eucharistic Presence*, 89-90.

¹⁴ The "account of institution" from a literary perspective "does not speak to God of the action now being performed but of the action which Christ did at the Last Supper; it speaks not of the present but of the past, and the account is not addressed to the bread and wine but to God the Father in heaven." Mazza, *The Celebration of the Eucharist*, 289.

¹⁵ Sokolowski, *Eucharistic Presence*, 83-4.

If these changes were made, the past context and our present one would be radically distinguished and the actions then and now would be separated by becoming strictly parallel actions.

But this is not what we actually find in the *Qui pridie*. Instead, there is an exchange and identity of past and present offerings, actions, and words. Instead of the sole use of the past tense, the institution narrative directly quotes Christ, using the present tense along with the past tense; instead of only the third persons “he” and “they,” it employs the first- and second-person pronouns “my” and “you”; and instead of “it” in reference to the bread and cup and the dominical command to do what he did, we find the demonstrative “this.” The combination of past and present tenses enables the narrative to refer *simultaneously* not only to what happened then and there, but also to what is happening now and here. Further, the institution narrative involves not only Jesus and his disciples (he/them) but also the priest and assembly (my/you), thereby letting the voice of the priest to be identified as the voice of Christ speaking here and now and allowing the disciples’ position to become the congregation’s own present position. Finally, the account of institution now refers not only to the bread and cup Jesus took into his hands but also to what the priest takes into his; the action of Jesus and priest become the same action concerning the same material elements.

Because of these grammatical elements, in the context of a prayer addressed to the eternal Father who exists outside time, the past context of the Supper is “allowed to merge with the present context of the liturgy.”¹⁶ The liturgical quotation of Jesus at the

¹⁶ Ibid., 84.

Last Supper achieves a liturgically powerful “dovetailing of perspectives and contexts,”¹⁷ one not possible in ordinary quotation, “because it is carried out before the eternal Father, in a prayer addressed to him.”¹⁸ As Jesus’ words and sevenfold action were carried out consciously before the eternal Father, likewise the priest’s liturgical and eucharistic narration and quotation of these words and actions are likewise carried out. The quality of the anamnesis of the Last Supper in the *Qui pridie* is greatly affected by these grammatical features, so that this prayer becomes, in Sokolowski’s term, a “sacramental quotation:” “When the words and gestures of Christ are quoted sacramentally, what Christ did is done again in a sacramental manner,” resulting in an “identification of action and achievement.”¹⁹

Moreover, sacramental quotation carries over into the very liturgical *actions* which accompany the quoted words, reinforcing the blending and identification of different temporal contexts. In the rubrics of the *Missale Romanum 2002* for Eucharistic Prayer I (Roman Canon), the priest is told to perform certain actions while narrating the institution. Such rubrics are commonly known as “manual acts.”²⁰ Some of these actions imitate what Jesus did, others punctuate what Jesus did. But both types of manual acts work together to contribute to the significative force of the *Qui pridie*’s anamnestic and sacrificial qualities.

In the first type of manual act, the priest is essentially instructed to imitate certain actions which Christ himself performed, doing so at the precise moment the words

¹⁷ Ibid., 85.

¹⁸ Ibid., 89.

¹⁹ Ibid.

²⁰ John F. Baldovin, “*Accipit Panem*: The Gestures of the Priest at the Institution Narrative of the Eucharist,” in *Rule of Prayer, Rule of Faith* (Collegeville, MN: Liturgical Press, 1996), 123-39.

narrating those actions are uttered. In particular, just when the priest describes Jesus taking bread or cup, or his looking up to heaven, the priest, following the rubrics, does the same (*accipit panem . . . elevat oculos; accipit calicem*). These manual acts function as liturgical-sacramental quotations of Christ's past actions, making them ritually visible and present. As "quotational gestures" these give us the impression that "When the priest takes the bread and the cup of wine, he does not just do what he is doing here and now. His actions, as the accompanying words indicate, are meant to 'be' the actions of Christ."²¹ Therefore, not only is the anamnestic quality of the prayer strengthened, but the oblatinal, sacrificial quality is displayed more forcefully as well.

A prime example in the Roman Canon of the "quotational" combination of words narrating what Jesus did and those actions that imitate him, thereby creating the sense of identity between the priest and Christ, is when the priest takes the cup and identifies it with the very cup Christ used. The rubric says: "[the priest] takes the chalice and, raising it a little above the altar, continues" by saying, "In a similar way, after supper was ended, taking *this* glorious cup into *his* holy and venerable hands, he blessed it, again giving thanks to you." The demonstrative "this" combined with "his" identifies the two cups, present and past, while the action of "taking" done at both times identifies the priest's hands and Christ's. Thus, even if the words of the narrative do not directly quote Christ's words they may nevertheless assist in the gestural quotation of Jesus.²²

²¹ Sokolowski, *Eucharistic Presence*, 85. In this sense, it is proper to speak of the words being "applied" to the bread and wine, even if the whole narrative is a prayer to and before the Father. Cf. Enrico Mazza, *The Eucharistic Prayers of the Roman Rite*, 265-6.

²² In his treatment of fourth-century developments in *The Celebration of the Eucharist*, Mazza has arrived at a very similar judgment concerning the words over the cup in the Canon, formulating this in the language of "type" and "antitype" native to this period:

In contrast to these “quotational gestures,” but complementing them, there are non-imitative ones as well, what I will call “punctuational gestures.”²³ These too give force to the Church’s memorial of the past event, powerfully linking the past words and actions to the present liturgical context. In “punctuational gestures” the priest is told by the rubrics to “bow slightly” while quoting the dominical words over the bread (*parum se inclināt*), then he is instructed to elevate and show the “consecrated host” to the people (*ostendit populo*), and finally immediately following the “showing” he is to genuflect in adoration (*genuflexus adorāt*). In parallel fashion, the same gestures are prescribed to be performed vis-à-vis the cup.²⁴ In view of these non-mimetic, non-quotational gestures, it is clear that only some of Jesus’ actions are to be imitated by the priest, while others are

Since the Eucharist of the Church had its origin in the celebration of the Last Supper by Jesus and corresponded to it as antitype to type, it followed that every element of the eucharistic celebration was interpreted in terms of its antitypical correspondence to the liturgical rite of the Last Supper. Thus the bread and cup of the Eucharist correspond to the bread and cup of Jesus at the Last Supper;¹ consequently, the bread and wine of the Eucharist are the Body and Blood of Christ in the same way that the bread and wine of the Last Supper were.

¹ The Roman Canon very clearly reflects this conception when, in introducing the words of Jesus over the cup, it says that Jesus, ‘taking into his holy and venerable hands *this* glorious cup [the cup the priest is hold] and again giving thanks, gave it to his disciples, saying: “Take and drink of this, all of you.”’ There are not two cups, one for the Last Supper and one for the Eucharist of the Church; the cup which the priest has just taken in his hands is the same cup that Jesus took in his hands at the Last Supper.

Celebration, 139 and n. 1.

²³ While the term is mine, it is inspired by Sokolowski’s insightful phenomenology of the gestures that are not “quotational.” See Sokolowski, *Eucharistic Presence*, 87.

²⁴ The symmetry of the two chief blocks of the *Qui pridie* is increased by the repetition of these non-mimetic manual acts; this ritual symmetry conveys a sense of solemnity and also lends itself to a sacrificial interpretation of the “Body” and “Blood” Christ gives at the Last Supper, since sacrifice involves the ritual separation of body and blood. For a thomistic approach to this, see Matthew W. Levering, *Sacrifice and Community: Jewish Offering and Christian Eucharist* (Malden, MA: Blackwell Publishing, 2005), 163.

not. Because of this difference, however, the latter serve only to “punctuate” the mimetic, quotational gestures as “a kind of gestural quotation mark,”²⁵ emphasizing reverence due to Christ’s action and presence here and now on the altar and reinforcing the very identity expressed by the verbal quotation of Christ’s words.

In sacramental quotation, then, even the non-mimetic manual acts play a supporting role in the liturgical quotation of the Last Supper, reminding us of the present liturgical context in which the quotation is being made, the context Jesus had in mind when he gave his command, “Do this.”²⁶ What is unfolding before us in Eucharistic Prayer I, then, is not a theatrical, “dramatic depiction” aiming at a total mimesis of the Last Supper—many differences are evident between Eucharist and Supper. Instead, what we find is what might be called a “sacramental quotation,” and a “sacramental reenactment,” performed before the eternal Father in a prayer addressed to him.²⁷ The present liturgical citations of Jesus’ words and actions draw on a past context, that of the Last Supper, but the non-mimetic “punctuational gestures” remind us of our present context, the context in which the quotation takes place. This complex blending of past and present words and actions—Jesus’ and the priest’s—directs us to the invisible but glorified Christ present and active here and now *through* this liturgical anamnesis of the Last Supper, by means of a sacramental (non-dramatic) quotation and reenactment.

²⁵ Sokolowski, *Eucharistic Presence*, 87.

²⁶ On the theological importance of the liturgical present in which sacramental quotation takes place, especially in connection with the first epiclesis, see Sokolowski, *Eucharistic Presence*, 93-5.

²⁷ For the distinction between “sacramental quotation” and “dramatic depiction,” and the corresponding forms of reenactment (“sacramental reenactment” and “dramatic reenactment”), see Sokolowski, *ibid.*, 85-95. On the influence on the institution narrative when the priest faces the people (*versus populum*), and sometimes even addresses them in spite of the absence of rubrics calling for this, see Sokolowski, *Eucharistic Presence*, 86-7 and Baldovin, “*Accipit Panem*,” 137-9.

Before moving on to the anamnesis-offering prayers (*Unde et memores-Supra quae*), Sokolowski's phenomenology of sacramental quotation should be connected to the *Mysterium fidei*'s important euchological role, the prayer that immediately follows the institution narrative in its linear sequence.²⁸ The *Mysterium fidei*'s placement is significant because just as the blending of past and present contexts reaches its zenith in the Canon, and Christ's presence and activity is manifested by liturgical-sacramental quotation, the priest and people together acclaim Christ immolated and risen, in words directly addressed to him. Three acclamations are given as options in the *MR 2002*. This is the only place in the Canon where the address of the prayer shifts from being directed to the Father to being directed to Christ himself.

- (A) Lord, we announce your death and proclaim your resurrection, until you come again.
- (B) Whenever we eat this bread and drink this cup, we proclaim your death, O Lord, until you come again.
- (C) Savior of the world, save us, who by your cross and resurrection have freed us.²⁹

Each of these acclamations directly addresses Christ's person, and each draws attention to the salvific purpose of his Paschal Mystery, especially his saving death. Such acclamations, therefore, may be called an "anamnesis cry,"³⁰ a combination of praise and commemoration, what is commonly called a "memorial acclamation."

²⁸ A "supra-linear" reading such as I propose presupposes, not cancels out, a linear reading of the text.

²⁹ A fourth has been approved as for usage in English-speaking assemblies: "Christ has died, Christ has risen, Christ will come again." But this is not found in the Latin typical additions of *MR*; it differs from the others in that it does not directly address Christ but speaks about him.

³⁰ Jungmann, *Mass of the Roman Rite*, 222.

In words spoken to Christ instead of the Father, they give climactic expression to A-A's initial stress on Christ's mediation of our *eucharistia*: "Through Christ our Lord" (*Per Christum Dominum nostrum*). In its Christological address, far from "interrupting" the flow of the Canon, the *Mysterium fidei* acts as a sort of climax to the growing impression of Christ's operation and presence in the *Qui pridie*, giving eucharological expression to that tacit awareness conveyed by the sacramental quotation of Jesus' words and gestures, as well as the "punctuational" gestures.³¹

[The elevation and genuflection] are directed toward the Christ who is *present here and now*. The acclamation made by the people is also directed toward Christ the Redeemer present here and now. . . The context of the Last Supper gives way to the present context and the sacramental presence of the Redeemer.³²

With the *Mysterium fidei* and its Christological acclamation the temporal boundary between Last Supper and Eucharist, between past and present, is shown to be completely dissolved, as it were.

2. The Anamnesis-Offering in Parallel to the Institution Narrative: *Unde et memores-Supra quae*

The *Unde et memores* may be called the "anamnesis-offering" of the Roman Canon in the usual sense of the term, that part of the eucharistic anaphora following the institution narrative and concentrating the Church's expression of sacrificial offering joined with a commemoration of Christ's paschal mystery. Therefore, even though its

³¹ See Sokolowski's response to Mazza's claim that the Christocentric gestures (and presumably words as well) interrupt the focus of the Eucharistic prayer and "break the unity of form and meaning in the eucharistic Canon." *Eucharistic Presence*, 88. Cf. Mazza, *Eucharistic Prayers*, 8-10.

³² Sokolowski, *Eucharistic Presence*, 87-8.

expression and structure differs significantly from the *Qui pridie*, the *Unde et memores* possesses the same two fundamental eucharological elements as the *Qui pridie*: commemoration and offering, memorial and oblation (but without the consecratory force of the institution narrative):

(1) Remembering

Wherefore, O Lord,
we your servants and with us your holy people,
remembering the blessed passion of *this same Christ*, your Son, our Lord,
and also his resurrection from the dead and his glorious ascension into heaven

(2) Offering

offer to the splendor of your majesty,
from the gifts you have bestowed on us,
a pure victim, a holy victim, a spotless victim,
the holy *Bread* of everlasting life and the *Cup* of eternal salvation.

These two elements parallel the *Qui pridie* and complement it. After demonstrating the parallels and heightening between them, I will further explain how the *Supra quae* extends the *Unde et memores*, proposing that it be grouped in a chiasmic outline with the anamnesis-offering prayer comprising D'.

The *Unde et memores*, starting with “*unde*,” hints at its parallel correspondence to the *Qui pridie* by tying itself syntactically to the *Qui pridie* and *Mysterium fidei*.³³ However, in its parallelism the *Unde et memores* also develops or expands upon the *Qui pridie*'s anamnestic and oblatinal elements, especially the dominical command. The *Unde et memores* interprets the *Qui pridie* by telling us that the Church is presently

³³ The adverb “*unde*,” with which it begins, denotes something proceeding or coming forth from something else (“wherefore” or “whence”), or more metaphorically, “therefore,” as one thing is drawn or concluded from another, succeeding it. In particular, its commemoration and oblation clearly derive from the dominical command, “Do this in memory of me.” Mazza, *Eucharistic Prayers*, 75; see also 303, n. 102.

fulfilling the dominical command. The Lord said, “Do this in memory of me,” and so, the Church responds obediently in this prayer, “in memory of this same Christ we do thus.”³⁴

The first half of the *Unde et memores* parallels and heightens the commemoration of the *Qui pridie*. It does this by filling out the exact content of this “memory” of Christ. According to this prayer, remembering “him” means remembering the “blessed passion of this same Christ . . . his resurrection from the dead and his glorious ascension.” It thus “renders more explicit the ‘me’ of the Lord’s command: ‘in memory of me who have suffered, risen, and ascended into heaven.’”³⁵ The paschal orientation of the institution narrative’s memorial is both confirmed and reinforced by the *Unde et memores*’s first half. The “anamnesis” portion of the *Unde et memores* makes explicit what was left largely implicit in the *Qui pridie*; it identifies Christ’s paschal mystery as the primary subject matter of the Church’s anamnesis, reinforcing an interpretation already encouraged by a rectilinear reading of the *Mysterium fidei*’s stress on Christ dead and risen.

In the case of the other parallel units (A-A’, B-B’, and C-C’), we have seen various ways in which the second member of a parallel pair “heightens” the first by completing, contrasting, or somehow adding to the first member. Likewise, in the parallel pair D-D’ the *Unde et memores* comments on and completes the memorial of the *Qui pridie* and moves us helically to the explicit “anamnesis cry” of the *Mysterium fidei* which focuses on Christ alive in his paschal mystery. In these ways, the “memorial” of the *Unde et memores* depends upon and expresses more fully the memorial of Christ in

³⁴ Cabié, *The Church at Prayer*, 98.

³⁵ Mazza, *Eucharistic Prayers*, 75.

the sacramental quotation of the institution narrative and spurs us on to the “anamnesis cry” in the *Mysterium fidei*. The mystery of Christ, immolated and risen, becomes the point of convergence in the memorial aspects of both prayers, D and D’: that which Christ *anticipated* at the Supper in unit D’s sacramental quotation is identical to that which the Church *remembers* in the anamnesis-offering in D’.³⁶ The two parallel prayers as a unit lead to E, converging in Christ’s paschal mystery expressed in the *Mysterium fidei*. Already merely on the basis of memorial, the Christological acclamation is the clear “climactic center” of the chiasm, E.

Likewise, the second half of the *Unde et memores* parallels and heightens the “offering” of the *Qui pridie*. The *Unde et memores*, in virtue of its second half, becomes the “central sacrificial prayer of the entire Mass”³⁷ because it expresses the oblatinal significance of the Church’s eucharistic liturgy more fully than any other. It is here in the Roman Canon, in its essential chiastic conjunction with the *Qui pridie*, where sacrificial “offering” (“we offer”) becomes most prominent and it is here that that which is being sacrificially offered now to the Father is specified, namely, the sacrificial “Bread” and “Cup,” being counted identical to the body and blood of his most beloved Son.

In addition, this sacrificial half of the prayer also highlights the intended *recipient* of the offering, i.e. the Father in heavenly glory: “we offer to the splendor of *your majesty*.” As an offering made *to the Father*, it stresses that Jesus’ “eucharistic” actions at the Supper were first of all actions directed to the Father before they were directed to his disciples. The paternal address of his “offering” is captured succinctly in his meal

³⁶ What the Church recalls in D (institution narrative) is what Christ anticipated at the Last Supper, namely his death and resurrection.

³⁷ Jungmann, *Mass of the Roman Rite*, 223.

“thanksgiving” in the *Qui pridie*: “lifting up his eyes to heaven, to you, O God, his almighty Father, and giving thanks to you.”

Perhaps even more prominent in this section of the prayer is the *subject* or content of the Church’s offering to the Father, i.e. what the sacrificial offering is that gives the act its essential sacrificial qualities.³⁸ It uses three clauses to describe this sacrificial object:

- (1) “from the gifts you [i.e. the Father] have given”
- (2) “a pure victim, a holy victim, a spotless victim”
- (3) “the holy Bread of eternal life and the Cup of everlasting salvation”

In these descriptions of what is being offered, the “Bread” and “Cup” are interpreted in starkly sacrificial terms (i.e. not just “gift” but “victim”), so that in turn Christ’s own person and actions at the Supper and on the Cross take on strong sacrificial connotations.³⁹ The *Unde et memores*, then, especially brings out the sacrificial nature of Jesus’ actions at the Last Supper, and that of his passion itself. It does this by identifying the “Bread” and “Cup” Christ offered in *anticipation* of his passion, on the one hand, and the “Bread” and “Cup” the Church offers in *remembrance* of his passion, on the other hand—as the very same bread and cup Christ first identified with his own body and blood. The Church’s gifts of bread and wine become the very same gifts taken into Christ’s hands and given as his body and blood: “the holy Bread of eternal life and the Cup of everlasting salvation.”

But in all this there is an important difference that stands out between the institution narrative and the anamnesis-offering: the shift in the one who offers, the agent. While the bread and cup *remain* the sacrifice in the *Unde et memores*, there is a

³⁸ Mazza, *Eucharistic Prayers*, 78-9.

³⁹ Vagaggini sees in the threefold “*hostia*” “a direct reference to the living victim, that is, to Christ himself.” *Canon of the Mass*, 97.

shift in agent of the offering from that of the *Qui pridie*. The agent of the *Qui pridie*, indicated by sacramental quotation, is Christ, while the agent of the anamnesis-offering of the *Unde et memores* is the Church: whereas in the *Qui pridie* it was Christ speaking and acting by the “borrowed” voice and hand of the priest, “now it is once more the Church, the attendant congregation, that speaks and acts” through the priest, offering the same thing as Christ (“we, your servants, and all your holy people”).⁴⁰ What was offered first by the head is now offered by the body; in this prayer the Church becomes “co-offerer” with Christ.⁴¹

The oblatinal content (i.e., the second half) of the *Unde et memores* encourages us to find the Church’s faithful imitation of Christ within this prayer itself: we offer, through the priest, the bread and cup as Christ’s body and blood in faithful remembrance of his paschal mystery, as he commanded. The first (memorial) half corresponds to and interprets what Christ commanded to be remembered, namely, the body and blood of his saving death; but, in the ways explained above, this second (oblatinal) half of the *Unde et memores* corresponds to and interprets what Christ commanded *be done* in memory of him and his paschal mystery. It clarifies what the Church thinks it is *doing* in his memory, namely, “offering” the “Bread” and “Cup” to the Father.

In my chiastic outline I propose that the *Supra quae* should be grouped along with the *Unde et memores*, for by its implicitly figural or typological interpretation of the offering vis-à-vis certain Old Testament sacrifices, it reinforces the idea that our offering is to be found acceptable because it is the very same as Christ’s.

⁴⁰ Jungmann, *Mass of the Roman Rite*, vol. 2, 223.

⁴¹ Jungmann, *The Eucharistic Prayer*, 17.

Be pleased to look upon these [offerings] with a gracious and kindly countenance, and accept them as it pleased you to accept the offerings of your just servant [or: son] Abel, and the sacrifice of our Patriarch Abraham, and that which your high[est] priest Melchizedek offered to you, a holy sacrifice, a spotless offering.

At first glance the *Supra quae* seems to disrupt my chiasmic outline of the Roman Canon, thereby violating Blomberg's ninth criterion for chiasm. In fact, there is some disagreement among scholars as to whether we should treat this prayer as an extension of the anamnesis-offering (*Unde et memores*, D'), or in conjunction with the second epiclesis (*Supplices te*, C').⁴² It is beyond the scope of this study to evaluate the arguments for these positions and suffices to observe at present that it would disrupt a chiasmic outline only if it stood "dislocated" from both anamnesis offering and second epiclesis, but it clearly does not.

Though a good case might be made for it as part of the second epiclesis, C' (*Supplices te*), being a prayer of acceptance it fits better with the anamnesis-offering ("we offer") than with the second epiclesis (communion epiclesis). While it includes a petition, something neither the *Qui pridie* (D) nor the *Unde et memores* (first part of D') possess, I argue this prayer may be counted as part of D' since it serves to expand upon

⁴² Cabié seems to consider it a part of the "Anamnesis" (which includes, for him, the chief offering prayer). *Church at Prayer*, vol. 2, *The Eucharist*, 99. Adrian Fortesque before him observes that it breaks the sequence of ideas and intervenes before an epiclesis. *The Mass: A Study of the Roman Liturgy* (London: Longmans, Green and Co., 1937), 348. For Fortesque, who pre-dates Jungmann's study, this anomaly is another example of the "rearrangement" and "dislocation of the Canon," reminding us not to expect any intelligible order to the Canon's prayers. *Ibid.*, 348. Jungmann, for his part, treats the *Supra quae* along with the *Supplices*, these two being "surprising" pleas for acceptance of the offering, surprising because they follow the consecration (at least in a rectilinear reading) which should be otherwise sufficient for the acceptability of the sacrifice. See *Mass of the Roman Rite*, 226-37. Vagaggini interprets the *Supra quae* as epicletic since it bears the "remains of a complete epiclesis," though it is not such now except when conjoined to the *Supplices*. *Canon of the Mass*, 99-100.

the function of D-D' to identify and exchange the sacrifice of Christ and the sacrifice of the Church by way of a kind of typological commemoration.

The *Supra quae* gives grounds for God's acceptance of our offering in the form of a comparison to three sacrifices God found particularly pleasing in the Old Testament, Abel's, Abraham's, and Melchizedek's: "accept them as it pleased you to accept the offerings of your just servant [or son] Abel, and the sacrifice of our Patriarch Abraham, and that which your high[est] priest Melchizedek offered to you." This prayer compares the Church's offering of bread and cup to these sacrifices of old as if to say, "Please accept 'these' because they are like 'those' other offerings you have accepted" or "May God . . . look down upon our oblation with the same pleasure as He looked upon the oblation of these men."⁴³

In its comparison between the Old Testament offerings mentioned and our sacrifice of "holy Bread of eternal life and Cup of everlasting salvation" the *Supra quae* seems to posit, or draw on, a biblical-typological relationship between "figure" and "truth" or "type" and "fulfillment."⁴⁴ The *Supra quae* compares the ancient sacrifices to ours only so that we will more totally identify our offering with Christ's which they prefigured. Mazza explains: "The Eucharist is related to the ancient sacrifices as 'antitype' to 'type,' or 'truth' to 'figure;' the 'antitype' is the basis for defining the 'type,' and the 'truth' for defining the 'figure,' and not the other way around."⁴⁵ If Mazza is

⁴³ Jungmann, *Mass of the Roman Rite*, 229.

⁴⁴ In the categories I develop in Part III, this connection between the Eucharist-Christ and the Old Testament realities belongs to the "first cycle" of spiritual exegesis. See the first chapter of Part III.

⁴⁵ Mazza, *Celebrating the Eucharist*, 292. For his discussion of "typology" present in the Roman Canon's "Anamnesis and Offering," which groups the *Supra quae* along with the *Unde et memores*, see 291-2.

correct, the *Supra quae* only makes sense if our offering is itself already identical to Christ's in some manner, for only Christ's offering of His body and blood fulfills the Old Testament realities. The *Supra quae*, then, extends and strengthens the *Unde et memores* treatment of the Church's sacrifice as identical to Christ's bread and cup (body and blood).⁴⁶

The *Supra quae* concludes with a brief description of the acceptable offerings: "a holy sacrifice, a spotless victim." While it is not totally clear whether this is to be attributed to our offering or Melchizedek's, a short moment ago in the *Unde et memores* the "holy bread" and "cup" were called something similar: "a pure victim, a holy victim, an spotless victim." This being the case, it seems these expressions should be understood within the "figural" relationship between the offerings of old, our offering, and Christ's offering, described above. The double identification (by means of the typological comparison and identification) of our offering with the ancient "types," on the one hand, and with Christ's offering, on the other hand, is further encouraged by this ambiguous conclusion to the *Supra quae*. In this ambiguous description, within the figural perspective on the three offerings, the different offerings share one another's properties and this serves as the warrant for our expectation that God will answer our prayer for acceptance.⁴⁷

The *Supra quae* prayer is not presenting *another* warrant for the Church's offering (i.e., its similarities to its "types"); rather, it is presenting the same warrant in another,

⁴⁶ "The sacrificial interpretation of the act is *strengthened* by the appeal to the typological offerings of Abraham, Abel and Melchisedech." David Power, "Anamnesis," in *New Eucharistic Prayers*, 162.

⁴⁷ This trading of attributes here resembles the "figural exchange of idioms" I describe in Part III.

i.e., typological or figural, way. If in the first instance the *Supra quae* seems to group our sacrifice along with the offerings prefiguring Christ's, as apparently inferior to His sacrifice, in a second step it seems to identify once more ours and Christ's oblation. For in the process of comparing the sacrifices of old to ours, we learn to more totally identify our offering with Christ's which they prefigured.⁴⁸ This figural anamnesis-offering prayer interprets our eucharistic offering—previously identified with Christ's offering at the Last Supper in the *Qui pridie* especially—as the “reality” or fulfillment of these Old Testament “types.”⁴⁹

Therefore, the *Unde et memores-Supra quae* (D' on the chiasmic outline) is to be understood as a commentary on and completion of both the anamnestic and the oblatinal aspects of the *Qui pridie* (D on the outline). As one reads from D to D', from the *Qui pridie* to the *Unde et memores*, the same things are objects of memorial and offering: Christ's passion commemorated, his Bread/body and Cup/blood offered. It is in these two respects that we discover the parallel correspondence of these two prayers of the Roman Canon and the warrant for the entire celebration: the anamnesis-offering prayer suggests that the *Church's memorial* of Christ's paschal act is warranted only by *Christ's anticipation* of that act; the *Church's offering* of the Bread and Cup is warranted only by *Christ's offering* of Bread and Cup. And in both prayers (D and D') the first element, anamnesis, is a condition for the performance of the second, oblation.

⁴⁸ See Jungmann's explanation of these “outstanding types” and the way the prayer helps us “link our action with the action of these biblical saints.” *Mass of the Roman Rite*, vol. 2, 228-229.

⁴⁹ These are “exemplary offerers” so that “One inference is clear: If our sacrifice is acceptable to God, as were the sacrifices of Abel, Abraham, and Melchizedek, it is always because of its relation to the sacrifice of Christ.” Mazza, *Eucharistic Prayers*, 80.

“Holy exchange.” D-D’ with E is where the entire Canon reaches the highest point on its conical helix. This becomes evident when we observe the striking shifts that occur moving from the epicleses to D-D’ and then from D to D’. From C-C’ to D, and then from D to D’, the agent of the offering shifts from the Church (C-C’ epicleses) to Christ (D’s institution narrative) and then back to the Church (who had been offering it up to D) once more (D’s anamnesis-offering).

Furthermore, in the course of these shifts of agents, an “exchange” of gifts also occurs, for the shift of agent (offerer) corresponds to a shift of object (offering): in the movement from C-C’ to D there is an “exchange” of the bread and cup that Christ offered at the Supper for the bread and cup that the Church prepared and brought to the altar here and now. Up until the institution narrative (D) what the Church was offering was its own bread and cup, which the offertory makes clear; but with D’s anamnesis-offering, following the *Qui pridie* (D), what the Church herself offers is something more than what she originally had to offer, namely, the “holy Bread of eternal life and the Chalice of everlasting salvation” (as the *Unde et memores* puts it). The transition was this: through D’s sacramental quotation of Christ’s words and gestures, the Church’s bread and cup become identical to the bread and cup which Christ gave as his body and blood at the Last Supper. Alas, the Church’s persistent petition that her offering be made acceptable and pleasing is granted by being made the very same as Christ’s.

The pivot or “hinge” for this double “exchange” in these prayers of the Canon—and the entire two halves of the Canon—is the paschal mystery, Christ dead and risen. This “exchange of gifts” is reinforced in *MR 2002* by the *Mysterium fidei* and its acclamation addressing Christ himself, dead and risen. This prayer makes plain the fact

that the Church's offering is mediated by Christ's own offering on the Cross; it is he himself and the offering of his very own body and blood which become, according to the logic implied by the *Qui pridie*, the warrant, condition and very means of the Church's offering. Christ's ritually "pre-enacted" offering at the Supper and the Church's ritually "re-enacted" offering at the Eucharist both converge on, and thus are derived from, the paschal mystery of Christ's death and resurrection. The liturgical presence of the dead and glorified Christ in the figures of bread and wine unites and identifies the two oblations *here* and *there*, *now* and *then*, *earthly* and *heavenly*. This is why the *Mysterium fidei* should be considered the "climactic center" and pivot of the Roman Canon's chiasmic structure. Christ present, dead and risen, stands at the center of the chiasm.

Conclusion. “Holy Exchange:” Toward the Eucharistic *Lex Orandi* in the Roman Canon

I have argued in Part II that the Roman Canon is structured chiastically. If this is so, then to ascertain the eucharistic *lex orandi* in this ancient Roman anaphora it is necessary to read it according to its chiastic structure and unity. Two tasks remain at present. The first task remaining is to apply Blomberg’s criteria for chiasmus to see how well my proposed chiastic outline fares. Secondly if it is a chiasmus, and if it is true that the Roman Canon’s form and content are so tightly interlocked, then the eucharistic *lex orandi* inherent to the Canon should be more evident when one attends to the impact a chiastic structure has on a text such as this. I have already offered much evidence for a helical reading of the Canon. But this by itself would be insufficient.

1. The Roman Canon in Light of Blomberg’s Criteria of Chiasmus

(Criterion 1) First, the structure of the Roman Canon has perplexed scholars. In the introduction I noted how the structure of the Canon has been an exasperating “puzzle” to scholars of the anaphora, being *sui generis* among the ancient anaphoras. To date, as far as I am aware, no one has attempted to explain in detail how a chiastic outline of its eucharistical material could “solve” this puzzle. Even those who argue for the unity of the Canon’s structure do not explain the significance of the duplication of elements of the first half in its second half. By proposing a chiastic outline, I am suggesting a reason why scholars have not known what to make of its structure and am offering a way of understanding its repetitions.

(Criterion 2) There are clear examples of parallelism between its two halves, and commentators have drawn attention to these parallels. The most common ones are the *Memento domine-Communicantes* and *Memento etiam-Nobis quoque* units (B-B´) within the “split intercessions” and the *Quam oblationem* and *Supplices te* units (C-C´), the so-called “split epiclesis” of the Roman Canon. More debatable, perhaps, might be the parallels I try to establish between preface and double doxology (A-A´) forming an *inclusio*, on the one hand, and the institution narrative and anamnesis-offering (D-D´), on the other hand; for these I have offered evidence favoring their parallels. Usually, the institution narrative is held to have such force in the Canon that suggesting the anamnesis-offering of the Church as its “parallel” might present problems.

(Criterion 3, 4 and 5) In each section of my analysis above I have highlighted what I consider to be verbal, grammatical, conceptual and structural parallels characterizing the corresponding pairs (criterion 3). Here I simply reiterate the most significant in my judgment. In A-A´ I highlighted the aspect of praise, commemoration of the *mirabilia Dei*, and the emphasis on the mediation of Christ, through whom the *eucharistia* is offered. In regard to the double set of intercessions (B-B´) the parallel structure of “memento-list of saints” stands out most strikingly, but the contrasting emphasis of the two sets of intercessions (one earthly-oriented, one heavenly oriented) is also important. Furthermore, I have argued that the initially problematic oblationary and epicletic material in the first set of intercessions actually favors a chiasmic reading when we are sensitive to the way in which this moves the Canon closer to its climactic center, i.e. where the epicleses proper and anamnesis-offerings are found. The “split epiclesis” (C-C´) for its part consists in dual petitions for the hallowing of the Church’s offerings

such that it will be a source of blessing for those who receive them. Each is structured by an *ut*-clause, verbally and conceptually centering on the “Body” and “Blood” of Christ. Finally, the anamnesis of Christ’s gift of “bread” and “cup” given to His disciples in anticipation of His passion, quoted sacramentally in the account of institution, seems to be mirrored by the Church’s offering of “Bread” and “Cup” in its commemoration of His passion. The chiasmic “shift” is the shift from Christ as agent to the Church as offerer, thereby becoming “co-offerer” with Christ of one and the same sacrifice offered once and for all on the Cross. All the verbal and conceptual parallels involve central and dominant imagery or terminology (criterion 4). None of the parallelism involves words or ideas regularly in a form found elsewhere within other parallel pairs (criterion 5).

(Criterion 6, 7, 8 and 9) There are nine members in my proposed chiasmus (A : B : C : D : E : D’ : C’ : B’ : A’). My study reveals multiple correspondences within each parallel pair (e.g. A-A’, etc.) . The most fundamental correspondence is that of prayer-type (euchological parallelism: praise, intercession, epiclesis, anamnesis-offering), but specific verbal, grammatical, conceptual and structural features express each prayer-type (Criterion 6).

I have not needed to divide the text artificially, nor move units from one position to another in order to force it to fit the outline; I have used “natural breaks” frequently used by commentators on the Canon (Criterion 7).

The *Mysterium fidei* with its anamnesis cry addressed personally to Christ himself, in the context of his paschal mystery, is undoubtedly worthy of the central position in the chiasm, its climax, surrounded as it is by the institution narrative and the Church’s anamnesis-offering. In line with Blomberg’s eighth criterion, we see in these

central elements (D-D' with E) a recurrence of two features found in the A-A' *inclusio*, namely, an expression of anamnesis of the Father's work through Christ and a vocal expression allotted to the people (Criterion 8).

Finally, there were no ruptures in the outline; all the prayers were left in their original positions and when I have grouped prayers together into a single unit on the outline (e.g. the various prayers grouped under "preface" as A, and the *Supra quae* along with the *Unde et memores* as D') I have tried to provide sufficient evidence for doing so (Criterion 9).

2. "Holy Exchange" as the Eucharist's Lex Orandi in the Roman Canon: The Need for an Extroverted Reading, from the Inside Out

As we have seen above, the theme most intimately and inextricably tied to and flanking the chiasmic center point (Christ's death and resurrection) is the "exchange of gifts." From D to D' to E, a "holy exchange" originating from the paschal mystery is displayed by the Roman Canon. A reading of the Canon from extremities inward and upward (i.e., an "introverted" reading) has allowed us to see how the anaphora increases the sense of anticipation of this "exchange" until it is finally satisfied in the sacrificial memorial of D-D' and the anamnesis cry of the *Mysterium fidei*'s acclamation to Christ himself.

But if this exchange is anticipated by the other parallel units (C-C', B-B', and A-A'), it stands to reason that this theme itself should in turn shed significant light on them were they to be re-read in view of it. In an introverted, helical reading, all the other

prayers of the Canon cross through and revolve—or better, spiral—around and toward this “exchange.” Because “sacred exchange” operates at the heart of the chiasmically-arranged Canon (D-D’ with E), an “extroverted reading” of the rhetorical helix (inside out) should allow us to trace or discern this theme in the other elements of inverse parallelism in the Canon. What one finds is that both within each unit individually (C, C’, B, B’, and A, A’) and “across” parallel units (C-C’, B-B’, and A-A’), there are significant elements which bear out the central theological “exchange” motif and allow for a fuller discernment of the eucharistic *lex orandi*.

Since a chiasm creates a “rhetorical helix,” a strictly linear reading of the Canon, from beginning to end, is insufficient and leads to the impression that this ancient eucharistic prayer lacks unity and internal organization of thought. What is necessary is a twofold re-reading of the Canon: first, from its outermost parallel elements to its climactic center (introverted reading); second, from its climactic center to its outermost elements (extroverted reading). Only then will the Canon’s full rhetorical effects and theological meaning be appreciated, even if it has been a font of the *lex orandi* for the meaning of the Eucharist for several hundred years. In this second part of my study I have performed the first, introverted reading; it remains for me to take up the second, extroverted reading. This I will do in Part IV where I will correlate the figural logics of the fourfold sense of Scripture and the theology of the Eucharist that comes to light via its chiasmic structure and rhetorical helix.

PART III. THE *LEX LEGENDI* OF SPIRITUAL EXEGESIS:
 RECIPROCAL INTERIORITY AND FIGURAL EXCHANGE
 IN THE FOURFOLD SENSE OF SCRIPTURE

Introduction. A “Wheel Within a Wheel:” Two Cycles of
 Reciprocal Interiority in the Fourfold Sense

In Part II I began to argued, in light of the Roman Canon and its rhetorical helix, the *lex orandi* of the Eucharist is found in the logic and dynamics of “communion and exchange.” It now remains for me to elaborate what I am calling the *lex legendi* of spiritual exegesis. Before turning to a discussion of the four senses in particular, I will review briefly the relevant points made in regard to spiritual exegesis, especially in the Introduction and Part I; I will also introduce the key concepts to the present part and explain its division into two chapters.

This study has already considered the significance of spiritual exegesis in general, and the doctrine of the fourfold sense in particular, from a variety of angles. It will be useful to review these briefly before explaining the distinctive contribution Part III will make to my study overall.

In Part I’s historical sketch, I showed that from at least the fourth and fifth centuries theologians had interpreted the Church’s sacramental rites identically to the way they interpreted Scripture, according to the methods of biblical typology or spiritual exegesis (including the fourfold sense), so that what spiritual exegesis is to Scripture, mystagogy is to the liturgy.

In regard to the Middle Ages that followed, I outlined a double tradition of eucharistic reflection and explained how each reflects features of the fourfold sense, one tradition being found in the liturgical commentary tradition and another developing into

the tradition of sacramental realism. Throughout the former tradition theologians appealed explicitly to the doctrine of the four senses of Scripture and applied these senses to the Church's rites. Theologians belonging more to the second strand of eucharistic reflection held that the Lord's body and blood is present in the sacrament "in truth" and not merely "in figure," just as—in spiritual exegesis—the New Testament realities are true "fulfillments" of Old Testament prefigurations and not merely "figures" of other, heavenly realities. This is what seems to lay behind the scholastic *sacramentum/res et sacramentum/res tantum* and the *corpus verum/corpus mysticum* distinctions.

In the final chapter of the historical sketch I argued that various aspects of St. Thomas' theology of the Eucharist as sacramental sign correspond by analogy to his teaching on Scripture and its interpretation according to the four senses. For Thomas, the figuralism of the four senses are largely governed by two distinct but partially overlapping principles: (1) the figural relation between the three "states," i.e. Old Law, New Law, and future glory; (2) and the figural relation between Christ and the Church in its earthly and heavenly states, collectively (body) as well as in individual members. The Eucharist as "sensible sign" and as a "sign of more than one thing" overlaps in certain ways to these two principles informing the fourfold sense.

Thus, throughout the patristic and medieval periods, eucharistic thought includes a correlation to fundamental features of the doctrine of the four senses of Scripture. The Eucharist/spiritual exegesis correlation throughout the patristic-medieval tradition gives significant historical warrant today to a theological retrieval of the correlation with specific reference to the fourfold sense of Scripture.

Moreover, as shown in the Introduction, scholarly proponents of the twentieth-century *ressourcement* of the Bible/liturgy correlation were quite aware of the position that spiritual exegesis and, more specifically, the fourfold sense had held in the Church's tradition of exegesis, liturgical exposition, and sacramental theology.¹ Many of them studied patristic and medieval exegesis as well as the liturgy, while simultaneously embracing the Catholic magisterium's increasingly positive attitude toward the historical, scientific means of biblical exegesis.

The *ressourcement* of the Bible/liturgy correlation in the twentieth century only seems to have occurred within the liturgical movement due to its conjunction with the biblical and patristic movements concurrent with it. Thus, it seems true to say that the Bible/liturgy correlation was rediscovered as a theme for theology within a Catholic intellectual culture that both venerated patristic-medieval exegesis and welcomed the serious study of the Bible in line with the magisterial approval and Catholic scholarly application of historico-critical methods.

However, scholars then and thereafter have continually observed that a fuller theological correlation between spiritual exegesis and the liturgy seems to have been impeded by the dominance of historical and scientific methods of biblical exegesis and their non-integration into a form of theological interpretation. The decades-old call for the renewal of theological exegesis seems to be louder than ever at present, and many theologians and exegetes are attempting to interpret Scripture in ways that are theologically attuned in some manner to the Church's wider life and practices such as eucharistic worship. Many explicitly appeal to the fourfold sense of Scripture today as a

¹ I outlined the *ressourcement* as it developed from the 1950s to the present day in the Introduction to this study.

kind of reference point in this theological and exegetical project. Moreover, the Church's current liturgy, e.g. in the *ordo lectionum* and in various "uses" of Scripture throughout the liturgical celebration, clearly interprets Scripture just as the Fathers and medieval theologians interpreted Scripture; this fact also offers an impetus for a *ressourcement* of the Eucharist/spiritual exegesis correlation by means of a reconsideration of the fourfold sense.

I noted in the Introduction that spiritual exegesis has become important once again and that the thought of Henri de Lubac has figured prominently in recent discussions of its faithful yet critical retrieval. It remains for me to explain briefly de Lubac's aim and corresponding significance to his work on spiritual exegesis. Only when these are kept in mind will it be possible to identify the key logic and dynamics operative in spiritual exegesis as a *lex legendi* or "law for reading."

De Lubac's work on spiritual exegesis in general, and on the fourfold sense in particular, contributed to scholarly conversations about exegesis in his own day.² His was one of the "most important voices."³ Moreover, his work has continued to play a major role in scholarly discussions concerning the theological renewal of exegesis, largely because he did not reject but actively encouraged historical-critical exegesis while acknowledging its limits.⁴ Indeed, according to Peter Casarella, "The current renewal [of

² Cf. Among other works, see Walter Burghardt, "On Early Christian Exegesis," (1949) especially sections I and VII; Peter Casarella, "Introduction to the 2000 Edition," in Henri de Lubac, *Scripture in the Tradition*, trans. Luke O'Neill (New York: Crossroad, 2000), xii; John L. McKenzie, "A Chapter in the History of Spiritual Exegesis: De Lubac's *Histoire et Esprit*," *Theological Studies* 12 (1951): 365-81.

³ Casarella, "Introduction," xi.

⁴ See the earlier discussion in the Introduction to this study. Cf. Marcellino G. D'Ambrosio, "Henri de Lubac and the Recovery of the Traditional Hermeneutic" (PhD diss., Catholic University of America, 1991).

spiritual exegesis] represents a late blossoming of the strenuous efforts initiated about fifty years ago” by de Lubac and others such as Jean Daniélou and Louis Bouyer.⁵ Thus, “The ancient practice of spiritual exegesis is once again being applied to the Scriptures,” and this can be seen as part of de Lubac’s legacy.⁶ Thus, in a variety of ways de Lubac has stimulated and continues to stimulate not only theoretical discussions of spiritual exegesis but also renewed attempts to critically appropriate this ancient tradition of biblical interpretation, integrating it with scientific exegesis. This fact alone warrants my use of his thought as an invaluable resource for my own elaboration of the fourfold sense.

The overall purpose of de Lubac’s studies on patristic and medieval exegesis was to help bring about renewal in exegesis as well as in theology, in accord with the general aims of the so-called *nouvelle théologie*. As Kevin Hughes observes, the object of de Lubac’s “historical” work was not to create a history of exegetical techniques or depict a “method;” rather, it was to “portray a *mentalité*,” i.e. that spiritual or mystical intentionality that unifies and gives direction to the patristic-medieval tradition of biblical interpretation.⁷ And as Hans Boersma highlights, more fundamental than either specific methods or particular exegetical results, was the “spiritual movement” that served as the animating and unifying principle of spiritual exegesis throughout the patristic and medieval periods:

⁵ Casarella, “Introduction,” xii.

⁶ Ibid.

⁷ “The ‘Fourfold Sense:’ De Lubac, Blondel and Contemporary Theology,” *Heythrop Journal* 42 (2001), 454. In his own words, de Lubac explains in the preface to *Medieval Exegesis*: “[T]he examination of their thought that I have undertaken will be less a contribution to the history of exegesis properly speaking than . . . to the study of Christian thought and spirituality in general.” *Medieval Exegesis, Volume 1. The Four Senses of Scripture* [henceforth “*ME I*”], trans. Mark Sebanc, (Grand Rapids, MI: William B. Eerdmans Publishing Company/Edinburgh: T & T Clark, 1998), xiii.

He unequivocally rejected a straightforward recovery of the doctrine of the fourfold sense. . . . Instead, de Lubac insisted that contemporary exegesis should seek to reproduce the ‘spiritual movement’ (*mouvement spirituel*) of pre-modern interpretation.⁸

This “spiritual movement” is the dynamic that drives the fourfold sense as a “sacramental hermeneutic.”⁹ It was this movement that he believed needed to be recovered in exegesis today. In fact, de Lubac frequently criticized a retrieval that would reprimarize or archeologize the ancient and medieval practices.¹⁰ What he hoped for was that the “spiritual movement” inspiring the patristic-medieval tradition of exegesis would be reproduced in modern exegesis. But, “He did not make clear, however, how one might retain this ‘spiritual movement’ without returning to the traditional doctrine of the fourfold sense.”¹¹

Taking this as my starting point and as a clue for my own exposition of the fourfold sense, I argue that the fundamental “mentality” or “spiritual movement” behind spiritual exegesis, which is expressed most fully in the doctrine of the four senses, may be identified with, or is very closely bound up with, what de Lubac himself calls the “secret soul” of the theory of the fourfold sense and the “key” to their unity: the “reciprocal interiority” of the senses.¹² As “synthetic” as de Lubac’s work is, anyone

⁸ *Nouvelle Théologie and Sacramental Ontology: A Return to Mystery* (Oxford/New York: Oxford Press, 2009), 154; Boersma cites de Lubac, *History and Spirit*, 450, and “On an Old Distich,” 124.

⁹ Boersma, *Nouvelle Théologie and Sacramental Ontology*, 154.

¹⁰ Cf. Casarella, “Introduction,” xiv; Boersma, *Nouvelle Théologie and Sacramental Ontology*, 154.

¹¹ Boersma, *Nouvelle Théologie and Sacramental Ontology*, 154. Boersma continues, “I suspect that he would have been uneasy with any approach that deviated considerably from the doctrine of the fourfold sense.”

¹² Expositions of de Lubac’s thought do not typically attend to the notion of the “reciprocal interiority” of the senses. For a very recent study that does consider it, albeit only briefly, see Boersma, *ibid.*, 158; 184. Boersma’s notion of the fourfold sense as a

who has opened his pages realizes quickly he is not systematic. Therefore, in line with the systematic nature of my own project, I aim to connect various aspects of his thought and to develop further his notion of “reciprocal interiority.” While Part III is inspired in a fundamental way by de Lubac’s thought, I also draw from a variety of authors to support my argument.

In the following two chapters of Part III, I will elaborate the structure and dynamics of spiritual exegesis from the perspective of what de Lubac calls its “secret soul” and the “key” to the unity of the four senses, namely, the “internal development” of the senses, the unfolding of one sense *within* the others, which is also the “reciprocal interiority” of the senses.¹³ I argue, following de Lubac, that the structural unity and dynamic of the fourfold sense consists in the “reciprocal interiority” of the senses, which in turn presupposes the mutual immanence of the realities corresponding to the four senses. The implication is that, in Christian figural reading according to the fourfold sense, there is a mutual interiority of sign and thing signified, and thus also a mutual interiority of things signified among themselves, i.e. the reciprocal immanence of “figure” and “fulfillment.” What is necessary, then, is an explanation of Scripture that allows for the “reciprocal interiority,” “mystical identity,” and exchange of attributes between one sense and another, and between the realities signifying and the realities

“sacramental hermeneutic” in de Lubac emphasizes the interiority of the spiritual sense to the literal sense but does not account for the reverse.

¹³ See *Medieval Exegesis, Volume 2, The Four Senses of Scripture*, [henceforth *ME 2*] trans. E. M. Macierowski (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co./Edinburgh: T&T Clark, 2000), 201-3, where de Lubac discusses the two kinds of development, “temporal” and “logical” or “organic.” Much of the language describing “logical development” is language of immanence, interiority.

signified. The “spiritual movement” animating spiritual exegesis is the discernment of the spirit in the letter and (rediscovery of) the letter in the spirit.

The enumeration of the four senses in linear succession one after the other — history, allegory, tropology, anagogy—implies that, initially at least and necessarily, one sense moves to the next in a “natural and necessary movement.”¹⁴ “This development [from one sense to the other] is first of all temporal. In time history precedes the mystery; it is ‘prefiguration.’”¹⁵ Likewise, the spiritual senses too correspond to temporal succession, i.e. first, allegory; then, tropology; last, anagogy. On the surface, the four senses succeed one another one after the other just as the realities to which they refer follow one after the other in a rectilinear manner.

But, on second glance, the development and even succession of the four senses depends on something more “logical,” “organic” and “internal.” “But the succession in time is not all. There is a development from one sense to the other which can be called logical. . . . The passage from one sense to the other is more precisely a passage from one *into* the other, a coming-to-be of the one by means of the other.”¹⁶ But there is an important difference between the way the literal sense and the spiritual sense are “reciprocally interior” and the way the three spiritual senses are “reciprocally interior” to one another. As a result, there are two fundamental “cycles” of interiority (“cycles” because the interiority is reciprocal, circular): one that regards the reciprocal interiority

¹⁴ *ME* 2, 201. “We speak, as indeed we must, of diverse senses: one exegete explains such and such a sense; someone else, still another; to distinguish them from each other, one superimposes them, juxtaposes them, or opposes them; one enumerates them and parades them in succession as if they were so many independent entities. This is an unavoidable flattening arising from language, which did not deceive the ancients.” *Ibid.*, 201.

¹⁵ *Ibid.*, 202.

¹⁶ *Ibid.*, 202-3.

of the literal sense and the allegorical sense, one that concerns the reciprocal interiority of allegory, tropology, and anagogy. As I will demonstrate, these two “cycles” differ because they depend upon two different relationships between “figure” and “fulfillment.” Because of this difference—because of there being two “cycles” of interiority—I have divided Part III into two chapters, the first dealing with the former relationship of reciprocal interiority (first cycle), the second covering the reciprocal interiority of the spiritual senses (second cycle).

The first cycle of interiority follows the mutual relationship between the Old Testament and the New Testament, between the literal sense and the spiritual sense, between *historia* and *allegoria*. In this cycle the Old Testament and the New Testament mutually interpenetrate one another. This mutual interiority involves a “change of one inclusion into another: at first mysteriously contained in the Old Testament, the New in turn contains the Old, but in another way.”¹⁷ In this relationship, the Old Testament gives us “figures” of Christ who is their “truth” or “fulfillment.” This will be the subject of the first chapter of Part III.

The second chapter of Part III will focus on the second cycle of interiority, i.e. the reciprocal interiority of the three spiritual senses among themselves, and among their respective objects:

The mystery that allegory uncovers merely makes it open up a *new cycle*; in its first season, it is merely an ‘exordium’; to be fully itself, it must be brought to fulfillment in two ways. First it is interiorized and produces its fruit in the spiritual life, which is treated by tropology; then this spiritual life has to blossom forth in the sun of the kingdom; in this [spiritual life consists] the end of time which constitutes the object of anagogy.¹⁸

¹⁷ Henri de Lubac, *Sources of Revelation*, trans. by Luke O’Neill (New York: Herder and Herder, 1968), 178.

¹⁸ *ME* 2, 201-2; emphasis added.

In the second cycle, Christ's coming in history reverses the relationship between figure and fulfillment, so that "figure" is the assimilating principle, "fulfillment" the assimilated reality. It will be shown that the interiority of the spiritual senses flows from the reciprocal interiority of Christ the head (now "figure") and the Church-body (now "fulfillment"), collectively and in its individual members. The structure and dynamics that govern each cycle of interiority I will call the "figural logic" of that cycle. There are two cycles, rather than just one, because

among the three last senses, the bond is more interior still . . . everything is living on and buckled up inside one and the same mystery: *Christ is substantially always the same; Christ signifies himself.* The passage from one sense to the other is more precisely a passage from the one into the other.¹⁹

Thus, the reciprocal interiority of the three spiritual senses is due to the "indivisibility" of the "unparalleled" mystery of Christ, "which is again the mystery of ourselves [tropology] and the mystery of our eternity [anagogy]."²⁰

Thus, the two chapters that follow will argue for two "cycles" of spiritual exegesis based on the reciprocal interiority of the four senses, one cycle existing in the history/allegory relation (Chapter Nine), another cycle comprised of the perichoretic relations between allegory, tropology, and anagogy (Chapter Ten).

The reciprocal interiority and internal development of the four senses can be represented by the "wheel within the wheel" in the vision of the prophet Ezekiel, which Gregory the Great had used to describe the relationship of the literal and spiritual

¹⁹ *ME* 2, 202-3.

²⁰ *Ibid.*, 203.

senses:²¹ Each “wheel” represents a “cycle” of interiority. Because of these two cycles, one “wheel” cycling within the other “wheel,” the four senses share a “mystic identity” and trade predicates in a sort of *communicatio idiomatum*. Each sense can be found contained within every other; in spiritual exegesis, each sense dwells within every other as something internal to it. This is what, in brief, is meant by the “reciprocal interiority” of the senses.

In Part III of this study, then, I will argue that the *lex legendi* (or “rule for reading”) implied by spiritual exegesis is comprised largely of two distinct yet complementary and equally essential “figural logics.” The “figural logics” of spiritual exegesis may be explained in terms of three closely related concepts, which I borrow from de Lubac and seek to develop along his lines: “mystical identity,” “reciprocal interiority,” and the “exchange of attributes.” In the spiritual, figural exegesis of the fourfold sense of Scripture, identical characteristics are attributed to otherwise widely differing realities in Scripture such that these realities are disclosed as somehow “reciprocally interior” to one another, thereby sharing a “mystical identity” with one another.

²¹ Boersma explains de Lubac’s fond use of this image of two “wheels:” “De Lubac was particularly fond of expressing this reciprocity of meanings—and in particular of the two main senses, the historical and the spiritual—by alluding to St. Gregory the Great’s exposition of Ezekiel 1. In his first vision, Ezekiel saw four living creatures, each accompanied by a wheel, ‘their construction being as it were a wheel within a wheel’ (Ezek. 1:16). St. Gregory explained the wheels in reference to the unity of Scripture: ‘The Old and New Law are to be understood as a double wheel: The outside wheel is the covering one, while the second, covered wheel, is the wheel that does the uncovering.’ De Lubac was attracted to this explanation because of the sacramental connection it had posited between historical and spiritual interpretation, as well as between Old and New Testaments.” Boersma, *Nouvelle Théologie and Sacramental Ontology*, 158.

To avoid becoming too abstract in my explanations, I will at times illustrate the reciprocally interior, figural relationships of the four senses in terms of the city of Jerusalem and the Temple. This biblical image offers us, according to de Lubac himself, a “privileged symbol” for the unity of the four senses. It gives us the doctrine “in a nutshell.”²² In the summary of St. John Cassian:

[T]he same Jerusalem can be understood in a fourfold manner. According to [1] history it is the city of the Jews. According to [2] allegory it is the Church of Christ. According to [3] anagogy it is that heavenly city of God ‘which is the mother of us all.’ According to [4] tropology it is the soul of the human being, which under this name is frequently either reproached or praised by the Lord.²³

According to a fourfold figural reading, Jerusalem is not only the historic city at the heart of the drama of Israel’s own religious history but a sign, or figure, of other realities to which it is inherently related: Christ and the Church, the heavenly communion of saints, and the Christian soul. The symbolic inclusion of all these realities under the image of “Jerusalem” points to a deeper interconnection among them. Somehow one and the same reality must *be* at once the temple of Jerusalem (letter-history), Christ’s body dead and risen and Christ’s ecclesial body (allegory), the individual Christian soul (tropology), and the heavenly dwelling-place of God (anagogy). Whatever is true of the object of one sense is somehow true of the object of the other senses. I will use this image of

²² De Lubac himself recommends the fourfold exegesis of Jerusalem as the “most privileged symbol” of the unity of the fourfold sense because in it is the “total explication of Scripture and the total exposition of the Christian mystery.” *ME* 2, 199. This immediately precedes his assertion that the “key” to the unity of the four senses is their “reciprocal interiority” on 201. De Lubac himself used this classic image to illustrate the fourfold sense in his essay, “On an Old Distich,” 115: “Take the classic example, repeated everywhere, that, by its scope, can be said to contain all others: Jerusalem. It is, first of all, the historical city of the Jews; then the Church, a mystical city; then the Christian soul; and, finally, the heavenly Jerusalem, the triumphant Church.”

²³ St. John Cassian, *John Cassian: The Conferences*, trans. and notes by Boniface Ramsey (New York, NY/Mahway, NJ: Paulist Press, 1997), 14.

Jerusalem and the Temple to illustrate the “exchange of attributes” that occurs in spiritual exegesis, the interior relationship of the senses, and their mystical identity.

Chapter Nine. The First Cycle: The Reciprocal Interiority of History and Allegory

I begin my study of the *lex legendi* of spiritual exegesis according to the doctrine of the fourfold sense of Scripture with the first two senses, “history” and “allegory.” Here I will argue that the relationship between the historical sense and the allegorical sense is one of reciprocal interiority, an interiority that implies a mystical identity of their respective objects and that calls for the exegetical exchange of attributes occurring in spiritual exegesis. The reason one can speak of the reciprocal interiority of the first two senses is because their respective *objects* bear that relation. These objects serve as the two poles constitutive of the sign/signified relation in figural interpretation: starting with the literal sense of the Old Testament, the realities of the Old Law are the “figure” (sign) and the realities of the New Law are the “fulfillment” (signified).¹ Thus, the “reciprocal interiority of history and allegory” means that fulfillment is found in its figure, and figure in its fulfillment; figure “contains” fulfillment, and vice versa.² This constitutes the first

¹ For figure/fulfillment as the “two poles” involved in figural reading, see Erich Auerbach’s classic essay, “Figura,” in *Scenes from the Drama of European Literature*, trans. Ralph Manheim, ed. Wlad Godzich and Jochen Schulte-Sasse, (Minneapolis: University of Minnesota Press, 1984). For Auerbach, “Figural interpretation establishes a connection between two events or persons, the first of which signifies not only itself but also the second, while the second encompasses or fulfills the first. The *two poles of the figure* are separate in time, but both, being real events or figures, are within time, within the stream of historical life.” *Ibid.*, 53; emphasis added.

² For Henri de Lubac, the relationship between the literal and spiritual meanings, and between history and allegory (broadly defined), is identical to the relationship between the Old and New Testaments. See *Medieval Exegesis, Volume 1, The Four Senses of Scripture* [henceforth “*ME I*”], trans. Mark Sebanc, (Grand Rapids, MI: William B. Eerdmans Publishing Company/Edinburgh: T & T Clark, 1998), 225; see also *Sources of Revelation* [henceforth “*SR*”], trans. Luke O’Neill (New York: Herder and Herder, 1968), 196.

“cycle” belonging to the perichoresis of the four senses of Scripture and hence issues in a first step toward the *lex legendi* of figural reading exemplified by the fourfold sense.

Since the figure/fulfillment relation is reciprocal, or mutual, there are two “phases” to its interiority: the earlier in the later, the later in the earlier. In the first phase of interiority, the object of allegory (New Testament realities) becomes the “inner depth” of the object of the literal sense (Old Testament realities); in a second phase, the latter undergoes an intussusception (interiorization) into the former. Therefore, each phase of immanence coincides with the manner by which one sense “contains” the other sense. The modalities of interiority in each case are different: “at first mysteriously *contained in* the Old Testament, the New in turn contains the Old, but in another way.”³

The Old and New Testament realities making up the figure/fulfillment relation, because of their co-inherence, are presented by figural exegesis as realities which share one another’s identity, forming a “mystical identity.” This sense of shared identity is derived from the reader’s application of the attributes of one sort of reality to another sort, a transfer of characteristics that may be called an “exegetical exchange of idioms.” As a result, the initially successive or linear development from history (Old Testament) to allegory (New Testament) shifts to another, internal development: we are to find them “within” one another. In this union of sequence and simultaneity, realities otherwise separated by the difference of times appear to be “containing” one another. A diachronic time-frame becomes the foundation for another, more synchronic time-frame, flat two-dimensional chronological sequence giving way to the simultaneity of a three-dimensional reality (i.e. “depth”).

³ *SR*, 178.

1. Fulfillment in the Figure: Allegory as the “Inside” of History

The allegorical sense of Scripture may be broadly defined as the meaning of Scripture which is discerned in virtue of something in the Old Testament signifying, or “figuring,” something in the New Testament. Or, as Ambrose formulated it, “there is allegory when one thing is being done, another is being figured.”⁴ For the allegorical sense, the thing “figured” is the mystery of Christ revealed in the New Testament. But the mystery of Christ discovered in the Old Testament by means of allegory is not Christ in isolation from the redemption he accomplished; it includes those who belong to his body as well, and therefore has both Christological and ecclesial content.⁵

The object of allegory is already in some way the “whole Christ.” It is true that in the works of spiritual exegesis, “the object of allegory is sometimes said to be Christ, and sometimes the Church, and sometimes both the one and the other,”⁶ but the tight intertwining of the two also suggests allegory is really “a question of the whole Christ, inseparable from his Church.”⁷ It is this mystery of the “whole Christ” (head and members) that is signified by the Old Testament’s “figures:” *“Materia sacrae*

⁴ Henri de Lubac, *ME 2*, 90.

⁵ On the Christic-ecclesial content of Christian allegory, see especially *ME 2*, “Mystery: Future, Interior, Celestial,” 90-98. When I refer to the “mystery” or “mystery of Christ” in this chapter I am referring to the “whole Christ, head and members.”

⁶ *ME 2*, 92. “This is the sense in which such writers as Origen, Tyconius the Donatist, and Augustine will see some prophecy fulfilled in Christ, some in the Church, and some in both.” Glenn W. Olsen, “Allegory, Typology, and Symbol: The *Sensus Spiritualis*,” “Part I: Definitions and Earliest History,” *Communio* 4 (1977), 177.

⁷ *ME 2*, 93.

*Scripturae, totus Christus est, caput et membra*⁸ (“the subject of Sacred Scripture is the whole Christ, head and members”). Therefore, in the figure/fulfillment relation of the Old and New Testaments, “fulfillment” denotes “the mystery of Christ, Head and members,” i.e. *totus Christus*.

The nature or structure of this mystery, however, is as concrete and historical as the realities prefiguring it in the Old Testament. Indeed, distinctively Christian allegory differs from the more “spiritualistic methods” of pagan origins because it upholds “the *historicity* both of the sign and what it signifies”⁹ instead of the “historicity” of only the sign. In other words, the Old Testament “figure” signifies a New Testament “fulfillment,” but both “figure” and “fulfillment” are concrete, historical realities. The mystery of Christ is not some “idea” or “atemporal truth.” Rather, “this mystery is entirely concrete,” “the realization of a Grand Design” and “is therefore, in the strongest sense, even something historical, in which personal beings are engaged.”¹⁰ From this point of view, the mystery of Christ is equivalent to the historical realities of the Old Testament; fulfillments have the same essentially historical nature as their figures, both belong to concrete history.

⁸ME 2, 93, n. 54, quoting the *Glossa ordinaria*. “The substance of the New Testament is the Mystery of Christ.” SR, 200.

⁹Auerbach, “Figura,” 54; emphasis added. Auerbach contrasts distinctively Christian figural reading and the classical pagan “spiritualist-ethical-allegorical method,” which was sometimes employed by Christians. See *ibid.*, 54-7. Emphasis.

¹⁰ME 2, 94. “Historical” can mean many things. For the various meanings of “historical” in the context of figural reading, and a defense of Origen’s allegorical hermeneutic as “historical,” as well as a critique of Auerbach’s concept of “historical,” see John David Dawson, *Christian Figural Reading and the Fashioning of Identity* (Berkeley: University of California Press, 2002), Chapter 5, “Preservation of Historical Reality,” 114-26. For “For Auerbach, what is historical is what is real, and what is real is what is material or bodily.” This is overly materialistic. *Ibid.*, 115. Cf. Frances Young, *Virtuoso Theology: The Bible and Interpretation* (Eugene, OR: Wipf & Stock Publishers, 2002), 66-87.

At the same time that it is the allegory of the Old Testament, its ‘Truth,’ and its ‘Mystery,’ this great Fact is, at least up to a point, the equivalent of what *historia* was in the Old Testament. For it is a real fact indeed, which occurred in a definite place, at a definite time; consequently, it has an entire extrinsic aspect.¹¹

The mystery of Christ in its real, concrete, temporal, extrinsic, visible aspect may be called the “Fact of Christ.”¹²

Since the mystery of Christ is twofold—ecclesial as well as Christic—so too is this mystery in its “extrinsic aspect” as the “great Fact”: “[T]his Mystery is pre-eminently a great Fact: it is . . . the redemptive Fact or the Fact of Christ. . . . It is also the Fact of the Church, which, as his Spouse and his ‘Body,’ cannot be separated from him.”¹³ In regard to Christ the head, the “Fact of Christ” consists in “the Fact of his incarnation, his earthly life, his death, his resurrection, and his ascension.”¹⁴ But the mystery of Christ is also concretely embodied in “the Fact of the Church,” in the Church’s historical, temporal, external aspect. The “Fact of Christ,” then, is the mystery of the “whole Christ” historically incarnate, as it were, in the economy of the New Testament.¹⁵

Allegory is related to history as the future is to the past. If Christ and the Church are considered to be the object of allegory, it is first of all because as “facts” they lie in the future, succeeding the Old Testament’s prefiguring realities in temporal sequence (then/now). As a “great Fact,” the Christic-ecclesial mystery follows in time the Old

¹¹ *SR*, 201.

¹² *Ibid.*, 200.

¹³ *Ibid.*, 200.

¹⁴ *Ibid.*, 200.

¹⁵ It is a “carnal, hence historical fulfillment,” “for the truth has become history or flesh.” Auerbach, “*Figura*,” 34.

Testament as one in a “series of singular facts.”¹⁶ This is the “most immediately tangible characteristic” of allegory, that its object (the mystery of Christ, *totus Christus*) is “a reality to come” vis-à-vis the Old Testament.¹⁷ More than mere succession is involved, of course. The Old Testament is oriented teleologically toward the fact of Christ as its future. In particular, this orientation of an earlier reality to a later one is at the same time a relation of sign/thing signified: “[t]here is an opposition of the ‘then’ or *tunc* (past) to the ‘now’ or *nunc*. An opposition within duration, at the same time as relation of sign to things signified.”¹⁸ The object of *historia* is a temporally prior reality which becomes in *allegoria* a “figure” or “phenomenal prophecy” of the mystery of Christ, head and body.¹⁹ Therefore, the figure/fulfillment relation moves “in a first step, from history to history,” i.e. from Old to New Testament.²⁰ A successive time-frame dominates this initial perspective of sign/thing signified.

Nevertheless, the diachronic time-frame does not exhaust the sign/signified relation of Old Testament/New Testament; the movement from “figure” to “fulfillment,” from history to allegory, is more than a movement along a linear continuum: “succession in time is not all.”²¹ The movement from the first to the second is also logical, internal,

¹⁶ *ME* 2, 101.

¹⁷ *Ibid.*, 94. The mystery that immediately follows history is “the totality of truths concerning Christ and his Church, prefigured throughout the Old Testament and present in the New.”

¹⁸ *Ibid.*, 95. See also *ME* 1, Chapter Five, “The Unity of the Two Testaments,” 225-69 and *SR*, 173-82.

¹⁹ A “figure” is a “phenomenal prophecy” or “figural prophecy” of some future fulfillment. See Auerbach, the second section of “Figura” entitled, “*Figura* in the Phenomenal Prophecy of the Church Fathers,” 28-49.

²⁰ *ME* 2, 101.

²¹ *Ibid.*, 202.

and organic.²² Above all the movement must be conceived as a movement from “outside” to “inside.”

This is because the New Testament “facts” which “fulfill” the Old Testament “figures” are not narrowly historical or temporal but spiritual and eternal as well. As “mystery,” the object of allegory “overflows these [temporal, horizontal] boundaries. It involves another ‘dimension.’ For a mystery, in the Christian sense, is indeed a fact, but it is much more than an ordinary fact.”²³ Christian allegory “does not . . . turn up its nose at ‘the temporal, horizontal dimension’; nevertheless, it reminds us that the historical dimension of one state (whether the Old Law or the New Law) cannot “contain” the whole of the mystery: “such a sense is related to something interior, to a reality that always bears, in addition to the factual datum, an inside.”²⁴

This is true of the mystery of Christ in its twofold aspect, i.e. Christ and the Church, which inseparably comprise in their outward, historical dimensions the “great Fact” of the New Testament prefigured by the Old. Christ and the Church have a spiritual, eternal quality or “depth” to them such that they transcend any particular temporal “state” or condition. Just “as history is not enough to contain the mystery, it is very true that Christian allegory is not contained by the historical dimension” but “involves another ‘dimension,’” namely, a “deep, ‘interior,’ and ‘spiritual’ region.” In view of this latter “dimension,” the “historical dispensation” seems to be “realized within

²² *ME* 2, 201-3.

²³ *Ibid.*, 95. Cf. Dawson, 117, where he asks: “Does the completely historical necessarily entail the absence of all spirit?” He answers, “Auerbach’s formulation does not require such a reversal,” meaning that the “intrinsically historical” might also be “spiritual” if not “purely spiritual.” This allows room for de Lubac’s notion of mystery, temporal/historical and eternal/spiritual.

²⁴ *ME* 2, 97.

the facts *only to tie us to the eternal.*”²⁵ Christ and the Church have “depths,” for they bear within them eternal significance and reveal an internal bond between time and eternity. Just how the spiritual and eternal dimensions of Christ and the Church impact figural reading will now be explained. As we shall see, when an earlier reality “figures” a later reality in accord with allegory, the “future” reality can also be understood to inhabit or indwell the earlier as something “celestial” which becomes, in turn, “interior” to it.

A. The synthesis of time and eternity in the Incarnate Word

First, the structure of the history/allegory relationship (wherein allegory becomes the “inner depth” of history) has a particular Christological foundation, the incarnation of the Word. The realities in the Old Testament that prefigure those in the New Testament are related to the latter as outside fact/inside depth because of the “fact of the incarnation” itself. In figural reading an earlier reality’s future “fulfillment” is not just any future reality but is above all the eternal Logos made flesh in time: “[T]he Incarnation of the Word, announced in so many ways, is real; its whole redemptive work is real. But precisely its reality is of an infinitely deeper nature than that of a simple historical fact, observable from the outside.”²⁶ Indeed, the “fact of the incarnation” achieves a “living synthesis of the eternal and temporal” because “Christ existing before

²⁵ *ME* 2, 95-6.

²⁶ *Ibid.*, 97.

all things cannot be separated from Christ born of the woman, who died and rose again.”²⁷

The difference between Christian and pagan allegory manifests this incarnational “synthesis” of time and eternity, a difference that allows for a relationship of interiority between history and allegory. At first glance, Christian and pagan allegory seem strikingly similar in the way each conceives of the figure/truth relation. In the pagan philosophical allegorizing by commentators on Homer, for example, events are “shadows” or “types” of “abstract, atemporal truths,” i.e. “ideas about the world, the soul, divinity; speculations of a moral or metaphysical sort.”²⁸ Here “reality” preexists the “type’s” imitation and the two exist in a vertical relation to each other. Likewise, “Christ, in so far as transcendent and existing before all things, is anterior [because eternal] to his figures.”²⁹ Christ as “universal Exemplar”³⁰ is “prior in priority to all time.”³¹ Thus, according to both types of allegory the exemplary truth or reality somehow preexists its figure (i.e. shadow, copy, type, etc.), causing it by preexisting it, and thereby stands in a more vertical, synchronic relation to figure.

In spite of this initial similarity, however, Christian allegory is actually “the complete reversal of the accepted notions of the old exemplarism” underlying pagan

²⁷ Henri de Lubac, *Catholicism: A Study of Dogma in Relation to the Corporate Destiny of Mankind*, trans. Lancelot C. Sheppard (New York: Longmans, Green and Co., 1950), 88. Following the relation of Christ’s one divine person and two natures, “this living synthesis of the eternal and temporal is *one in its duality*.” Ibid. In Chapter Six of *Catholicism*, de Lubac’s emphasis is on the historical and social aspects of patristic interpretation.

²⁸ *ME* 2, 100.

²⁹ *Catholicism*, 88.

³⁰ Ibid., 87.

³¹ Ibid., 88.

allegory.³² First, this is because Christian allegory seeks a Truth that is incarnate: “the traces of the living, personal, incarnate, vivifying Truth.”³³ And because of the incarnate nature of the Logos, the “exemplar” must be conceived as following—rather than preceding—its type or shadow in time: “The rough sketch is the preparation for the archetype, the imitation (*μίμημα*) comes before the model.”³⁴ If in the first instance Christ is anterior to his figures, it is no less true that “as a historical being, coming in the flesh, he appears after them.”³⁵ Christ is “fulfillment” only by following the Jewish history of the Old Law. This does not cancel out the first, vertical relation of prototype to type, but rather enriches it.

Therefore, the incarnation structures Christian allegory because its “synthesis” of time and eternity informs the Christian notion of exemplarism, upon which the allegorical sense is based. The Word’s incarnation achieves a “synthesis of the eternal and temporal” combining a vertical, synchronic viewpoint and a horizontal, diachronic one. An initial vertical, synchronic relation of figure/fulfillment (type/exemplar) characteristic of pagan allegory is intersected by a horizontal, diachronic one. Because of this, “fulfillment” in Christian allegory is something at once (1) later in time and (2) unbounded by time (eternal).³⁶ Furthermore, later “fulfillment” is cause of earlier

³² *Catholicism*, 87.

³³ *ME* 2, 105.

³⁴ *Catholicism*, 87.

³⁵ *Ibid.*, 88.

³⁶ To put this combination in terms of the types of causality, Christ is both the exemplary cause and the final cause of his figures.

“figure:” “Late in historic time, but prior in priority to all time, Christ appears to us preceded by the shadows and the figures which he himself had cast on Jewish history.”³⁷

In light of this incarnational structure of figure/fulfillment, all history is shown to bear eternal reality and is given inner significance:

There is “a spiritual force to history.” . . . [B]y reason of their finality the very facts [of history] have an inner significance; although in time, they are yet pregnant with an eternal value. On the other hand, the reality which is typified in the Old—and even the New—Testament is not merely spiritual, it is incarnate; it is not merely spiritual but historical as well. For the Word was made flesh and set up his tabernacle among us. The spiritual meaning, then, is everywhere, not only or especially in a book, but first and foremost in reality itself.³⁸

A concrete, historical reality of the Old Testament is figural when it is “viewed primarily in immediate vertical connection with a divine order which encompasses it, which on some future day will itself be concrete reality.”³⁹ It is the union of time and eternity in the “fact of the incarnation” that achieves and reveals the “vertical connection” between earlier figure and later fulfillment. This figural relation challenges the modern view of historical development wherein “the provisional event is treated as a step in an unbroken

³⁷ *Catholicism*, 88; emphasis added. Making a similar observation on the reversal of causality implied by figural reading, Dawson notes the “strange reversal” of the modern conception of causal relations and historical contingency that occurs in Origen’s figural reading. Origen insists that “an event that follows after an earlier event makes a difference to the nature of the first event.” *Christian Figural Reading*, 133. This contrasts sharply with the modern conception according to which “the only real causal relations are the result of efficient causes that run only in a forward direction, from past to future, never from future to past.” *Ibid.*, 134. It seems to me the “vertical connection” of both figure and fulfillment to something eternal I attempt to describe here is an important step for understanding how the causal relation can run “backwards”—the incarnation of the eternal Logos lies at the heart of this “reversal.” More will be said below on this issue in connection with the Old Testament’s interiority to the New Testament.

³⁸ *Catholicism*, 85.

³⁹ Auerbach, 72. The “vertical” and still “future” dimensions remain after allegory and necessitate the analogical sense, as we will see in the next chapter.

horizontal process.”⁴⁰ The language of interiority (allegory as “inside” of history) expresses this “vertical connection” the earlier and later have to something eternal so that the relation of figure/fulfillment shifts from a merely then/now relation to an exterior/interior relation, removing any temporal distance between them. Because of the “eternal point of view” to which we have a certain access with the incarnation of the Word, it can truly be said “the Old Testament contains the New already in a mystery.”⁴¹

The incarnation, because of its temporal and eternal elements, not only provides an apt analogue for the theological structure of the history/allegory relation as outside/inside; by relativizing all time to eternity it also causes that relation, making it possible for allegory to be the inner depth of history. Such a reading discovers the New Testament as internal to the Old Testament because the earlier/later relation must be profiled against a time/eternity relation. From this perspective, history in its “relative exteriority” truly participates in the mystical identity between time and eternity.⁴² Thus, first point of reference for understanding allegory as the mystery interior to history is Christological, incarnational.

⁴⁰ Auerbach, 59. “In the modern view [of historical development], the provisional event is treated as a step in an unbroken horizontal process; in the figural system the interpretation is always sought from above; events are considered not in their unbroken relation to one another, but torn apart, individually, each in relation to something other that is promised and not yet present.” Auerbach, 59.

⁴¹ *Catholicism*, 90. For God there is no difference of times (*differentia temporis*). Cf. Auerbach, 42. The New Testament “fulfillment” is not only future but “always present in the eye of God and in the other world.” Auerbach, 72.

⁴² *ME 2*, 203.

B. The eternity of the Church

Since the Church is inseparable from Christ within the *totus Christus* (object of allegory), there is an ecclesial as well as a Christological foundation for the interiority of allegory to history. The movement from history to allegory, from “figure” to “fulfillment,” is a movement from “outside” to “inside” because the Church—inseparable from Christ—has an eternal quality transcending any particular “state” or condition in time. If the object of allegory is first the concrete historical realization of *totus Christus*, it can only be considered the “inside” of *littera-historia* when the Church, as well as Christ, is understood to possess some hidden depths of her own, due to its connection to the eternal. As in the case of Christ, the head, the Church is “mystery” because it has a dual dimension, i.e. it is a unity of both a temporal and an eternal dimension.⁴³

Perceiving the eternal mystery of the Church requires us to look into the “depths” of history, into the depths of its past and its future.⁴⁴ In doing so, the Church can be found as the “depths” of history as a whole, something even transcending time itself.

There are “three main epochs and three successive conditions of the Church,” corresponding to St. Thomas’ *triplex status*:⁴⁵ The Church of the Old Covenant, the Church of the New Covenant, and the Kingdom. The present state of the Church (New Law) is thus an intermediate state between its past state (Old Law) and its future state

⁴³ This is discussed at length in Henri de Lubac, *The Splendor of the Church* [henceforth “SC”], trans. Michael Mason (San Francisco: Ignatius Press, 2006), Chapter II, “The Dimensions of the Mystery,” 51-83.

⁴⁴ This image of “looking” “deeper” into past and future is borrowed from SC, 64: “Having looked deeper and deeper into the past, we now have to look deeper and deeper into the future, to the very end of time.”

⁴⁵ SC, 66.

(eternal glory). The “Israel of the flesh” in the Old Testament gives way to “Israel of the spirit” in the New Testament (two temporal states), but the latter itself must give way to the heavenly kingdom (a final eternal state).⁴⁶ And yet, each is only a different state of a single reality, a condition of one ecclesial reality. From this we see that “in principle” the Church knows “no limit of place or time.”⁴⁷ It cannot be restricted by temporal or spatial boundaries.

To see the eternal mystery of the Church demands that we look “*deeper and deeper* into the future, to the very end of time.”⁴⁸ As one looks “deeper” into the future, each state is discovered *within* the one preceding it, the later in the earlier. There is a “deep-rooted continuity” amid the states because “the latter is immanent in the former—the Temple of Solomon in the Tabernacle of Moses.”⁴⁹ Just as the Church in its future, eternal reality is immanent in the earthly, present Church,⁵⁰ so too the present Church itself is the mystery and the inner depth of the Old Covenant.

Such immanence of the latter in the former manifests a “continuity of the one Church in and through the diversity of her successive states.”⁵¹ Indeed, the three states of the Church (Old, New, Kingdom) can be said to possess a “mystic identity,” which means “the Church of time . . . is no other than that of eternity, though it be in quite a

⁴⁶ Ibid. “[F]or a long time past we have been accustomed to distinguish in the Church, as in the whole economy of salvation, two regimes—those of the Old and the New Law respectively.” Ibid., 59.

⁴⁷ Ibid., 52.

⁴⁸ Ibid., 64.

⁴⁹ Ibid., 80.

⁵⁰ I discuss this at greater length in the next chapter in the context of the mutual interiority of allegory and anagogy (i.e. the present, earthly Church and future, heavenly Church).

⁵¹ *SC*, 79.

different state.”⁵² The two temporal states of the Church (states of the Old and New Laws) belong to the “Church of time” and share a mystical identity with the third, eternal state, “that of eternity” (state of glory): “The holy Church has two lives: one in time and the other in eternity.”⁵³ The Church of the New Testament is the “inside” of history (the Old Testament) because she has a “mystical identity” amidst the the change of her fashion (“*figura*”); in “the Church’s visible and terrestrial aspect . . . she is something transitory. . . . Yet in reality it is not the Church which passes away, but her ‘fashion’—the form in which she is at present visible to us.”⁵⁴ Beneath the “figural,” temporal states there is mystical identity.

In addition to looking “*deeper and deeper* into the future, to the very end of time,” we see the Church in her spiritual and eternal dimension, or “inner” mystery, also by looking “*deeper and deeper* into the past,”⁵⁵ “before the beginning of the world.”⁵⁶ No matter how far back one goes, even prior to history and time itself, the Church is there; “it does not matter how far back you go, you still find her [i.e. the Church].”⁵⁷ The Church, the Christian people, was prefigured already by the union of Adam and Eve, and continued to be prefigured until Christ’s coming in history.⁵⁸ But more than mere prophetic prefiguration, the patriarchs and even Adam and Eve themselves belonged to the same body of the Church as Christians;⁵⁹ likewise, Israel did not simply “prefigure” the Church as something that was only to exist chronologically after it, in the future.

⁵² *ME* 2, 203.

⁵³ *SC*, 61.

⁵⁴ *Ibid.*, 66. Cf. 1 Cor. 7:31.

⁵⁵ *Ibid.*, 64.

⁵⁶ *Ibid.*, 62.

⁵⁷ *Ibid.*, 61.

⁵⁸ *Ibid.*, 62.

⁵⁹ *Ibid.*, 60-2.

Israel already belonged to the temporal “dimension” of the Church as mystery.

According to this perspective, prefiguration is also a mode of participation. Therefore, the Church’s eternal dimension is manifested by its temporal progression toward an eschatological, eternal *telos* (which it already possesses as something immanent to time), as well as from the fact that “[T]he definitive reality is that which comes first in the plan of God.”⁶⁰ The Church exists even “since before the creation of the world”⁶¹ since she belongs to the mystery of Christ, who himself is eternal.⁶²

The Church, the Mystical body of Christ, can be counted as the “inner depth” of history because of its eternal dimension. First, the body extends backward to the beginning of time and even before time itself and reaches forward to the end of time in the eschatological Kingdom. The substantial reality, partially realized in time, is to be found fully only outside of time, in eternity. The ultimate finality of the Church’s temporal states is eternity, both in the sense of something “above” or “outside time” (present, invisible, transcendent) and something at the “end of time.” Moreover, each temporal state already shares a “mystic identity” with the Church of eternity, and therefore each of her temporal conditions has an “immediate vertical connection” as we saw above in regard to Christ the head.

Therefore, because of the eternal dimension the twofold mystery of the *totus Christus*, head and body, neither Christ, on the one hand, nor the Church, on the other, is reducible to its historical, temporal forms, for “whatever is true of Him is also true of His

⁶⁰ Ibid., 64.

⁶¹ Ibid., 63, quoting Origen.

⁶² Ibid., 62.

Bride the Church.”⁶³ The “immediate vertical connection” that Christ and the Church have to eternity allows for them to transcend history and be directly related to earlier realities, namely, their Old Testament “figures.” It is because of this vertical relation that the Old Testament is said to “contain” the New Testament, figure containing its fulfillment. The figure/fulfillment relation, therefore, is not merely a linear, horizontal one of earlier/later; the later fulfillment not only transcends but is already immanent to the earlier figure. Time once again must be profiled against, and relativized by, eternity. The language of looking “backward” (retrospective) or “forward” (prospective) must be joined to the language of “depths” precisely because a successive time-frame becomes inadequate for expressing the eternity of the Christic or ecclesial aspect of allegory; a successive time-frame must be completed or qualified by a synchronic, figural one: “*Altum intus! The depth within!* This is how Christian allegory is accomplished.”⁶⁴ History is related to allegory, then, as surface/depth or outside/inside or containing/contained. Therefore, the twofold mystery of Christ, head and body, the *totus Christus*, is the “undersense” (*hyponoia*) of history: “So thereby one is clearly going, at least in a first step, from history to history—though assuredly not to mere history, or not to what is merely beyond history.”⁶⁵

⁶³ Ibid., 62.

⁶⁴ *ME* 2, 99.

⁶⁵ Ibid., 101.

2. Figure in Its Fulfillment: History in Allegory

In the first phase of the history/allegory reciprocal interiority cycle allegory is the *inner depth* of history. Now, in the second phase of that cycle of interiority, history is discovered again within allegory. However, the way one sense is interior to the other is not the same. If the Old Testament “contains” the New, it is also true “the New in turn contains the Old, but in another way.”⁶⁶ The modality by which the New contains the Old corresponds to the way a fulfillment “preserves” its figure,⁶⁷ i.e. the way it “transfigures” it:

[F]or the Christian, who sees how it has been fulfilled, the Old Testament, in another sense, is preserved intact. . . . He understands that Jesus is its *‘finis perficiens, non interficiens’* (perfecting end, rather than extirpating end). This Old Testament does not remain exactly as it was, however. . . . Its glory fades away before the glory of the Gospel, or rather in the glory of the Gospel, just as childhood disappears to give way to maturity, or as the seed gives way to the fruit in which the seed again appears. In short, the Old Testament lives on, transfigured, in the New. It is now one with it, both signifying the same thing. It could even be said that, in a certain way, the New was already in the Old—and the more one looks at it from God’s point of view, the more true this is.⁶⁸

The figure arrives at its full reality and truth *in* its fulfillment only by being changed: the “reason why Christianity is a ‘Judaism fulfilled’ is that Christianity is, at the same time, a ‘Judaism transfigured’.”⁶⁹ Again, the language of immanence—combined with organic imagery such as childhood/maturity or seed/fruit—is necessary to express the figure/fulfillment relation: the Old figure “lives on” (organic), “transfigured” (process of

⁶⁶ SR, 178.

⁶⁷ I adapt here a concept from Erich Auerbach who frequently speaks of the historical, concrete quality of a figure being “preserved” by its fulfillment. See, e.g., “Figura,” 36, 42, 68. For a critical appropriation of Auerbach’s understanding of figural reading see Dawson, *Christian Figural Reading*.

⁶⁸ SR, 175.

⁶⁹ *Ibid.*, 182.

change), “in the New” (intussusception). In this process the figure is taken up into its fulfillment, undergoing a process of intussusception, a process of change which actually increases—rather than undermines—the figure’s reality.

The mode of interiorization of the Old Testament into the New Testament is what one might call “transfiguring fulfillment.” The process of fulfillment as one of “transfiguration” is one suggested by the New Testament itself in the episode of Jesus’ transfiguration on the mountain. This event may serve as a prime symbol illustrating the internal relationship of the Old and New.⁷⁰ How might this “transfiguring fulfillment” and “preservation” be understood? How is it achieved? There are several aspects to this. The remainder of the chapter will attempt to answer these questions.⁷¹

First, allegory can be said to preserve an earlier concrete reality (figure) because figural reading requires two poles for a figural relation, figure and fulfillment. If one were to drop the “figure,” then the later reality could no longer be considered “fulfillment,” and if one were to drop “fulfillment,” then the earlier reality could no longer be counted as “figure.” Figural meaning is relational:⁷² “The figural structure preserves the historical event while interpreting it as revelation; and must preserve it in

⁷⁰ For de Lubac’s discussion of the transfiguration as a symbol of the relation of the Old and New Testaments, see *History and Spirit: The Understanding of Scripture According to Origen*, trans. Anne Englund Nash (San Francisco: Ignatius Press, 2007), 315-16, 466; *ME 1*, 252-3; *SR*, 175. See *HS*, 316, note 178 on de Lubac’s evaluation of Origen’s use of this symbol as “one of the most fruitful and most justifiable.”

⁷¹ De Lubac seems to prefer “transfiguration” because it allow for both radical change and radical continuity. A notion of “transfiguring fulfillment” leaves room for the Christian dialectic, the irreducible tension between the unity and opposition of the two Testaments, the sameness of the one mystery and the different states of that mystery.

⁷² For an account of Auerbach’s relational conception of meaning in figural meaning in contrast to merely “figurative meaning” wherein a literal meaning is merely displaced by a nonliteral meaning, see Dawson, *Christian Figural Reading*, 92-97.

order to interpret it.”⁷³ Moreover, in correlating sometimes “oddly congruent” parallels found in the figure/fulfillment pairing, the “graphic character” of each reality must be intact, otherwise we are left with “figurative” meaning instead of figural.⁷⁴ Even though figural reading seems to take earlier and later realities out of their narrative and historical context, a “figure’s” historical reality is preserved by its “fulfillment” at least because the figural structure (figure/fulfillment) involves this “relational meaning.” A New Testament fulfillment cannot exist independent of its Old Testament figure but requires it for its intelligibility as “fulfillment.”

The retaining of figure by fulfillment (and thus the “preservation” of the earlier by the later) may be seen in Jesus’ fulfillment of the Old Testament. Christ lived and carried out his mission in a Jewish context, expressing himself largely in reference to the “old biblical categories.”⁷⁵ Jesus acts as one consciously bringing the religion of Israel to fulfillment, though in a spiritual manner: “He is conscious of fulfilling and transfiguring at the same time, of fulfilling by transfiguring.”⁷⁶ Jesus’ “messianic consciousness”

⁷³ Auerbach, 68; he interprets Dante’s literary depiction of Virgil by applying his conception of Christian figural interpretation.

⁷⁴ “Figural ‘meaning’ describes the intelligibility discovered in the relation between two events comprising a single divine performance in history. In order to discern the meaningfulness of the relationship, the figural reader cannot allow the description of that relationship to replace the graphic character of the representations being related. And by preserving the graphic character of the representations, the reader also leaves intact (if only by not calling into question) the historical reality of the persons and events represented by the text.” Dawson, *Christian Figural Reading*, 86. “Auerbach’s key point is that although figural reading relates persons and events that occupy distinct historical moments, thereby recognizing their significance, such a reading does not remove them from time in a way that would diminish their historical reality.” *Ibid.*, 95.

⁷⁵ *HS*, 434.

⁷⁶ *Ibid.*, 465. “He is carrying out the oracles of the prophets, but he knows he is doing still more.” *Ibid.*, 465.

reveals the “objective continuity between the figure and the reality”⁷⁷ so much so that “Even in the very consciousness of Jesus—if we may cast a human glance into this sanctuary—the Old Testament was like the matrix of the New or the instrument of its creation.”⁷⁸ For Jesus, the Old Testament’s images and concrete facts “furnish the material, both historical and noetic, of which the Christian mystery, in its very newness and its very transcendence, is woven.”⁷⁹ This “historical and noetic” material of the Old Testament is found within the New Testament. The realities of the Old Testament “preserve all their value and their flavor as allusions to precise facts, to singular realities.” But all the realities “that fill the history of Israel” and that “constitute the object of its hope” are transformed by Jesus when he situates himself in relation to them.⁸⁰ Jesus thus transfigures the “‘biblical images,’ with all the concrete facts they cover” so that they can express the Christian mystery even in its novelty and transcendence vis-à-vis the Old Testament.⁸¹ Without the Old, the New Testament—Christ himself—would be radically unintelligible. Fulfillment encompasses and contains figure while fulfilling it.

On the other hand, if fulfillment seems dependent upon figure, this only conceals a deeper dependence of figure upon fulfillment. Christian allegory, as suggested in the first half of this chapter, recognizes that a later reality, inasmuch as it is fulfillment, is a cause of an earlier reality inasmuch as it is figure. Because of this reversal of modern notions of historical contingency, “former things and events become more of what they already were, although in such a way that this becoming more themselves depended on

⁷⁷ *Ibid.*, 465.

⁷⁸ *Ibid.*, 433.

⁷⁹ *Ibid.*, 434.

⁸⁰ *HS*, 434.

⁸¹ *Ibid.*, 434.

the occurrence of the later event.”⁸² Thus, the earlier will be recognized in its full significance only when it is placed in the context of the later. There is an intussusception of the Old into the New because Christ “assimilates” earlier realities by “shaping” them, as it were. In this process of assimilation, “There is a strange retroactive power at work here, in which a present occurrence makes possible the reality of the event that prefigures it just insofar as the event is prefigurative.”⁸³ This retroactive causality is what St. Thomas means when he speaks of the “figural causes” of Old Testament realities: the realities functioning as “figures” exist the way they do because of that which they prefigure.

Thus, Christ does not merely “explain” the meaning already “there” in the Old Testament, he creates and transforms that meaning.⁸⁴ The Fact of Christ stands at the “summit of history,” its radiance transfigures the history it presupposed.⁸⁵ Spiritual exegesis flows from the “creative power of this unparalleled event constituted by the coming of Christ, his life, his death, his Resurrection.”⁸⁶ This intussusception of the figure by the fulfillment is the result of a “transfigurative Event,”⁸⁷ namely, the Fact of Christ—above all, the incarnation and his paschal death and resurrection.

⁸² Dawson, *Christian Figural Reading*, 134.

⁸³ *Ibid.*, 136.

⁸⁴ See *HS*, 310.

⁸⁵ *ME* 2, 105.

⁸⁶ *HS*, 308.

⁸⁷ *ME* 2, 102. In Christian figural reading history and allegory are not “mutually exclusive” as they are in pagan allegory: “Two senses that get mixed together, or two senses the first of which, quite real in itself albeit external, ought merely to efface itself before the other or transform itself into the other starting from a creative or transfigurative Event, are not mutually exclusive, in the way that appearance and reality, or a ‘lie’ and the truth, exclude each other.” *Ibid.*, 102.

Christian allegory originates with the historical “fact” of the incarnation, as we have seen. This is its “creative principle, or, to be more precise, a transfiguring principle;” spiritual exegesis simply draws out the “indefinite consequences” from this principle.⁸⁸ While the incarnation reveals history’s depth by enacting and revealing the union of time and eternity, it is the originating principle of the transfiguring process of the Old Testament into the New Testament as well.⁸⁹

But the Cross and Resurrection is the decisive transfiguring event for the “transfiguration” of history into allegory.⁹⁰ The Cross is the “pivot” from figure to reality, from the Old Testament to the New Testament, such that the history of the Old Testament “now contemplated in the light of Christ, takes on a completely Christian signification.”⁹¹ The Cross marks that point in time, that unique moment, in which Christ transformed the Old Testament, making it “figure,” transfiguring it as fulfilled figure. But this is not merely a hermeneutical process.

Jesus Christ, therefore, does not come to *show* the profound meaning of the Scriptures, like a teacher who has no part in the things he explains. He comes, actually, to *create* it, through an act of his omnipotence. Now this act is none other than his death on the Cross, followed by his Resurrection.⁹²

What this implies is that the death and resurrection of Christ is a certain antitype to the paschal pattern of death and resurrection in the history of Israel and of the whole Old Testament. The Cross as the redemptive act of Christ is the *kairos*, the decisive moment

⁸⁸ *ME 1*, 260.

⁸⁹ As the Alpha and Omega, the Word encompasses all time and therefore is the “abbreviation” of Scripture. See *SR*, 182-94.

⁹⁰ “His Cross is the sole and universal key” that opens up all Scripture and makes the Old Testament “legible” so that the two Testaments become one Scripture. *ME 1*, 239-40.

⁹¹ *ME 2*, 107.

⁹² See *HS*, 310; cf. 310-316. “[T]he act of redemption is not a key which by unlocking the Old Testament reveals a meaning already present in it. This act in some sort creates the meaning.” *Catholicism*, 90.

of providence, which determines the unique transformation and transfiguration of the Old Testament's *historia*.⁹³

When the New Testament fulfills the Old Testament it does not efface it or completely abrogate it, rather "it gives it new life and renews it. It transfigures it. It subsumes it into itself. In a word, it changes its letter into spirit."⁹⁴ The "passage" from the Old Testament into the New Testament, the intussusception of letter into spirit, is accomplished objectively by Christ's passage from mortal life to risen life.

Let us say, therefore, that Jesus Christ does not so much explain the Old Testament as he transforms it. Or rather, he explains it only after having transformed it. Just as it carries out the passage to the New Covenant, his death, followed by his Resurrection, is the transfiguration of the Book in which the Old was taught. It is not by chance that this unification of Moses and Elijah in his own glory has a place symbolically in a scene that prefigures his own Resurrection.⁹⁵

But this means that the Old Testament realities are not consigned to oblivion, to the dead past; they follow the paschal transition from an inferior to a superior state: "None of the ancient truths has perished, nor any of the ancient precepts, but all have passed over to a superior state. . . . Thus the New Testament follows upon the Old, the Old is found once again in the New, and both together make only one."⁹⁶

This paschal transfiguration is similar to, is even the exemplar and cause of, the temporal Church's own passage into its definitive eschatological reality: "We must always keep a firm hold on the continuity of the one Church in and through the diversity

⁹³ "Under divine action, Time first did its work. . . . Everything was altered, and everything renewed, *quia ille Homo novus venit*. In a single *καρπός*, the Act of Christ effected the transition. He traced out the line which separated time. He separated and he united. The Cross of Christ, with its double beam, changed all the symbols. We might call it the pivot of the Christian dialectic." *SR*, 180; emphasis added.

⁹⁴ *ME I*, 228.

⁹⁵ *HS*, 316.

⁹⁶ *SR*, 188.

of her successive states, just as we see the unity of Christ in His life on earth, His death and His glorious resurrection.”⁹⁷ Comparing the intussusception of the Old into the New, the figure into the reality, to the substantial continuity of Christ and the Church through their different states suggests that earlier, figural realities are not abandoned to the dead past (“death”) but pass through “death” into their later fulfillment by a sort of “resurrection.” In other words, the process of fulfillment-by-transfiguration has a definite paschal quality to it.

3. Christ’s Fulfillment of the Temple: An Illustration

The paschal intussusception of the Old Testament into the New, their mystical identity, and their figural exchange of attributes can be illustrated, and explained, by the New Testament’s interpretation of Christ and the Church as the true “Temple.” Indeed, the prevalence of Temple typology in Scripture not only makes it a privileged symbol of the relation of history and allegory (Old and New Testaments);⁹⁸ the centrality of the Temple in Scripture also leads Yves Congar, in his book *Mystery of the Temple*, to conclude that the “story of [God’s] ever more generous, ever deeper Presence among his creatures” is the “essential point of God’s plan” unfolding in Scripture, the central theme in the economy of salvation:

[T]he essential point of God’s plan . . . could be well formulated in terms of a Temple built of living stones; for God’s whole purpose is to make the human race, created in his image, a living, spiritual Temple in which he not only dwells,

⁹⁷ *SC*, 79.

⁹⁸ For City of Jerusalem as the “privileged symbol” for summing up the fourfold sense, see Part III’s introduction above.

but to which he communicates himself and in turn receives from it the worship of a wholly filial obedience.⁹⁹

In the New Testament, Jesus is identified with the Temple, both in his status as incarnate Word and in his crucified and risen body. Jesus is presented as the fullest realization of the dwelling place of God, the “true Temple.” At the same time, the Church after Pentecost is also described in terms of the Temple’s attributes. Both Christ and the Church *are* the reality of the Temple in its most fully realized form in time.

First, attributes of the Temple and prophecies about it are applied to Jesus in the Gospels: Christ fulfills the Temple’s reality implicitly and explicitly. For instance, in line with the Gospel of John’s “replacement theme,” Jesus applies to himself the attributes of the Temple, especially the future messianic Temple envisioned by the prophets. Previously, in the Old Testament, the prophets foretell messianic, eschatological times as “an era of new fruitfulness and restoration of the conditions of Paradise,” often centering on the Temple itself and life-giving water coming forth from it.¹⁰⁰ Thus, already within or “beneath” the Temple, as it were, the prophets perceived the mystery of God’s life-giving and redemptive plan as something to be accomplished in and through the Temple. In John 7, in the context of the Feast of Tabernacles, Jesus applies to himself the prophetic idea of eschatological fruitfulness flowing from the

⁹⁹ *The Mystery of the Temple, or, The Manner of God’s Presence to His Creatures from Genesis to the Apocalypse*, trans. Reginald F. Trevett (Westminster, MD: Newman Press, 1962), ix. Recently an entire volume of the journal *Letter & Spirit* was devoted to the Christian theology of the temple, taking its cue from Congar’s study. *Letter & Spirit* 4 (2008), entitled *Temple and Contemplation: God’s Presence in the Cosmos, Church, and Human Heart*.

¹⁰⁰ Congar, 75. “Jeremiah taught that the spring of living water was Yahweh (2:13); Ezechiel, Zacharais and Joel see [the spring] issuing from the altar and the Temple.” Cf. Ez. 47:1, 8-12; Zach. 13:1, 14:8 and 9; Joel 4:17-18.

Temple. Perhaps the chief example of this “exchange of attributes” is found in John 7:37-39:

On the last and greatest day of the feast [of Tabernacles], Jesus stood up and exclaimed, “Let anyone who thirsts come to me and drink. Whoever believes in me, as scripture says: ‘Rivers of living water will flow from within him.’” He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified.¹⁰¹

In saying and doing this, Jesus claims, though in an implicit manner, to be, “the true Temple from which living water would flow, the water that in Scripture is so constantly an image fo [sic] the Spirit.”¹⁰² Here Jesus is understood to be, as it were, more the Temple than the Temple, i.e. the realization of the reality of the Temple itself, foretold by the prophets. The “figure” is preserved in its “fulfillment,” even if it is transfigured by it. The relational (versus figurative) meaning in figural interpretation implies a relational ontology grounding it.

In addition to this powerful, but implicit, attribution of Temple characteristics to himself, Jesus is said to be the Temple more explicitly elsewhere in the Gospels. In the first place, because of the incarnation, he is the Word who “tabernacled” among us by becoming flesh (Jn 1:14).¹⁰³ The incarnation accomplishes the dwelling of divinity in humanity in a profound manner. But Jesus as Temple in the Gospels includes an essentially “paschal” dimension as well. In the course of the gospel narratives it becomes evident that it is the body of the filially obedient Son, immolated on the cross and raised

¹⁰¹ Note here the connection to the fruitful water motif, the gift of the Spirit to believers, and Jesus’ “glorification,” i.e. his crucifixion. This already hints at the centrality of the cross and resurrection in understanding Jesus as the “true Temple” or the fulfillment of the Temple as “figure.”

¹⁰² Congar, 76.

¹⁰³ Cf. Col. 2:9: in Christ “dwells the whole fullness of deity *bodily*.”

from the dead, that is the Temple, the proper dwelling-place God has long desired to make for his people.¹⁰⁴

The Jewish confusion over Jesus' words and actions vis-à-vis the Temple—a confusion culminating in Jesus' crucifixion—illustrates the “paschal” transition from figure into fulfillment and the sense of identification that is conveyed in figural interpretation. When Jesus says, at the “cleansing” of the Temple, “Destroy *this* temple and in three days I will raise it up” (Jn 2:19), the offended Jews are confused and believe he was speaking of the destruction of the building in whose courts they were standing. And so they reply: “This temple has been under construction for forty-six years, and you will raise it up in three days?” (2:20). The Evangelist clarifies: “But he was speaking about the temple of his body” (2:21).

The same objection returns at Jesus' trial and then at his crucifixion itself. One of the accusations made against him at his trial before the high priest attests to Jesus' offensive words regarding the Temple: “We heard him say, ‘I will destroy this temple made with hands and within three days I will build another not made with hands’” (Mk 14:58). And, likewise, those passing by him while hanging on the cross reviled him, saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross” (Mk 15:29-30).

Even though John 2:21 interjects to distinguish his body from the Temple, the “destruction” of the Temple nevertheless seems to coincide mysteriously with, or is even identical to, Christ's bodily *crucifixion*. This is manifested by the simultaneity of Christ's bodily death and the rending of the Temple “veil:” “Jesus gave a loud cry and

¹⁰⁴ Congar, *Mystery*, 138-150.

breathed his last. The veil of the sanctuary was torn in two from top to bottom” (Mk 15:37-38). The rending of the veil coincides with, and is coordinated to, Jesus’ death. The old Temple must be destroyed in order to “live on” in Christ, and the two are so identified that Christ himself must be “destroyed” (i.e. crucified) for this to be possible.

Correlatively, the “rebuilding” of the Temple also coincides with, and is identical to, Jesus’ bodily resurrection from the dead. Jesus’ risen body is the true and proper dwelling-place for God, namely, a dwelling that is “not made by human hands.”¹⁰⁵ Just as Christ’s death coincided with the rending of the Temple veil, the “veil” of the new and eternal Temple is Christ’s risen flesh (see Heb 10:20). The New Testament, through the mouth of Stephen, reminds the Jews that “[t]he Most High does not dwell in houses made by human hands” (Acts 7:48). This is in harmony with the consistent teaching of the Old Testament that nothing can contain the Lord, especially something human-made.¹⁰⁶ It also teaches that the “true tabernacle” is the one God, not man, sets up, and this is heavenly: the “true tabernacle that the Lord, not man, set up” is “heavenly” (Heb. 8:2).

In the New Testament, the characteristic of being “not made by human hands” seems to be simply another way of saying, “resurrection.” For example, Paul describes the resurrection of believers in terms of “tents,” the risen body being a dwelling not made with hands: “For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven” (2 Cor. 5:1). In the case of Jesus, it was his body that was the temple to be “rebuilt” in “three days,” for he rose on the third day (cf. Jn 2:20-21). If the “veil” of the new and eternal

¹⁰⁵ Mk 14:58; Acts 7:48; cf. Heb. 8:1-12.

¹⁰⁶ For example, see 2 Chron. 6:18, on the occasion of Solomon’s dedication of the first Temple.

temple is Christ's flesh (cf. Heb 10:20), this is only because Christ in his glorified flesh has become the true, heavenly temple, "not made by human hands." Therefore, the "greater and more perfect tabernacle not made by hands" is one "not belonging to this creation" but is instead one belonging to the new creation commencing in Christ's resurrection (cf. Heb. 9:11).¹⁰⁷

The New Testament does not transfer attributes of the Temple to Christ alone, but to the Church also: "[T]here is a definite transference of the characteristics of the temple to the community of the faithful."¹⁰⁸ Whereas the Gospels speak of Christ individually as the Temple in its "fulfillment," the Epistles possess a different emphasis: the Church as Temple. After Jesus' death, resurrection, and the sending of the Spirit at Pentecost, the New Testament declares unequivocally that "the Temple is the Church herself, the community of the faithful."¹⁰⁹ The apostles and prophets are its "foundation" (Eph. 2:20), but all believers are the "living stones" (1 Pet 2:4) of "a spiritual house" (2 Peter 2:5), "God's building" (1 Cor. 3:9), the holy "temple of God" (1 Cor. 3:17), "temple of the living God (2 Cor. 6:16)—who together are "being built together into a dwelling place of God in the Spirit" (Eph 2:22).

If, as Colossians states, "in Christ dwells the whole fullness of deity bodily" (2:9), how can something besides Christ be considered a "fulfillment" of the Temple? The

¹⁰⁷ "Jesus truly transferred to his own Person the privilege, long held by the Temple, of being the place where man would find God's Presence and salvation, and the starting-point of the communication of every form of holiness." Congar, *Mystery*, 138. If (1) the heavenly sanctuary and tabernacle is the "true" one because it is "not made by human hands" is (Heb. 8:2;), and if (2) Jesus' immolated and risen body is the true temple "not made by human hands then (Mk 14:58; 15:29-30), (3) then the true, *heavenly* sanctuary (i.e. not belonging to the present order creation; cf. Heb 9:11) is Christ's immolated and risen body.

¹⁰⁸ Congar, 158, citing 2 Cor. 6.

¹⁰⁹ Congar, 151.

answer: nothing is “Temple” in the New Testament “besides Christ,” rather only *in Christ*. We see the connection between Christ and the Church as “Temple” made by three letters that do say something about Christ as Temple: Col 2:9-10, Eph 2:20-22, and 1 Peter 2:4-8.¹¹⁰ Each immediately goes from a statement of Christ being Temple “to the statement that Christians, with and in and by Christ, are one unique Temple.”¹¹¹ Christ himself is the Church-Temple’s “foundation,”¹¹² “cornerstone”¹¹³ and “capstone.”¹¹⁴ And while Christ is assigned such preeminent parts of the Temple, Scripture nevertheless still envisions him as part of it, along with the faithful. Christ and the Church are unthinkable without one another, so that if one is “Temple,” the other is too.¹¹⁵

The Church is not a reality “other than” or separate from Christ. If the New Testament shifts from calling Christ “Temple” to calling the Church “Temple,” this is due to a prior identification of Christ and the Church as a unity, i.e. the *totus Christus*. In particular, the Church is assigned characteristics of the Temple because of the Church’s prior status as “body” of Christ. The “apostles had little to say of Christ as the temple” in their epistles because these were concerned with the reality which he came to bring about by his incarnation, death, and resurrection, namely, “his (mystical) body, the Church.”¹¹⁶ The principle applying equally, if differently, to Christ individually and to the Church collectively is: If “body,” then “temple” also.

¹¹⁰ E.g., “For in him dwells the whole fullness of deity bodily, and you share in this fullness in him.” Col. 2:9-10.

¹¹¹ Congar, 152.

¹¹² 1 Cor. 3:11.

¹¹³ Matthew 21:42; Luke 20:17; Acts 4:11; Romans 9:33; 1 Peter 6-8; cf. Isa. 7:13-16, 9:1-6, 28:16; Ps. 118:22. The New Testament interprets the Old Testament prophecies about the “cornerstone” in reference to Christ’s death and resurrection.

¹¹⁴ Eph 2:20.

¹¹⁵ Congar, 152.

¹¹⁶ Ibid.

The letters express the close association between “temple” and “body.” For example, Ephesians 4, interweaving the verbs “to build” and “to grow,” mixes architectural imagery of the Temple and imagery of bodily growth.¹¹⁷ The “building up” (edifying) of the Church as a temple structure and the Church’s “growing” and maturing as Christ’s body are intertwining and interchangeable processes. What is made plain by these texts is that the Church bears the characteristics of both “temple” and “body,” and that these two seem to be inseparable. The reasoning is this: if Christ’s body is the Temple, and the Church is his body, then the Church is Temple too—because it is Christ’s body. In this way, God’s ultimate intention to dwell with human beings is fulfilled in the “body of Christ,” individually and corporately. Christ’s “body” is Temple not, finally, in its solitary dimension but includes an ecclesial, communal dimension; the Temple is not only Jesus’ individual body but his ecclesial one also, and is thereby equivalent to the “whole Christ,” *totus Christus*.

This illustrates the figure/fulfillment relationship. Fulfillment is not something merely other than its figure but is the full realization of the figure: “the more fully the figure is interpreted and the more closely it is integrated with the eternal plan of salvation, *the more real it becomes*.”¹¹⁸ When, for example, Christ’s body is said to be the “true Temple,” this does not negate the reality of the Temple in the Old Covenant but it suggests that all that God signified by the Temple, its whole divine purpose, has been realized in Christ’s person; conversely, it suggests also that the Temple participated in some way beforehand in the reality of Christ’s body, prefiguratively. The Temple and

¹¹⁷ “The continual movement from the verb *to grow* to the verb *to build* shows that the Apostle is thinking all the time of the temple and that, in his view, the laws of the body’s existence are those of the new temple, which is the Church.” *Ibid.*, 169.

¹¹⁸ Auerbach, “*Figura*,” 71, regarding Dante’s Virgil.

the body of Christ share an identity before God, since Christ is the Temple in its “more real” form, on the one hand, and the Temple *is* Christ in its partially, figurally realized form, on the other hand. In fact, when we see Christ we are supposed to find the Temple in him, for in him the Temple “lives on” and is fully manifested.¹¹⁹ Figural relation implies relational ontology and interiority. Christ’s body can be said, paradoxically, to be more the Temple than the Temple was because the Temple and Jesus together help enact “a single divine performative intention.”¹²⁰ In the figure/fulfillment relation between the Temple and Christ’s body, figural exegesis discerns “the singularity of the divine identity and purpose that permeates [earlier figure and later fulfillment].”¹²¹ In other words, “the letter must remain in the spirit because the spirit is the letter fully realized.”¹²²

The same preserving and transfiguring fulfillment process occurs in the Church’s relation to Israel, as the “place” where God wills to dwell. There is continuity in the divine plan even amidst the newness, identity and unity within distinction and otherness. For example, the work of God in leading Israel out of Egypt is the “same Gesture” by which God seeks to save the Church from the slavery of the world (in the Johannine sense); the Church and the nation of Israel are “still the same people of God,” the Land of Promise and the *consortium sanctorum* in eternity are “still the same kingdom of God.”¹²³ Even the same name can be used for the people belonging to different states: “Israel” is

¹¹⁹ Dawson’s example is Joshua/Jesus: “rather than looking at the *figura* (Joshua) and then seeing the fulfillment (Jesus), one looks at the fulfillment (Jesus) and sees *in him* the *figura* (Joshua).” Dawson, *Christian Figural Reading*, 92.

¹²⁰ *Ibid.*, 85, referring to Jesus as the fulfillment of Joshua.

¹²¹ *Ibid.*, 85.

¹²² *Ibid.*, 217.

¹²³ *HS*, 461.

applied exegetically to God's people both before and after Christ's coming in history, as well as to the saints in eternity, heaven.¹²⁴

Receiving Abraham's faith and the old Jewish scriptures, the Church replaced Israel and the synagogue.¹²⁵ But it did so in such a way that "[a]ll of Israel comes to life again mysteriously in the Church, with its history, its characters, its struggles, its trials, its destiny, and its hopes."¹²⁶ The "Christian Pasch" causes a "passage" from the literal to the spiritual sense in which "Christian newness" appears, "miraculous transformation of the Old Testament into the New, phenomenal and instantaneous change from carnal Israel into spiritual Israel."¹²⁷ What this means is that Israel's history, rather than undermined or crudely superseded, is elevated when it becomes fulfilled "figure" in the Church; the two share a "mystical identity" inasmuch as they become "only one," as the earlier is the resurrected form of the later.

Conclusion. The Reciprocal Interiority of History and Allegory in Figural Time

The relation of the first two senses of the fourfold sense of Scripture, history and allegory, can be described as "perichoretic," or mutually indwelling: fulfillment is the inner depth of figure, figure is preserved within its fulfillment. Each is internal to, and contains, the other *according to its own mode*: figure will indwell fulfillment as *figure*, and fulfillment will indwell figure as *fulfillment*.

¹²⁴ "The Church, which is the locus of this concentration of the people of God, is always 'God's Israel.'" SC, 61.

¹²⁵ ME I, 241.

¹²⁶ ME I, 242.

¹²⁷ HS, 308.

Since figure and fulfillment are related essentially, though not exclusively, within a linear sequence of past, present, and future realities, there is a strong diachronic relationship between them. However, the “facts” of history in the Old and the New Testaments are external manifestations of a mystery that finally transcends time, and so they are to be understood as interrelated realities helping to enact “a single divine performative intention,” namely the mystery of Christ, head and body.¹²⁸ A later fulfillment can be “in” an earlier figure, and vice versa, because both figure and fulfillment each participate in some way in the eternal dimension of the mystery of Christ. As Auerbach writes:

In this way the individual earthly event is not regarded as a definitive self-sufficient reality, nor as a link in a chain of development in which single events or combinations of events perpetually give rise to new events, but viewed primarily in immediate vertical connection with a divine order which encompasses it.¹²⁹

As a result of this “vertical connection,” a sense of time shifts from a diachronic to a more synchronic time-frame, one in which the “earlier/later” relation is reconfigured as an “outside/inside” relation (first phase) or an “inside/outside” relation (second phase). The result is that realities otherwise separated by the distance of time seem to “indwell” one another, share a single identity, and allow for a trading of attributes. The use of a “contained-container image (‘the figure *in* the fulfillment’),” and vice versa, “collapses the temporal distance between figure and fulfillment into a spatial relationship that reverses the typical first-second sequence suggested by the notion of fulfillment.”¹³⁰

Thus, a linear-successive sense of time is taken up into and is transformed by another

¹²⁸ Dawson, *Christian Figural Reading*, 85.

¹²⁹ Auerbach, “*Figura*,” 72.

¹³⁰ Dawson, *Christian Figural Reading*, 92, commenting on Auerbach’s notion of figural reading as a “spiritual act” that does not supersede or supplant figure with fulfillment.

sense of time, one in which realities related as past and future participate in one another's reality and dwell in one another in some perichoretic relationship. In this reciprocal interiority of history and allegory, figural-spiritual reading according to the tradition of the fourfold sense contributes much to producing what may be called a complex "figural" sense of time, or "figural time."

Furthermore, the relational meaning that is discerned in the figure/fulfillment relation seems to imply something about the ontology of temporal realities (otherwise separated by the distance of time): the reciprocal interiority of the senses implies the reciprocal, mutually participatory ontology of their respective realities. The exchange of attributes among realities related as sign and signified or figure and fulfillment implies a "mystical identity" and sacramental ontology. Thus, to speak of history and allegory as "mutually indwelling" is to speak of their respective objects as somehow interpenetrating.

Finally, as I noted above, at the center of the scriptural economy, God's overarching plan for humanity is "the ever more generous, ever deeper Presence among his creatures."¹³¹ The indwelling of God in human beings and human beings in God, through Christ, is the end and goal of God's saving plan. If the figure/fulfillment relation of history/allegory is also a relation of "reciprocal interiority," of mutual indwelling, there seems to be an inner connection between the "unifying theme" of Scripture (mutual indwelling of realities) and the figure/fulfillment relation in the first cycle of spiritual exegesis (mutual indwelling of realities). The spiritual exegesis of the Temple seems actually to serve as the center and foundation for the entirety of the fourfold sense. It does not seem to be merely coincidental that the most privileged symbol of the unity of

¹³¹ Congar, *Mystery*, ix.

the four senses is Jerusalem, the place where God dwells in his Temple, on the one hand, and that the senses themselves are to be understood as mutually interior to one another, on the other. In the mystery of the Temple we may find the deepest theological reasons for conceiving the figure/fulfillment relation as one of mutually interiority. It seems that a theology of God's presence to humankind mediated by Christ, as we find in the New Testament figural interpretation of the Temple, is the basis for any spiritual exegesis.

Chapter Ten. The “Wheel within a Wheel:” The New Figure/Fulfillment Relation
in the Second Cycle of Spiritual Exegesis

Having shown in the last chapter what is meant by the “reciprocal interiority” of the literal or historical sense and allegory, including their “mystical identity” and the “exchange of attributes” which occurs between their objects, it remains to be explained how the spiritual senses (allegory, tropology, and anagogy) involve a cycle of mutual immanence that is even “more interior still.”¹ In order to do this, I do two things in this chapter.

First, I explain how the relationship between the three spiritual senses in the second cycle of spiritual exegesis depends on a new, corresponding figure/fulfillment relation, distinct from the one in the previous chapter. Similar to the relation of history and allegory, the reciprocal interiority of allegory, tropology, and anagogy circulates between the two poles of figuralism: figure and fulfillment. But unlike the history/allegory relation, now in the second cycle of interiority it is Christ as head who is the first pole (figure) and it is the Church as body, whether collectively or in its members, that is the second pole (fulfillment).

Consequently, contrary to the first cycle of interiority treated in the last chapter (between history and allegory) in which Christ is fulfillment (the Church as participating in his “truth” as his body), Christ is “figure” and the Church, corporately and in its members, is “fulfillment.” Tropology and anagogy are both intrinsic dimensions of allegory which encompasses the *totus Christus* (head and members). The mutual immanence of the three spiritual senses unfolds within the one mystery of Christ or *totus*

¹ Henri de Lubac, *ME* 2, 202.

Christus, which is comprised of head (figure) and members (fulfillment). The interrelation among the three spiritual senses is based on this new figure/fulfillment (Christ/Church) relation. In the reciprocally internal relationships of the spiritual senses, we discover the ways the Church is “interior” to Christ as his fulfillment and, in turn, the ways Christ is “interior” to the Church as its figure. While allegory contains tropology and anagogy as intrinsic dimensions of the indivisible mystery of the *totus Christus*, tropology and anagogy contain allegory by fulfilling it.

This leads to the second task of the present chapter: to explain how the reciprocal interiority of the three spiritual senses is due to the mystical identity of (1) the Church and its individual members (ecclesial allegory and tropology); (2) the earthly, present Church and heavenly, future Church (ecclesial allegory and ecclesial anagogy); and (3) the moral, spiritual life of Christians in this present life and their eternal life (tropology and anagogy). All this is what I mean by the “second cycle of spiritual exegesis.”

Therefore, in the present chapter I argue that the reciprocal interiority of the three spiritual senses (allegory, tropology, and anagogy) expresses a second “figural logic” at work in spiritual exegesis according to the fourfold sense. This second figural logic deals with the spiritual senses themselves, that is, the mutually interior relations of allegory, tropology, and anagogy. Allegory, tropology, and anagogy have a reciprocally interior relationship to one another that is distinct from that which exists between history and allegory (first figural logic, first cycle). With the spiritual senses there is a new figure/fulfillment relationship, one that is in a sense just the opposite of the figure/fulfillment relationship between history and allegory since figure/fulfillment now expresses the Christ/Church relation rather than the Old Testament/New Testament

relation. It is this second cycle of spiritual exegesis that correlates most directly with the Eucharist. This present chapter identifies, then, a new set of figural dynamics operative in the fourfold sense, to totality of which approximate the *lex legendi* of spiritual exegesis.

1. Figural Relation of Head and Body within the *Totus Christus* as the Basis for the Interiority of Allegory, Tropology, and Anagogy

Allegory, as already explained, has the mystery of Christ as its object: *totus Christus* (Christ, head and body). When reading the Old Testament, it discovers this twofold mystery contained within it; for allegory, then, the Christological and ecclesial dimensions of this mystery are in no way separable. Indeed, Christ and the Church are so inseparable because of their own relation of mutual immanence. Among others, two patristic-medieval reading practices exhibit this indivisibility of Christ and the Church within the *totus Christus*; these practices treat head and body as reciprocally interior to one another: the head in the body, the body in the head.

One reading practice divides scriptural passages into two categories: “those which deal directly with Christ as Head and those which deal with his Body.”² This applies especially to the Psalms.³ At first glance this practice seems only to emphasize the distinction between head and body. Nevertheless, in the process of parsing verses in

² Henri de Lubac, *Catholicism: A Study of Dogma in Relation to the Corporate Destiny of Mankind*, trans. Lancelot C. Sheppard (New York: Longmans, Green and Co., 1950), 94.

³ “Continually in the Psalms it is Christ who speaks, and continually he is speaking of us, by us, in us, while we speak in him.” *Ibid.*, 94.

this way, there is very frequently a “constant intermingling” of head speaking on his own behalf and of head identifying himself with his members. In this intermingling “it is always the same ‘I’ that speaks in the double role.”⁴ There is a mutual inclusion, head in the body, the body in the head: “The inclusion is mutual: ‘So let Christ speak, since the Church speaks in Christ, and Christ speaks in the Church; and the body in the head, and the head in the body [*caput in corpore, corpus in capite*].’”⁵ Thus, the initial need to distinguish whether a text concerns the head or the body hints at their more fundamental union.⁶

A second interpretive practice (and corresponding principle) emphasizes the identity of head and members perhaps even more than the previous one. Some passages of Scripture, express the communal immanence of Christ with his body as its exemplar or representative. For example, when Christ cries out on the Cross, “Why have you abandoned me?” (*ut quid dereliquisti me*), this is both a complaint of the incarnate Son to the Father and the voice of a distressed humanity expressed through its head and representative.⁷ Such Gospel texts as this one present a “‘communication of idioms’ between Head and the members of the one Body of Christ.”⁸ This unity of Christ and his Church goes back to St. Paul—according to Paul’s doctrine on the unity of the body, “the

⁴ Ibid., 95.

⁵ *ME* 2, 92, quoting St. Augustine on Psalm 30.

⁶ See *Catholicism*, 94-5. The first rule of Tyconious’ *Liber Regularum* is a classic articulation of this principle. De Lubac refers to it explicitly in *ME* 2, 93.

⁷ See *Catholicism*, 95-6, citing Origen and Augustine on Jesus’ words on Calvary.

⁸ *Catholicism*, 95. “[T]here is ‘communication of idioms’ between the Head and the members of the one Body of Christ, just as we saw there is between this Mystical Body and the visible Church.” Ibid., 95. The parallel de Lubac draws here with the reciprocal interiority of anagogy and allegory, explained in the next section of my study, is noteworthy.

two names ‘Church’ and ‘Christ’ would seem to be interchangeable:”⁹ “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.”¹⁰ Because of this “interchangeability,” the “great mystery of the whole Body” or “whole Christ” can be found in the Gospels as well as the spiritual exegesis of the certain Old Testament passages.¹¹

These two ways of reading Scripture exhibit the intimate, interior relationship of Christ and the Church, an interior relation that facilitates an exegetical “communication of idioms.” Such practices, and the principles that govern them, reflect the preeminence of the “great mystery of the whole Body,” the “whole Christ,” the essentially social nature of the mystery of Christ and the mutual inclusion of Christ and the Church within the single mystery. Between the Church and Christ there is a “certain relation of mystical identity,” especially when considering the Church as the sacrament of Christ:¹²

Doubtless, in detail, the application ought to be made sometimes to the Head and sometimes to the members, sometimes to the one and to the others at once, and sometimes to their relation. Nevertheless, it is always the same, unique Mystery: *The Mystery of Christ, hidden from ages and generations.*¹³

One need not overlook the excesses and abuses in the application of this doctrinal principle in order to admit the theological reality that underlies the exegesis: the mutual

⁹ *SC*, 121.

¹⁰ 1 Corinthians 12:12 (RSV). De Lubac cites this passage in Paul in n. 159, *SC*, 121-2 and explains it with St. John Chrysostom’s commentary: “See also St. John Chrysostom, *In I Cor.*: ‘In place of Christ he puts the Church . . . He names Christ instead of the Church, thus designating the body of Christ’ (PG, 61, 249-53): Acts 22: 7-8.”

¹¹ “It is not merely certain passages of this kind but the Gospels as a whole which lend themselves, like the Old Testament, to such spiritual exegesis, from which there emerges a predominant concern for the great mystery of the whole Body.” *Catholicism*, 96.

¹² *SC*, 209.

¹³ *ME* 2, 93.

interiority of Christ and the Church and their mystical identity as the “complete Christ.”¹⁴ The mystery sought in the literal sense of Scripture, whether Old or New Testament, is the head in the body and the body in the head (*caput in corpore, corpus in capite*), but it is finally always the twofold mystery of Christ in its indivisible unity: *totus Christus*.

A. Christ as efficacious and assimilating figure of the Church

Christ and the Church belong inseparably to the one mystery of Christ, and this mystery in its historical reality is the proper object of allegory. But their relationship within the allegorical sense is one of reciprocal interiority, as has just been explained. Thus this mutual immanence of Christ and the Church also properly belongs as allegory’s object. In addition, with allegory a new aspect of the relationship between Christ and the Church becomes manifest: a new relationship of figure and fulfillment compared to that of history and allegory outlined in the previous chapter. In this figural relation Christ is “figure” or “sign” of the Church, his body: “*Christ is a metaphor for the Church.*”¹⁵

[H]owever paradoxical it might seem, it will be asserted: ‘*In Domino totius Ecclesia figura versatur*’ (The figure of the entire Church is contained in the Lord); ‘*Christus Ecclesiam suam praefigurare dignatus est*’ (Christ deigned to prefigure his Church); ‘*Suae sanctae Ecclesiae signum nobis Christus occurrit*’ (Christ becomes for us the sign of his holy Church).’ The redemptive facts are ‘sacraments,’ that is to say, they are before anything else figures, signs: ‘*Passio*

¹⁴ De Lubac is very aware of the exegetical “abuse” of this principle: “[T]here are excesses in the application of the principle, excesses which amount to an abuse. . . . But this abuse was only possible on the basis of the doctrinal principle which lay behind it.” *Catholicism*, 95.

¹⁵ *ME* 2, 203, citing Paschasius Radbertus on Lamentations: “*Translatus est Christus ad Ecclesiam.*”

Christi salutis nostrae continent sacramentum (The passion of Christ contains the mystery of our salvation).¹⁶

Such lapidary formulas as these capture a new figural relation in spiritual exegesis contrasted to that in the last chapter's Old Testament/New Testament relation, namely, the figural relation that uniquely exists between Christ and the Church. This new figural relation captures the essence of the interior "bond" between the three last senses, allegory, tropology and anagogy, and the inner logic of the spiritual senses:

But among the three last senses, the bond is more interior still. The New Testament is homogenous, and that is why these new relations could no longer be expressed very happily by the word 'allegory,' though it would still be a question of the mystical or spiritual sense [i.e. tropology, allegory]. . . . Everything is being produced right now, everything is living on and buckled up inside one and the same mystery: *Christ substantially always the same; Christ signifies himself.* The passage from one sense to the other is more precisely a passage from the one into the other . . . The Church will turn out to be the fullness of Christ.¹⁷

If Christ and the Church are mutually interior, and if Christ is figure of the Church, his fulfillment, then, commencing with allegory, figure and fulfillment are to be understood as reciprocally immanent according to the communal immanence of Christ and the Church. As a result, tropology and anagogy are to be found within the mystery of Christ which "contains" them under its "letter."¹⁸ On a side note, if texts written on the Eucharist (such as the one above) can be validly used to support the claim that Christ is

¹⁶ *SR*, 202. For de Lubac's explanation of Christ as "figure," see the entirety of Part 3, section 4, "The New Testament" in *SR*, which is itself taken from *Exègese Medievale*, Volume 4, chapter 8, section 5.

¹⁷ *ME* 2, 202. De Lubac's quotation is of Guitmond of Aversa's treatise on the true body and blood of the Lord in the Eucharist. See n. 44.

¹⁸ *SR*, 204. According to Olsen, de Lubac held that, "[A]lthough the relation of the letter to Spirit lies essentially in the relation of the Old to the New Testament, there is even in the New Testament a letter which kills. . . . It is possible to read the New, as well as the Old, Testament carnally, that is, adhering only to the letter so that its full significance is not grasped." Glenn W. Olsen, "Allegory, Typology, and Symbol: The *Sensus Spiritualis*," "Part II: Early Church through Origen," *Communio* 4 (1977) 276-7. Cf. De Lubac, *History and Spirit*, Chapter 5, section 1.

“figure” or “sign” in the New Covenant in contrast to the figural realities of the Old Covenant, then this suggests a correlation exists between Eucharist and spiritual exegesis.

It is essential not to confuse this new figural relation with the earlier one, the one employed in the first figural cycle. According to the New Testament, Christ brings something definitive and unsurpassable; indeed, Christ fulfills and accomplishes all. Previously, the ancient “figure” points to and gives way to Christ, the “truth” or “fulfillment” as the greater reality. Indeed, Christ as “fulfillment” means that “After Jesus Christ, we have nothing more to learn, nothing more to receive,” “nothing more to hope for.” The “New” Testament is *novissimum*, “last, definitive, eternal; new, in the absolute sense.”¹⁹ For in relation to the “Old” Testament, “He himself is prophecy or figure no longer, but Presence and Truth.”²⁰ If Christian faith teaches that all has been definitively revealed as well as given in Christ, how can he be “figure” too?

To answer this it is necessary to return to the idea that the New Law is not only *res significata* (reality signified) but is, in turn, *res significans* (signifying reality)—i.e. “figure.”²¹ The mystery of Christ accomplished *in history* becomes “fact”: “this great Fact is, at least up to a point, the equivalent of what *historia* was in the Old Testament.”²² Things done in the New Testament have a “definite place” and “definite time,” their “extrinsic aspect” serves as *historia*, a condition of their serving as “figure.”²³ Inasmuch as something becomes “fact,” it also becomes “figure” containing interior, unseen depths

¹⁹ *SR*, 199.

²⁰ *Ibid.*, 196.

²¹ Recall St. Thomas’ succinct formula: The Old Testament is figure of the NT, and the NT is a figure of eternal glory.

²² *Ibid.*, 201.

²³ *Ibid.*, 201.

(“fact” always connotes the exteriority of the finally unfathomable mystery). In such “figures” of the New Testament, “[i]nside and outside are not cut off from one another.”²⁴

Whereas in the first figural cycle the New Testament was the allegorical sense of the Old Testament, and the Old Testament was history in relation to the New Testament, in the second cycle the New Testament history—as “fact”—becomes capable of signifying those aspects of the mystery of Christ that cannot be confined to one particular moment of history or even to all of history or time itself. The New Testament “fact of Christ” becomes “figure” after first being “fulfillment” because of a certain fusion that occurs between allegory and history in the New Testament. Only when history and allegory are one and the same in the New Testament can Christ be understood as “figure” without taking anything away of his absolute, definitive work of redemption. The New Testament does not cease being fulfillment of the Old Testament according to the first figural cycle just because it becomes history or figure according to the second figural cycle.

Consequently, with the allegorical sense of the New Testament as the starting point, the terms “figure” and “fulfillment” are re-defined based on a “new figurative relationship,”²⁵ one existing between Christ and the Church; this new figure/fulfillment relation “appears as the *opposite*” or the reversal of the old figural relationship between the Old Testament and New Testament.²⁶ Whereas in the first figural cycle (history and allegory), Christ is “the superior and substantially other reality which [the Old Testament figure] had the mission of prefiguring,” now in the second figural cycle (the three

²⁴ Ibid., 214.

²⁵ Ibid., 203.

²⁶ Ibid., 203.

spiritual senses) “it is figure which is the dominant reality”—because it is now Christ that is “figure.”²⁷

Likewise, “figure” had originally meant “sign” only, now—when applied to Christ among the three spiritual senses—it means “efficacious sign.”²⁸ Figure was at first a foreshadowing to be surpassed by that mystery of Christ which had cast its shadow in the Old Testament, now the “great Fact” of Christ “is in its basic principle *the entire mystery*.”²⁹ At first “figure somehow subsisted only by being transformed into the reality,” but now figure is “not only *active and efficacious*, but also *assimilating*.”³⁰ With the coming of eternal Word in flesh and history, the “[new type of] figure says to each of those which it signifies”—as St. Augustine heard God, “Eternal truth and true love and beloved eternity” say to him—“You shall not change me into yourself, but you shall be changed into me.”³¹ Christ efficaciously signifies the Church, his body, because “The Mystery of Christ, in the saving Act which is its constitutive principle, remains ever-

²⁷ Ibid., 203.

²⁸ Ibid., 201.

²⁹ Ibid., 201.

³⁰ Ibid., 203; emphasis added.

³¹ SR, 203-4. This Augustinian dictum originates from *Confessions* 7, 10, in the context of his inward ascent to spiritual, divine truth: “I am the food of the fully grown; grow and you will feed on me. And you will not change me into you like the food your flesh eats, but you will be changed into me.” “The food which I was too weak to accept he mingled with flesh, in that ‘The Word was made flesh.’” Ibid., 7, 18. *Saint Augustine: Confessions* trans. with introduction and notes by Henry Chadwick (Oxford/New York: Oxford University Press), 124. See SR 204, n. 31, for de Lubac’s reference to Augustine; see also de Lubac’s book on the Eucharist, *Corpus Mysticum*, in which the dictum is situated within a vast medieval tradition of Eucharistic interpretation. For a review of de Lubac’s use of this dictum with “eucharistic overtones” throughout his writings, and a proposal that this “eucharistic” dictum serves as a possible “Archimedean point” and unifying motif in de Lubac’s writings, see Paul McPartlan, “‘You will be changed into me’: Unity and Limits in de Lubac’s Thought,” *One in Christ* 30 (1994), 50-60.

present, always perfectly including everything of which it is the source: ‘*Jesus Christus heri, hodie, ipse et in saecula.*’³²

Therefore, the object of allegory is the *totus Christus*, the body of Christ, head and members. Since this mystery is in principle already “complete” (*totus*) in Christ the head as efficacious and assimilating figure of the Church, the other two spiritual senses, tropology and anagogy, must be internal dimensions (inner depths) of allegory. Within allegory itself, then, inclusive of the moral and anagogical senses, a new figural relation exists, between Christ the head (“figure”) and the Church his body (“fulfillment”), a relation that is the just the reverse of the earlier one in the first figural cycle in which Christ is the “fulfillment” of history. Since Christ and the Church are reciprocally interior to one another their relation as figure and fulfillment will also be a relation of mutual interiority: figure is in fulfillment as Christ is in the Church, and fulfillment is in figure as the Church is in Christ. But throughout, Christ the head retains his primacy: “The assimilating figure will obviously outshine the assimilated reality. The personal Act of Christ towers over the constitution of his ‘mystical body,’ the Head is superior to the members.”³³

B. Tropology and anagogy as allegory’s “fulfillments:” the figural relation between Christ and the Church in the last two senses

If allegory focuses on the internal and figural relation of head and body, the *totus Christus*, what more could tropology and anagogy possibly contribute? Tropology and

³² *SR*, 204.

³³ *Ibid.*, 204-5.

anagogy tell us what kinds of “fulfillment” are possible, indeed necessary, for the *totus Christus* to come to “full stature.”³⁴ The Fact of Christ is “really the sign, or the figure, of everything which the latter two meanings [i.e. tropology and anagogy] must set forth.”³⁵ But since the object of allegory is the mystery of Christ, head and members (*totus Christus*), the other spiritual senses, tropology and anagogy, cannot really surpass or go beyond it.

The mystery that allegory uncovers [in history] merely makes it open up to a new cycle; . . . to be fully itself, it must be brought to fulfillment in two ways. First it is interiorized and produces its fruit in the spiritual life, which is treated by tropology; then this spiritual life has to blossom forth in the sun of the kingdom; in this [spiritual life consists] the end of time which constitutes the object of anagogy.³⁶

At first “fulfillment” referred to something “other than *of itself*” or “above and beyond” its figure,³⁷ something “to which it would one day have to yield,” now it is the mystery of Christ which “contains in itself, . . . the latter two meanings which flow from its ‘letter’ .”³⁸ The Fact of Christ (Christ as “figure”) is “the basis of everything which must still be taken account of within the New Testament, which is to say within itself, by means of *tropologia* and *anagogè*.”³⁹

First, then, the mystery of the *totus Christus* must be “fulfilled” in tropology because it must find its way into the spiritual life of each member of the body (by “interiorization”).⁴⁰ To put it in the language of figuralism above, Christ’s death and

³⁴ Cf. Eph. 4:13.

³⁵ *SR*, 201.

³⁶ *ME* 2, 201-2.

³⁷ *SR*, 200.

³⁸ *Ibid.*, 204.

³⁹ *Ibid.*, 201.

⁴⁰ Tropology lies “within allegory. It constitutes an integral part of the mystery.” *ME* 2, 132.

resurrection in a tropological mode of signification prefigure Christian conversion and transformation: “*Satis elucet mysterio Dominicae mortis et resurrectionis figuratum vitae nostrae veteris occasum et exortum novae*’ (In the mystery of the death and resurrection of the Lord, we find quite clearly prefigured the death of our old life and the arising of the new).”⁴¹ But the *totus Christus* also must be fulfilled in anagogy because it must have eschatological realization, making the Church Christ come to full stature. In this case, Christ’s destiny reveals the resurrection we ourselves might hope for: “[T]oday the Church is still waiting for the realization of what was in the past foretold in Christ: ‘The universal Church, in the pilgrimage of this mortal life, awaits at the end of the age the very thing which was shown in advance in the body of the Lord Jesus Christ.’”⁴² In such ways as these, tropology and anagogy bear out the theological-exegetical principle in spiritual exegesis that whatever is true of Christ is true also of his body and his individual members, and precisely because Christ is the active principle working within them until he comes to full stature.⁴³ This is why figural exegesis assigns to the Church and individual Christians characteristics that belong properly to Christ the head.

The Augustinian dictum, “You shall not change me into yourself, but you shall be changed into me” sums up the eucharist-like reversal of the figure/reality relationship operative in the second cycle of figuralism, and thus allegory’s relationship to tropology and anagogy. Indeed, the Eucharist supplies the best instance of the assimilating

⁴¹ *SR*, 202.

⁴² *Ibid.*, 202, quoting Augustine.

⁴³ This principle of analogy has two primary variants: “whatever is true of [Christ] is also true of his Bride the Church” (*SC*, 62), and whatever is true of the Church collectively is true of the soul individually (see *Catholicism*, 100). These theological analogies are also exegetical principles for de Lubac.

figure/assimilated reality relation.⁴⁴ Head and body make up the “two poles” of the new figure/fulfillment relation, Christ the “figure” of his body, the Church, his “fulfillment.” Because of this “reversal” of figure/fulfillment (Christ figure/Church fulfillment) in the spiritual senses, tropology and anagogy can be considered a double development *within*—and *between*—the two poles of the single Mystery of the *totus Christus*, Christ and the Church. The interior relationship of tropology and anagogy to allegory is consequently established by (and is even in some sense identical to) the relationship between Christ and the Church. Tropology and anagogy are merely “intrinsic dimensions” and “depths”⁴⁵ of the single mystery, which is understood fully only “through the totality of the diverse meanings into which it is subdivided.”⁴⁶ The last two senses are derived from, and discovered within, this total mystery that is the figural relation of head/body.

The rest of this chapter explains the particular internal relations of the spiritual senses and how the single mystery, the *totus Christus*, is expressed by each of them. As explained above, it assumes that the tropological and anagogical senses are essentially specifications of the allegorical sense. Starting with the New Testament in which Christ is the literal sense, I argue:

(1) first, that allegory and tropology are mutually interior since the “whole Christ” involves a reciprocally interior relation between the Church and its individual members;

⁴⁴ Cf. McPartlan, ““You will be changed into me,”” 53-5.

⁴⁵ *SR*, 201.

⁴⁶ *Ibid.*, 200.

(2) second, that allegory and anagogy are reciprocally immanent to one another since the “whole Christ” involves the mutual immanence of the the present, earthly body and the future, heavenly body;

(3) and finally, that tropology and anagogy are reciprocally interior because there is a reciprocal interiority between the present moral and spiritual life of the individual Christian in this life and the future eternal life of heaven when grace is perfected by glory.

2. Allegory and Tropology: The Reciprocal Interiority of the Church and Its Individual Members

As explained above, though tropology is a specification of allegory, these two spiritual senses still have distinct objects. While allegory is concerned with the mystery of Christ in the head or body, tropology is concerned with the same mystery in its members. For the “whole Christ” is not merely a collective (Christological-ecclesial) reality, but extends to members of the body *qua* individuals: “If allegory, starting from the facts of history, envisions the mystical body in its head or in its totality, tropology envisions [the mystical body] in each of its members.”⁴⁷ Thus, to speak of a reciprocal interiority, mystical identity, and exchange of attributes existing between allegory and tropology is to speak of a reciprocal interiority, mystical identity, and exchange of attributes between the mystical body collectively and the Christian individually.

⁴⁷ *ME* 2, 132.

The mystical identity and reciprocal interiority of the Church and its individual members—and thus of allegory and tropology—are displayed exegetically when one and the same text is first applied to the Church, then to the individual member, or vice versa; the same qualities are assigned to one and then the other in an “exchange of attributes.” For example, the constant passing from Church-to-soul is prominently displayed in the patristic and medieval exegesis of the Song of Songs.⁴⁸ In this exegesis the Bride is, fundamentally, the Church, but “the Church is here the prototype of the soul,” so that what is said about the soul “is attributed to it as a member of the Church.”⁴⁹ A “constant parallelism” is drawn between the one and the other,⁵⁰ so that “speaking generally, whatever in scripture fits the Church, can also be applied to the soul.”⁵¹ This parallelism in figural reading moves in both directions, not only from “Church to soul” but from “soul to Church.”⁵² If the Bride of the Canticles is at one moment the Church, it is no less true

at the same time she is ‘the individual soul,’ she is each believing soul, that ‘microcosm of the perfect Church’; *just as the City of God, Jerusalem*, is at the

⁴⁸ See *Catholicism*, 102-3. A New Testament example can be found in St. Bernard of Clairvaux’s reading of the wedding feast at Cana: “in the explication of the mystery of Cana, everything that he says of the individual soul he says first of the Church.” *ME* 2, 153.

⁴⁹ *Catholicism*, 102-3, referring to the “constant parallelism between the soul and the Church” which Origen establishes based on the individual and social “incarnation” of the Logos. “Almighty God, who is neither stretched out in big things nor squeezed in very small ones, speaks about the whole Church all at once as if he is speaking about just one soul; and it is often the case that nothing prevents what has been said by him of one soul from being understood of the whole Church at once.” *ME* 2, 135, quoting Gregory the Great.

⁵⁰ *Catholicism*, 102. This is the “old analogy of the microcosm and the macrocosm” “transfigured” by Christian faith. Cf. *SC*, 358.

⁵¹ *Catholicism*, 101, quoting Augustine.

⁵² “Bernard passes constantly from souls to the Church, or from the Church to souls.” *ME*, 2, 153.

same time the Church of which Christ is the architect and this city remains what is being built in each of our hearts.⁵³

At least in part, then, the exegetical exchange of Church for soul and vice versa is due to the macrocosm/microcosm relation of the Church and individual, of corporate and individual salvation, a relation equally illustrated by this double exegesis of the Bride and the city Jerusalem.⁵⁴ The underlying principle is that “what [the Spirit of God] does in the Church as a whole is also what he does in each Christian soul.”⁵⁵

In such spiritual exegesis there is a blending, an interweaving of allegory and tropology. The exegetical interweaving of allegory and tropology would be possible only if some significant relationship between the Church and the individual existed. This interweaving exegesis implies a certain mystical identity and reciprocal interiority of the Church and its members, a deep, interior bond and identity between the Church and its members.⁵⁶

On the one hand, in accord with the priority of the mystery in its totality (Christ head and body together), individuals are Christians only within the Church, possessing one’s very identity from it: “The pure soul, the holy soul, the faithful soul is such only ‘within the Church’: it is ‘the soul in the Church,’ ‘the ecclesiastical soul,’ or again ‘the

⁵³ Ibid., 136. “The soul is ‘the temple of God, in which the divine mysteries are celebrated.’” *ME* 2, 139.

⁵⁴ *Catholicism*, 101. “Here, in the heart of the Christian faith, we have again, transfigured, the old analogy of the microcosm and the macrocosm.” *SC*, 358.

⁵⁵ *SC*, 260. Cf. *HS*, Chapter Four.

⁵⁶ This is why de Lubac treats the interchangeability of the Church and the individual soul in the second section, “Quotidie [‘Daily’],” *ME* 2, 134-43. See *SC*, Chapter IX, “The Church and Our Lady,” in which de Lubac discusses the “Marian interpretation” of the Song of Songs as being the logical consequence of the ecclesial and tropological interpretations. This principle of exegesis presupposes a “sort of mystical participation or identity” between the Church and the individual Christian, and between the Church and Mary, an identity which is the subject of this chapter. *SC*, 336.

ecclesiastical person'. It is such only by being part of this great Body of which the Christ is the Head."⁵⁷ Because the Christian soul is only found within the Church, and thus internal to it, tropology is internal to allegory. Thus, even if figural reading passes "constantly from souls to the Church, or from the Church to souls,"⁵⁸ there is a logical priority and mediation of the Church vis-à-vis the soul, and therefore of allegory in relation to tropology. Tropology is based on, and derived from, allegory for "there is no authentic spiritual life which does not depend on the historic fact of Christ and the Church's collective life."⁵⁹ Tropology presupposes and depends upon allegory just as individual moral and spiritual life presupposes Christ and the Church. The moral sense is mediated not only by Christ but also by the Church, for the latter is inseparable from the former.⁶⁰ The great twofold Fact of Christ (Christ and Church) is logically prior to the moral and spiritual life of individual Christians. The Christian soul as "member" (tropology's concern) presupposes the Church as "body" (allegory's concern, inseparable from Christ).

On the other hand, not only do souls exist within the Church, the Church exists within Christians, i.e. in "concrete souls."⁶¹ Tropology concerns the "mystery of ourselves" as individual Christians but this is located within the Mystery of the Church only because the Mystery of the Church is discovered within the Mystery of its members

⁵⁷ *ME* 2, 135. "The soul in question is the soul of the believer, *anima in Ecclesia*." *Catholicism*, 100.

⁵⁸ See *Ibid.*, 153.

⁵⁹ *Catholicism*, 100. Just as "Christian mysticism has a historical foundation in the salvific works of God, especially the events of Christ's life as mediated through the Scriptures," so does tropology rest upon the *facta* of allegory and history. William F. Murphy, "Henri de Lubac's Mystical Tropology," *Communio* 27 (2000): 176.

⁶⁰ *ME* 2, 135.

⁶¹ *Ibid.*, 135.

as well: “for if the souls are Christian only within the Church, something of the reverse holds true: ‘it is within the Christian only that the Church is beautiful.’”⁶² Because the Church is found within individuals, and thus interior to them, allegory is internal to allegory.

Therefore, allegory and tropology are reciprocally interior to one another because of the reciprocal interiority of the Church and the individual soul. This sort of “interweaving” of allegory and tropology discourages us from reading Scripture as if the Church and the individual were separable. Indeed, this inseparability between Church and soul resembles the correspondence or union between head and members which together comprise the mystical body: “Just as there is a correspondence in the body of Christ between head and members, so is there between each of these members and the whole body.”⁶³ The reciprocal interiority of Church and members here is analogous to the reciprocal interiority of head and body in regard to allegory (see above).

But, as implied above, there is much more than a simple analogy here. This correspondence between the whole body and individual members reflects—and extends—the “wonderful exchange” which has taken place between humanity and divinity of Christ in the mystery of our redemption: “Anything that can be said about the Christian soul applies as well to the Church as a whole: she is the ‘*admirabile commercium et connubium*’ that the liturgy proclaims, and that is why the Christian soul

⁶² *ME* 2, 135, quoting Ambrose. Pascal formulates what de Lubac counts as a “constant law” in spiritual exegesis, “whatever happens to the Church happens also to each individual soul.” *Catholicism*, 100; cf. *SC*, 357 and references there.

⁶³ *Catholicism*, 102.

must be called *anima ecclesiastica*.”⁶⁴ Here the “wonderful exchange and union” of the divinity and humanity within the “whole Christ” grounds the “wonderful exchange and union” of the Church and the individual soul. The *admirabile commercium* between the Church and its members is expressed marvelously by that exegesis above that applies one and the same text to the Church and to the soul, weaving from one to the other. And it is this same “exchange” that is the basis for speaking of a reciprocal relationship of tropology and allegory. Therefore it seems that the ontological *admirabile commercium et connubium* warrants the “communication of idioms” that occurs in spiritual exegesis.

All this is illustrated in an exemplary manner in the “reciprocal inclusion” and “union-through-distinction” of the Church, Mary, and the individual Christian.⁶⁵ One and the same truth or biblical symbol can be applied to the Church “universally,” to Our Lady “specially,” and to the Christian “individually.” Even so, Mary is not merely one individual Christian among others, but shares a special kind of “mystical participation or identity” with the Church. There is “a constant exchange of attributes and mutual interpenetration between [Mary and the Church], which provides the basis for a certain ‘communication of idioms,’” implying not merely a parallel or “analogy” between them but a “perichoresis,” to borrow—as de Lubac does—Matthias Scheeben’s terminology.⁶⁶ “Perichoresis,” or mutual indwelling, here expresses the ontological participation and

⁶⁴ De Lubac, “Mysticism and Mystery,” in *Theological Fragments*, trans. Rebecca Howell Balinski (San Francisco: Ignatius Press, 1989), 62.

⁶⁵ *SC*, 347. For de Lubac’s discussion of the three adverbs, *universaliter*, *specialiter*, and *singulariter*, in the patristic-medieval exegesis of the Song of Songs, see *ibid.*, 347-53, and for his view that this corresponds to Tyconius’ rule for exegesis called *de specie et genere*, see *ibid.*, 348.

⁶⁶ *SC*, 328; de Lubac refers to Scheeben’s use of “perichoresis.” See also *ibid.*, 336. Doctrinally and exegetically, “everything that is written of the Church may also be read as applying to Mary.” *SC*, 323, quoting Honorius.

identity that lies beneath allegory at the root of the reciprocal interiority and mystical identity of the spiritual senses of Scripture.

The mystical identity and reciprocal interiority of allegory and tropology is not something static or impersonal, something ready-made in advance. Rather, since spiritual exegesis in general, and tropology in particular, involves the figural reader—in the most dynamic and dramatic sense of “involves”—the interiority of allegory and tropology is to be understood as the result of the transformative reading that takes place in tropology itself, that is, by its process of “interiorization.” Tropology, the moral sense, is the person’s intussusception of allegory and thus the interiorization also of the fact and mystery of Christ; it “is the doctrine of the interiorization of the biblical datum: its history and its mystery.”⁶⁷ The mystery and fact of Christ, to which nothing is superior, must nevertheless be “realized,” “actualized,” and “completed within the Christian soul. *It is truly being fulfilled within us.*”⁶⁸ The mystery itself obliges this.⁶⁹ Tropology “fulfills” allegory—and thus preserves allegory within it—by affirming that the mystery of Christ is something to be “interiorized and lived”:⁷⁰ “the spiritual life reproduces in the soul the mystery of the Church herself, since it is there that, in the last analysis, this mystery is consummated by becoming interiorized.”⁷¹ Allegory is to be not only lived “morally,” “deeply,” but “daily”: “[I]n this Christian soul, it is *each day*, it is *today*, that

⁶⁷ *ME* 2, 139.

⁶⁸ *ME* 2, 134. “[T]he spiritual life reproduces in the soul the mystery of the Church herself, since it is there that, in the last analysis, this mystery is consummated by becoming interiorized.” *Splendor*, 358.

⁶⁹ “The mystery requires its interiorization by mysticism; it is the law of Christian life, the condition of its progress.” “Mysticism and Mystery,” 55.

⁷⁰ “On an Old Distich: The Doctrine of the ‘Fourfold Sense’ in Scripture,” in *Theological Fragments*, 118.

⁷¹ *SC*, 358.

the mystery, by being interiorized, is accomplished. . . . *Moraliter, intrinsecus* and *quotidie* are three adverbs that go together.”⁷²

The mystery of the *totus Christus* must find living expression in the individual members of the Church. Tropology’s interiorization of the mystery includes a certain individualization or personalization of that new figural relation issuing between Christ and the Church with the first spiritual sense, allegory. Indeed, allegory is not alone among the spiritual senses in corresponding to Christ’s (eucharistic-)figural assimilation. Tropology and anagogy also align with a distinct dimension of this figural interiorization:

The life of the Church [i.e. allegory], the life of the Christian soul [i.e. tropology], the life of the eschatological kingdom [i.e. anagogy] are . . . wholly constituted by man’s assumption into the heart of the mystery of Christ . . . [This] figure says to each of those which it signifies: ‘You shall not change me into yourself, but you shall be changed into me.’⁷³

If according to allegory Christ is figure (efficacious sign) of the Church in the totality of the mystery in history, then according to tropology Christ is figure of his ecclesial body in its individual members in their own personal histories.

Therefore, the notion of “interiorization” so central to tropology should not conceal the new figural logic at work and Christ’s unique role as assimilating figure. There is in actuality a mutual assimilation—interiorization—that occurs. It is thus not so much the individual who assimilates Christ in tropology but Christ who assimilates the individual. This can be understood, once again, in light of St. Augustine’s dictum:

The Christian mystic . . . knows that it is the unique reality, to which he adheres by faith, that is the bearer of a universal fruit. He knows that he, in turn, nourishes himself with a unique and infinitely fruitful mystery on which his

⁷² *ME* 2, 138. The reason Christ came is only realized when the Word of God, at first incarnate, must now be “born” in the Christian. On the nature of Christian mysticism as a “birth” of Christ within the Christian, see “Mysticism and Mystery,” 65-68.

⁷³ *SR*, 203-4.

experience is always totally dependent. It is eternal life that will permit him to penetrate more profoundly into the interior of the mystery, and then the words of St. Augustine will be more fully realized: *in assimilating the mystery, [the Christian mystic] will be assimilated by it.*⁷⁴

This “assimilation” by Christ in tropology implies that the reciprocal interiority of allegory and tropology coincides with the mutual immanence of the figural relation of Christ to his body (allegory) and of the figural relation of Christ to his individual members (tropology) because both operate according to a eucharistic dynamism. And since tropological assimilation is a process of mutual interiorization, of figure (Christ) by fulfillment (Christian) and of fulfillment (Christian) by figure (Christ), this lies at the heart of the reciprocal interiority of allegory and tropology.

Therefore, allegory and tropology are reciprocally interior to one another because of the reciprocal interiority of the Church and the individual soul in their respective relations to Christ as efficacious and assimilating sign or figure. This is displayed in those examples of spiritual exegesis where the same text of Scripture is taken in reference to the Church and to the individual soul, interchangeably. Underlying and warranting this exegetical “exchange of attributes” is the reciprocal interiority and mystical identity of the Church and its members, rooted in the eucharistic-figural assimilation by Christ the head. The exegetical exchange of attributes reflects the “wonderful exchange and union” between head, body, and members within the *totus Christus*.

⁷⁴ “Mysticism and Mystery,” 67; emphasis added. De Lubac is here referring to Augustine’s words in the context of a discussion of the “interiorization” that coincides with Christian mysticism, which, he claims, is reflected in the whole doctrine of the four senses. It is significant that this text is used by de Lubac to express the “interiorization” of the Mystery within the context of mysticism and the moral sense, and not only within the context of the Church collectively. This may suggest the intrinsic connection between a “eucharistic ecclesiology” and a “eucharistic morality.”

Moreover, to speak of a reciprocal interiority, mystical identity, and exchange of attributes existing between allegory and tropology—the first two spiritual senses—is to speak of a real, ontological reciprocal interiority, mystical identity, and exchange of attributes between Christ, ecclesial body, and Christian soul. The mystery of Christ, then, can be said to be “fulfilled” by tropology in the moral sense’s interiorization of the *totus Christus* into the individual’s daily moral and spiritual life. The figure/fulfillment relation within allegory itself, i.e. Christ/Church, achieves a certain “consummation” when it is personally interiorized by tropology. Tropology might be described, then, as the spiritual and moral intussusception of the individual Christian into the Church’s figural relationship to Christ, on the basis of Christ’s prior figural assimilation of his body. In this “fulfillment,” then, it is not so much the Christian who assimilates Christ as Christ who assimilates the Christian.

3. Allegory and Anagogy: The Reciprocal Interiority of Earthly and Heavenly, Present and Future Church

As with the reciprocal interiority of history and allegory (last chapter), and that of allegory and tropology (last section of this chapter), allegory and anagogy are also reciprocally interior to one another inasmuch as their objects are reciprocally interior, sharing a “mystical identity.” As I have already explained, the object of allegory is the *totus Christus* in its temporal realization (incomplete); however, the object of anagogy is the *totus Christus* in eschatological completion (complete). Therefore, I will argue that allegory and anagogy are reciprocally interior because the Church of time and the Church

of eternity are reciprocally interior. But since the relation of complete/incomplete is also sequential, this means that there is a reciprocal interiority between the present and the future as well. The body of Christ is at once earthly and heavenly as well as temporal and eternal because of that communion shared by its members which begins in time but transcends time itself. Thus, attributes of one may be traded with attributes of the other.

A. Twofold anagogy: the eschatological sense of Scripture

The reciprocal interiority of allegory and anagogy in the fourfold sense—and thus the Church of time and the Church of eternity—may be understood in accord with the twofold meaning of “anagogy.” Anagogy’s proper object is a reality belonging to eternity. But “eternity” has a double meaning for Christians, first as that which transcends time (“things above”) and also as that which follows the end of time or history itself (“not yet”). As a result, anagogy takes a double, though similarly “eternal,” perspective on the mystery of Christ, *totus Christus*. In particular, it finds the Church existing in an eschatological state in two ways: (1) the Church triumphant existing already now in heaven above and outside time; and also (2) the Church triumphant existing in all its plenitude and final perfection only later at the end of time. Because of this double perspective on the eternity of the Church, anagogy has two equally important, overlapping meanings.⁷⁵ In the first meaning of anagogy, the object of anagogy is the present but invisible, heavenly Church. In the second meaning, the object of anagogy is the future, visibly glorious, heavenly Church. The object of anagogy lies outside time in

⁷⁵ See *ME* 2, 179-187, entitled “A Twofold Anagogy.”

both meanings; the object of anagogy is the *totus Christus* under the aspect of a definitive, eschatological state outside time. Anagogy is twofold because the Christian mystery is something that is transcendent simultaneous to the here and now (“spiritual” anagogy) and it is also something not yet achieved (“doctrinal” anagogy).⁷⁶ Anagogy as the eschatological sense of Scripture, is the fourth and last of the four senses and thus fulfills the other senses in ways which correspond to its twofold definition.

The two meanings of anagogy each contribute something to the full cycle of interiority between allegory and anagogy, that is, between the earthly, present Church (object of allegory) and the heavenly, future Church (twofold object of anagogy). In accord with the first meaning of anagogy, it is the invisible, heavenly Church that is discovered in and through the visible, earthly Church; in this first phase, anagogy appears as the depth contained in allegory. Alternatively, corresponding to the second meaning, it is the present, earthly Church of time that is discovered in its transfigured perfection in the future Kingdom; in this case, allegory is contained in, and preserved by, anagogy. In this way, the mutual immanence of allegory and anagogy coincide with the reciprocal interiority of the figural relation of Christ/Church realized in both time (imperfectly) and eschaton (perfectly). Therefore, twofold anagogy presents us with “two opposite viewpoints” on the single mystery of the Church as (with its head) *totus Christus*, viewpoints which correspond to the two ways allegory and anagogy are immanent to one another.⁷⁷ Either we can see in the visible Christian community something of the heavenly Kingdom anticipated on earth, or we can await and anticipate its “transfiguration” and consummation when the Father’s Kingdom comes.

⁷⁶ *ME* 2, 181.

⁷⁷ See *SC*, 81.

B. The Church of eternity in the Church of time: anagogy's interiority to allegory

The first meaning of anagogy corresponds more to the “spiritual anagogy;” in this respect, anagogy is first and foremost “a sense of things above” (*sensus de superioribus*), and moves from the contemplation of earthly things to heavenly things, from the visible to the invisible, from things below to things above: earthly/heavenly, visible/invisible, below/above.⁷⁸ It refers us to the “high point” of the Christian mystery,⁷⁹ and is discerned by *theoria* or the contemplation of divine things.⁸⁰ The Jerusalem “above” is our mother.⁸¹

But the spatial, vertical metaphors of “height” used to describe the dynamics of reading at work in anagogy easily and often shift to vertical metaphors of “depth” or interiority, as if to underline some organic relation of earthly and heavenly realities and their substantial identity. For example, while it is true according to anagogy that the Heavenly Jerusalem is our mother “above,” nevertheless “[m]ore concretely, [anagogy] will be the sense that lets one see in the realities of the earthly Jerusalem those of the heavenly Jerusalem.”⁸² Because of the vertical connection between earthly and heavenly, whether as below/above or as outside/inside, the present and future are coordinated synchronically. In this penetration of earthly realities by heavenly ones, one finds the Heavenly Jerusalem “at the very heart of earthly reality, right at the core of all the

⁷⁸ *ME* 2, 180-1.

⁷⁹ *Ibid.*, 181.

⁸⁰ *Ibid.*, 182.

⁸¹ Galatians 4:26; cf. Hebrews 12:22.

⁸² *ME* 2, 180.

confusion and all the mischances that are, inevitably, involved in its mission to men.”⁸³

The reciprocal interiority of the earthly Church and the heavenly Church is frequently exhibited by the simultaneous application of “Jerusalem” or the “Temple” to them.⁸⁴

When the Church is understood by means of anagogy’s “deeper perspective,” what is being discerned is a “mystical identity of the Church of heaven and that of the earth, of the New Testament and of the eternal testament,”⁸⁵ i.e., that of the state of the New Law and that of the state of glory.

Right now, on earth, with her discipline and her rule of faith, with her magisterium and her apostolic succession, in her precarious and militant condition, the Church of Christ was already “the heavenly Church.” Her members, though still living in the flesh, were already citizens of heaven. They were “the new people in the new Jerusalem.”⁸⁶

In this way of relating earthly and heavenly realities, we find anagogy “teaming up” with allegory.⁸⁷ When anagogical and allegorical interpretations are blended in this way, “[t]he earthly Church is already ‘that Jerusalem, which is above . . . our mother’”⁸⁸ and “the Heavenly Jerusalem in our midst.”⁸⁹ In such interweaving exegesis, “the Church of time . . . is no other than that of eternity, though it be in quite a different state.”⁹⁰ Indeed, examples such as the following can be found in which the Church of the New Covenant is identified as the “heavenly” Jerusalem: “For Jerusalem was the royal city where a

⁸³ *SC*, 9.

⁸⁴ Note that such application of the term “Jerusalem” or “Temple” is derived from the logically prior relation of the literal-historical sense (Old Testament) and allegory (New Testament). Here we see how the historical reality of Jerusalem is “preserved” by being “fulfilled” in the spiritual senses.

⁸⁵ *ME* 2, 184.

⁸⁶ *Ibid.*, 183-4, citing Origen, Irenaeus, the Letter to the Philippians 3:20, and Isidore.

⁸⁷ *Ibid.*, 184.

⁸⁸ *SC*, 168.

⁸⁹ *Ibid.*, 178.

⁹⁰ *ME* 2, 203.

most renowned temple had been constructed for God; but after that [city] came which was the true temple of God, and the heavenly Jerusalem began to reveal the mysteries, the earthly one was destroyed where the heavenly one appeared.”⁹¹ From the earliest Christian community onward the Church thought of itself as “at once the Israel of God [according to allegory] and the heavenly kingdom anticipated on earth [according to anagogy].”⁹² This is because it has recognized that already in its present temporal state it participates—by anticipation—in that communion with the Trinity which is also its destiny.⁹³ The perichoresis of allegory and anagogy is finally grounded in the perichoresis, or communal immanence, of the Divine Persons.

Anagogy provides, then, a depth-perspective on the object of allegory that discloses a mystical identity between the Church of time and the Church of eternity. In the texts above, the mystical identity of the objects of the two senses is exhibited exegetically by a certain “exchange of idioms” between the two states of the Church, temporal and eternal. The communication of idioms expresses the mystical identity between the objects of allegory and anagogy, and their mutual interiority. According to the first meaning of anagogy (a “sense of things above”), salvation is “inserted in history and immediately offered to us,”⁹⁴ the Kingdom is something internal to the very earthly existence of the Church, and the Church in time is already penetrated by the Church of eternity; anagogy is internal to allegory as the heavenly Church is internal to the earthly

⁹¹ *Ibid.*, 184, quoting St. Peter Damian.

⁹² *Ibid.*, 183, quoting Gribomont’s work on St. Thomas. Note how this identifies the present Church with Israel (past, earthly) and the Kingdom (future, heavenly).

⁹³ “[W]e already have an anticipatory experience of [communion in the Trinity] in the obscurity of faith. For us, according to the mode that suits our earthly condition, the Church is the very realization of that communion which is so much sought for.” *SC*, 238.

⁹⁴ *ME* 2, 183.

Church.⁹⁵ The time-frame for this first meaning is therefore more synchronic than diachronic; the earthly Church and heavenly Church are simultaneous to one another, the heavenly penetrating the earthly, the invisible the visible. Thus, the present Church and its future eschatological fulfillment possess an immediate or intimate vertical connection, whether below/above (transcendent) or outside/inside (immanent); the future is presented as having a present eschatological reality already here and now, though hidden. The heavenly Church is something both transcendent and immanent to the Church in its earthly dimension. The present participates already in its future fulfillment.

C. The Church of time in the Church of eternity: allegory's interiority to anagogy

If the first meaning of anagogy is a "sense of things above," its second meaning is as a sense of future things, "things yet to come, objects of desire and of hope," directing us to the future age.⁹⁶ Anagogy in this case refers to the end point of history and the future fullness of the mystery of Christ, in line with the dual sense of "end," namely, as cessation and as *telos* (goal). Anagogy directs us to the *totus Christus* in its eschatological consummation when time ceases. Therefore, anagogy entails a real historical, temporal movement, a temporal development from past to future through the present. Initially, then, anagogy implies a significant difference between the present state of the Church and its future state, thereby sharply distinguishing allegory and anagogy; at first it delays any identity between the two by acknowledging the interim period between

⁹⁵ *ME* 2, 183.

⁹⁶ *Ibid.*, 180-1.

Christ's first coming and his final coming.⁹⁷ Again, reciprocal interiority does not do away with temporal differences but presupposes them.

Paradoxically, however, this second perspective too implies an internal relationship and not mere discontinuity between different states. There is a "continuity of the one Church in and through the diversity of her successive states"⁹⁸ so that the "radical change" from one state to the next involves the passing away of temporal forms but the remaining of the "substance."⁹⁹ Here we should recall what was discussed in the previous chapter regarding the Church's eternal dimension. Within "her state of becoming and her state of consummation" there is a true identity and continuity,¹⁰⁰ which is also a real identity between the "visible Church" and the "Mystical Body."¹⁰¹ The change of the earthly into the heavenly Church, the present pilgrim Church into the Kingdom is the second "transformation" involved in the relation of the three "states" of the Church, a change that must be described as a "transfiguration:"

The first transformation is accomplished when the Israel of the flesh gives place to the Israel of the spirit. This is the transition from the first stage to the second and a prefiguring of the other transformation, which is the glorious transfiguration at the end of time, when the earthly Church enters upon her definitive status as the heavenly Church.¹⁰²

⁹⁷ *Ibid.*, 183.

⁹⁸ *SC*, 79. De Lubac continues, drawing from a comparison of Augustine to the paschal mystery: We can perceive the Church's continuity amidst diversity of successive states "just as we see the unity of Christ in His life on earth, His death and His glorious resurrection."

⁹⁹ *Ibid.*, 81, citing Irenaeus.

¹⁰⁰ *Ibid.*, 123.

¹⁰¹ To deny this is to fall into "certain dangerous dissociations." *Ibid.*, 84. Such a distinction (or, more exact, separation) is so "dangerous" precisely because the reality of the Church is "mystery," and this implies in her a "fundamental duality of aspect." *Ibid.*, 102.

¹⁰² *Ibid.*, 66. It is noteworthy, given what I have already shown, that the language of transformation and continuity is the same as that regarding the relationship of Old Testament and New Testament—that is, "transfiguration." "Figure" is both the concrete

The final transfiguration of the Church will be a “total renewal within the limits set by an underlying continuity” so that “The Church at once passes away and remains” when it becomes Kingdom.¹⁰³ Like the world itself, only the “fashion” (*figura*) of the Church passes away (1 Cor 7:31):¹⁰⁴ “it is not the Church [herself] which passes away, but her ‘fashion’—the form in which she is at present visible to us.”¹⁰⁵ In this view, the Church anticipates its transfigured state as the definitively established Kingdom—allegory is internal to anagogy as the Church *in statu viae* is interior to the Church in its finality. The Kingdom is the glorified mode of the Church.

The present, visible Church’s transfiguration into the Kingdom is brought about by its “interiorization” or intussusception. This process of “interiorization” consists in the Church’s transitory structures being transformed in glory so that they take a “new and wholly interiorized form” in the Heavenly Jerusalem.¹⁰⁶ The process of transfiguration by interiorization should not be conceived as something so total that the latter merely “effaces” the former: “The sacramental element in the Church, being adapted to our temporal condition, is destined to disappear in the face of the definitive reality it effectively signifies; but this should not be thought of as one thing’s effacing of another.”¹⁰⁷ Instead, in the End, “everything will be at once unified, interiorized, and

visible form and sign-character of the Church which remains until “in the Kingdom of Heaven, where nothing will take place in symbol, but all in naked truth.” Ibid., 74.

¹⁰³ Ibid., 80. Such change will not result in a Utopia or something a millenarian vision might predict. “We should, therefore, be on our guard against cramping within concepts that are inadequate to it God’s power to transfigure his Bride.” Ibid., 78. See *ibid.*, 68-83 on “the exact nature of this necessary transfiguration” of the Church” (68).

¹⁰⁴ Ibid., 65, quoting St. Paul.

¹⁰⁵ Ibid., 66.

¹⁰⁶ Ibid., 76-7.

¹⁰⁷ Ibid., 68.

made eternal in God because ‘God [will be] all in all.’¹⁰⁸ When God is “all in all” the Church will become most fully what it already is, even if this means she must experience all the discontinuities involved in a death and resurrection.¹⁰⁹ For the “exact nature of this necessary transfiguration” by which the Church remains and is interiorized in the Kingdom is perhaps just as difficult to conceive as the future, risen life of heaven, but this nevertheless remains.¹¹⁰ The Church is truly the *pleroma* of Christ only when the *totus Christus*, union of head and members, is considered from a double eschatological vantage point.¹¹¹

As I have shown above, anagogy’s twofold nature or definition above reflects the reciprocal interiority of ecclesiological aspects of allegory and anagogy. On the one hand, the heavenly and eschatological Church is the interior dimension of the Church right now (anagogy *in* allegory), while, on the other hand, the Church of time and history is to be found within the “transfigured” Church of the eschaton (allegory *in* anagogy).

Although we are still on our journey, searching and expectant, we have also already found a way to the Mountain of Sion, the City of the Living God, the

¹⁰⁸ Ibid., 78. “When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one.” 1 Corinthians 15:28 (RSVCE).

¹⁰⁹ “By this she will ‘become what she is’; for she is always that heavenly kingdom in embryo, and she always has been, considered under the aspect of her substance. She bears the eternal promise of that kingdom just as she is today; she is its inauguration and ensures its actual and active presence among us.” *SC*, 66-7.

¹¹⁰ See Ibid., 68-77. Our “temptation” is to conceive of the future life of glory either as some worldly utopia with many features of heaven now on earth or as an other-worldly happiness that involves the same features of happiness in this world.

¹¹¹ See Susan K. Wood, *Spiritual Exegesis and the Church in the Theology of Henri de Lubac* (Grand Rapids, MI: William B. Eerdmans Publishing Company/Edinburgh: T&T Clark, 1998), 61. “He has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.” Ephesians 1:23; cf. 4:13.

Heavenly Jerusalem of which we are fellow citizens with the angels; the Epistle to the Hebrews is our surety of the fact. Or you can put it the other way around and say that the Heavenly Jerusalem has come from heaven into our midst; she is, in fact, 'our Mother' here and now.¹¹²

In anagogy's "teaming up" with allegory we may discern a truly reciprocal interiority, implying a mystical identity of the Church in its two states (temporal and eternal). This is exegetically illustrated by the sharing and exchange of each other's attributes and evident also in many of the paradoxical affirmations that are made of the Church in its transitory form.¹¹³

Anagogy's two perspectives differ because they envision the Church and the Kingdom in a lesser or greater interior relationship; they differ from one another as the less perfectly interior relationship (heavenly Church present in earthly Church by participation) differs from the "more perfectly interior relationship" (pilgrim Church in the future Church of the Kingdom by consummation).¹¹⁴ The reciprocal interiority of allegory and anagogy opens up this double vantage point for us on the Church as the mystery of Christ, *totus Christus*.

¹¹² *SC*, 68.

¹¹³ See *Ibid.*, Chapter III, "The Two Aspects of the One Church," which highlights this paradoxical character of the Church in its dimensions as "mystery."

¹¹⁴ *ME* 2, 183.

4. Tropology and Anagogy: The Reciprocal Interiority of Present Grace and Future Glory

Tropology and anagogy are reciprocally interior inasmuch as a bond exists between the present life (tropology) and eternal life (anagogy) of the Christian. Consequently, tropology is not only the daily, moral interiorization of allegory but is an anticipation of anagogy. Likewise, anagogy is not only the inner depth and fulfillment of allegory; it is thus also the depth and fulfillment of tropology.

The reciprocal interiority and mystical identity of tropology and anagogy can be seen, as in the last section, to correspond to the twofold object of anagogy: eternal life as something in which one is already able to participate as a present yet hidden reality, and eternal life as something only fully realized in the future as a maturation of the Christian life as it was lived in time; eternity in time, time in eternity. The joys of the interior life now are a foretaste of eternal joy: “The joys of the eternal realm are, as Saint Gregory says, ‘the secret joys of the interior life.’”¹¹⁵ Thus, “the object [the moral sense and the anagogic sense] aim at is of the same structure,”¹¹⁶ i.e. the same divine life. Anagogy (as the goal) and tropology (as the path) “are interwoven, so to speak, with the same material.”¹¹⁷ In the mystical life of the Christian, union with God through Christ in the Spirit is “not only something to come” but “it has already been mysteriously consummated.”¹¹⁸

Tropology is related especially to the individual aspect of eschatology, for it envisions the mystical body in its individual members not as body. In the reciprocal

¹¹⁵ *ME* 2, 187

¹¹⁶ *Ibid.*

¹¹⁷ *Ibid.*

¹¹⁸ De Lubac, “Mysticism and Mystery,” 51.

interiority of allegory and tropology, as we have seen, the Church and the soul are mystically identified; now this mystical identity is transposed to the interiority of tropology and anagogy so that it is not merely a matter of the soul's mystical identity (organic continuity) in its twofold condition, earthly and heavenly, but it concerns the mystical identity of the soul and the collective—as well as individual—heavenly reality of anagogy. Already the identification of the Church and the soul implies this twofold condition, for the Church and the individual member can be distinguished but not separated. The reciprocal interiority of allegory and tropology (Church/soul) therefore necessitates, when joined to anagogy, a twofold eschatological orientation, both upward (“leading up”) and “future,” i.e., an application to the individual as well as the Church. This is the basis of the final reciprocally interior relationship among the senses, between tropology and anagogy.

The reciprocal interiority of the final two senses may be illustrated by two images to which spiritual exegetes appealed widely in order to explain the multiple senses of Scripture. First, the doctrine of the “three advents” of Christ captures the mutual inclusion of allegory and tropology in anagogy.¹¹⁹ While at first tropology and anagogy are contained within allegory, now both allegory and tropology

are contained within the anagogy, as the first and second coming of Christ are included within the last. This was already seen in the case of allegory, thanks to the identity of the Church in its twofold condition, earthly and heavenly. This is no less true for tropology. For it is in each of the members of his mystical body that Christ, at the end of time, completes the work of the Father.¹²⁰

In this way the cycle of reciprocity completes its turn: in the first coming of Christ both tropology and anagogy are contained within allegory since all is achieved beforehand in

¹¹⁹ See *ME* 2, 203; see also 179, 186.

¹²⁰ *Ibid.*, 186-7.

the head; but in his final coming both allegory and tropology are contained within anagogy as the mystery is brought to its fullness in the body (collective anagogy) and in its members (individual anagogy). Allegory is the “first advent” on earth in which Christ performs our redemption and carries it forward up to the present day in the Church; the “second advent” is unfolded by tropology, i.e. a coming which occurs “within the soul of each of the faithful;” the “third and last advent” is at the end of history “when Christ will appear in his glory and will look for his own.”¹²¹

The coming of Christ in the flesh and in the Church (allegory) and the coming of Christ in the soul (tropology) are included within Christ’s final coming (anagogy) since only then will He fulfill the work of the Father in his mystical body, corporately and in its members.¹²² Each of the two previous advents are necessary for the final advent, but it is to be remembered that already in the first coming, in Christ, eschatology has already entered history. Again, the Church can only be “fulfillment” because Christ is first assimilating “figure.” In each of Christ’s three comings it is a matter of Christ bringing about his Church, or members of the Church, whether in the past or present (allegory, tropology) or in the future (anagogy):¹²³ “the eschatological reality attained by anagogy is the eternal reality within which every other has its consummation. . . . It constitutes ‘the fullness of Christ.’”¹²⁴

¹²¹ Ibid., 179.

¹²² For mysticism and the “birth of Christ” in the heart, see “Mysticism and Mystery,” 65-8.

¹²³ “Through each of its phases the coming of Christ ‘is something indivisible.’” *ME 2*, 203, quoting Nogues. The indivisible unity of the three comings of Christ is based on the “mystery of Christ in its indivisibility:” the mystery of Christ is also the mystery of ourselves (tropology) and that of our eternity (anagogy). Ibid.

¹²⁴ *ME 2*, 187.

Earlier I illustrated the relation of history and allegory with the inner-biblical spiritual exegesis of the Temple. A second prominent image of the mutual inclusion of tropology and anagogy is the City of Jerusalem, especially with its Temple. Again, this is no arbitrary invention but something at the center of the divine economy.¹²⁵ Just as the Church is the true Temple because of Christ's fulfillment of the Old Testament prefiguration, so too the individual Christian shares in this same condition as Temple, already glorifying God in the body in the Christian moral life. As St. Paul teaches, connecting morality, the body, and being a temple of God's dwelling,

The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? . . . Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body.¹²⁶

The Christian's body is a temple of the Holy Spirit, a temple that will be raised as Christ was raised. The identification of the individual Christian and the heavenly Jerusalem or temple which occurs in spiritual exegesis exhibits the mutual inclusion of tropology and anagogy. In the quotidian dynamism of tropology there is a sense in which the Christian soul is understood first as the historical Jerusalem, then the heavenly one. This captures the correspondence between the two senses and between their realities:

[W]hatever page I meditate upon, I find in it a means that God offers me, right now, to restore the divine image within me. Thus I myself become Jerusalem, the holy city; I become or become again the temple of the Lord; for me the promise is realized: 'I shall dwell in their midst.'¹²⁷

The homogeneity of the moral life and heaven, which is the consummation and "blossoming" of Christian life, is expressed by the identification of the "gems" of

¹²⁵ See Chapter Nine, "3. Christ's Fulfillment of the Temple: An Illustration"

¹²⁶ 1 Cor. 6:13b-15a, 19-20 (RSVCE).

¹²⁷ *ME* 2, 141.

Christian virtue with those ornate gems adorning the Jerusalem Temple, while the heavenly Temple shines with spiritual virtues.¹²⁸ This “exchange of idioms” is possible because Christian holiness is not merely the preparation for eternal life but is already building “the tower of the heavenly Jerusalem” here and now.¹²⁹

St. John Cassian spoke of Jerusalem as both the soul praised or reprimanded and the heavenly City of God. The “mystic identity” of the last two senses is found, then, in those cases where the soul and heaven can be understood in terms of each other as Jerusalem, the City of God: “This is a mystic identity. . . . [T]he soul, says Bonaventure, ‘by entering into itself enters into the supernal Jerusalem’; and Raoul of Saint Germer likewise said: ‘But Jerusalem, i.e., the vision of peace, has to be our soul, the city which God may deign to dwell in.’”¹³⁰ It is within the Christian soul, already in this present life, that we discover the heavenly city, for Christ dwells within the heart now through the outpouring of the Spirit and will transform the person after the pattern of his own resurrection.¹³¹

¹²⁸ “[T]he heavenly temple dedicated under the eternal reign of Solomon is not decorated ‘with the brightness of sparkling gems, but shines with the elegance of spiritual virtues.’” *Ibid.*, 187. The great Jerusalem “is constructed from living stones, the souls of the blessed.” *Ibid.*, 200, quoting an eleventh-century sequence for an octave for a dedication of a church.

¹²⁹ *Ibid.*, 187.

¹³⁰ *Ibid.*, 203.

¹³¹ “[T]he New Testament suggests, however briefly, something of the glorious outcome of divine inhabitation, when the abiding guests shall be seen face to face. We shall rise in glorious bodies patterned after that of Christ himself because of the Spirit abiding within (Rom. 8:11). . . . The Temple that we are is to be transfigured in body as well as in soul, that it might become at last a worthy habitation for the divine fire within. The transfiguration of the Temple is modeled after the very pattern of the risen Lord.” Thomas Dubay, “The Indwelling of Divine Love: The Revelation of God’s Abiding Presence in the Human Heart,” *Letter & Spirit* 4 (2008), 186-7.

Thus, figural reading employs an “exchange of idioms” between the Christian soul and the heavenly city because of the logically prior identifications between Christ and the Temple of the Old Law, on the one hand, and between Christ and the Church, his body—in both its earthly and heavenly dimensions, on the other hand. In such reading we see, as in the other relations of reciprocal interiority, certain attributes and characteristics traded between two things, here Christian life and eternal life, expressing their mystical identity and mutual interiority. Not only is the truth and fulfillment of Christian life discovered in the heavenly Jerusalem or Temple, but the heavenly Jerusalem or Temple is discovered to be the soul indwelt by God. Therefore, in such cases of spiritual exegesis, the same terms are brought to bear in both tropology and anagogy.

In view of the Augustinian dictum, “It is not you who will change me into you, but I who will change you into me,” and the eucharistic-figural assimilation of the body or its members by Christ explained earlier, it can be said that the Christian is made both earthly and heavenly Temple insofar as she is joined to Christ’s body-temple. Perhaps there is no New Testament teaching that expresses as forcefully the eucharistic foundation of the reciprocal interiority of tropology and anagogy than Jesus’ teaching in John 6:

I am the living bread which came down from heaven, if any one eats of this bread, he will live for ever. . . . Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him.¹³²

¹³² John 6:51, 53-56, etc.

Here eucharistic reception of Christ's body and blood is a condition and means for a mutual indwelling of Christ and the disciple leading to a present share in eternal life which is also a pledge of future glory "at the last day." This seems to be the very heart of the mystical identity of the moral sense and the anagogical sense because it is participating in Christ who is the true Temple that makes the individual an earthly-heavenly Temple. Here the link between eschatology and sacraments is paramount.

Tropology and anagogy as a pair presuppose a homogeneity between them just as allegory and anagogy as a pair presuppose a "continuity of the one Church in and through the diversity of her successive states."¹³³ Tropology's homogeneity with anagogy lies in the fact that the individual, with whom the Church is in some sense identified and within whom the Church is in some way interior, already shares in the heavenly reality which only eternal life brings in its definitive fullness, "for that which we *realize now* in Christ through deliberated will is the very same thing which, freed of every obstacle and all obscurity, will become the essence of eternal life."¹³⁴ As is the case in the continuity of the Church amidst its different states, so too is there a "substantial identity" and homogeneity of our moral, spiritual lives now and eternal life later: "Between virtuous activity on earth and its blossoming forth in the realm above, the correspondence is perfect; more than correspondence: substantial identity."¹³⁵

¹³³ *SC*, 79.

¹³⁴ *ME* 2, 202.

¹³⁵ *Ibid.*, 187.

Conclusion to Part III

The three spiritual senses (allegory, tropology, and anagogy) are perichoretically related due to the co-inherence of their respective objects. Each indwells the other just as Christ, the Church, and individual members of Christ indwell one another in time and eternity, as I have described above. When Christ himself is assimilating and efficacious figure, the Church collectively and in its individual members constitute his fulfillments. Tropology and anagogy are “fulfillments” of allegory inasmuch as they extend and specify the fundamental figural relation and reciprocal interiority between Christ and the Church in the allegorical interpretation of the literal sense when it pertains to Christ: *corpus in capite, caput in corpore*.

This second figure/fulfillment relation produces the second cycle or “wheel” of reciprocal interiority within the doctrine of the fourfold sense: figure in fulfillment, fulfillment in figure. And inasmuch as Christ, the Church, and individual Christians are understood to possess distinct temporal as well as an eschatological dimensions, their interrelation implies a certain perichoresis of the past, the present, and the future, as well as temporal and eternal realities. While the “whole Christ” (union of head and members) exists already in the earthly dimension of the Church, it is not truly complete until the eschaton when Christ comes to full stature and God is all in all. As a result, temporal movement of the three spiritual senses is teleological and is oriented toward eschatological fullness in the future and outside temporal sequence altogether. In all this the indwelling of the three senses in one another according to the second cycle of

spiritual exegesis contributes new Christological, ecclesiological, mystical, and eschatological dimensions to a notion of “figural time.”

It along these lines that the *lex legendi* of spiritual exegesis should be discerned, for this is the figural logic and structure to the three spiritual senses of Scripture that seems to govern Christian figural reading. The figural dynamics underlying the second cycle of spiritual exegesis seem to originate from the relationships of mutual indwelling of head and members within the *totus Christus* in its past, present, and future realizations.

I argued in Part II that at the heart of the *lex orandi* of the Eucharist, inasmuch as this *lex* may be discerned in the content and structure of the Roman Canon, is a dynamic of communion-and-exchange, a *communio* of the Father, Christ, the Church collectively and in its individual members, an *exchange* of gifts or goods (bread and cup, body and blood, offering and blessing, charity and memorial, etc.). In the *sacrum commercium* from offertory rite to communion rite—above all in the eucharistic prayer itself—a “wonderful exchange and union” is both exhibited and enacted.

In the chapters of Part III I have argued that something similar drives or governs the *lex legendi* of spiritual exegesis. The mystical identity and communal immanence of the senses (“communion”) can be discerned in the figural “exchange of idioms” that is essential to spiritual interpretation (“exchange”). The principle of analogy that seems to apply everywhere in spiritual exegesis is itself rooted in the *admirabile commercium et connubium* of Christ’s humanity and divinity, an “exchange and union” that grounds all other relationships of mutual interiority within the *totus Christus*.¹³⁶ The perichoresis of time and eternity which is expressed and enacted most fully in the hypostatic union of

¹³⁶ See “2. Allegory and Tropology: The Interiority of the Church and Its Individual Members” above.

two natures in Christ's one divine person reveals the necessarily perichoretic character of the interrelationship of past, present, and future realities which themselves bear some link to Christ, whether as his figure (first cycle of spiritual exegesis) or his fulfillment (second cycle of spiritual exegesis).

PART IV. *LEX ORANDI, LEX LEGENDI*: COMMUNION AND EXCHANGE IN
EUCCHARISTIC ANAPHORA AND SPIRITUAL EXEGESIS

Introduction

I have just established above the key features of the *lex legendi* of spiritual exegesis as it is summed up in the fourfold sense (Part III). And in line with the liturgical renewal's insistence that reflection on the Church's sacraments engage seriously the actual liturgical rites and prayers themselves, I have already made a close study of the Roman Canon on its own terms prior to correlating it to the fourfold sense (Part II). However, before I can make the correlation I propose, i.e. between the "communion and exchange" in the Roman Canon and the "communion and exchange" in the fourfold sense, it is necessary to explain in greater detail how a chiasmic re-reading of the Canon enhances the "communion and exchange" theology which comes to the fore above all in the central prayers (D and D').

At the outset I asked: How does the Church's *lex orandi*, exhibited by the eucharistic anaphora, reflect and correspond to the *lex legendi*, manifested in the figural dynamics of the fourfold sense, and vice versa? Part IV is my answer to this question. Thus, the chief aim in this final part of my study is to bring together the dynamics of eucharistic communion and exchange (*lex orandi*) and the figural logic of the fourfold sense of Scripture (*lex legendi*) and to articulate the ways that they reflect and correspond to one another. I will show that the Roman Canon and the fourfold sense of Scripture reflect and correspond to one another in several significant respects. In so doing, I will advance in a modest way the Bible/liturgy correlation partially recovered over the last

century. I will, therefore, develop a correlation based on those principal features of Eucharistic Prayer I of the Roman Rite (i.e. the Roman Canon) and those fundamental dynamics of spiritual exegesis (fourfold sense) that have been brought to light in my earlier analyses (see Parts II and III above, respectively).

An Extroverted Re-Reading of the Roman Canon: Eucharist as Exchange and Communion

First, it was argued in Part II that the Roman Canon, while possessing all the eucharological elements of other Roman eucharistic anaphoras,¹ is arranged in quite a unique way compared to them, namely according to a chiasmus. Following the insights of scholars into the rhetorical significance of chiasmus, I articulated a “helical” reading and interpretation of the Roman Canon.² Reading from the outside to the inside of the chiasmus, all the inversely parallel units (A-A’, B-B’, and C-C’) were shown to lead inward and upward to the innermost and uppermost point of the Canon’s “rhetorical helix.”³ What was discovered is that at the pivotal center of the anaphora’s chiasmus (D-D’ with E’s acclamation) is precisely a holy exchange (*sacrum commercium*) of gifts, Christ’s Bread and Cup (= body and blood) for our bread and cup ; this central anaphoral content of “exchange” is reinforced by the overall chiastic form (Chi-pattern, “X”) of the anaphora. As the chiastic center of the prayer as a whole, this central exchange, in turn, necessarily defines the relationships of the other parallel units to each other and to itself,

¹ Cf. *GIRM*, no. 79: thanksgiving, acclamation, epiclesis, institution narrative and consecration, anamnesis, offering, intercessions and final doxology.

² See Part II, Introduction.

³ See Figure A.

the center: the implication is that all else mentioned in the anaphora hinges essentially on this central exchange (bread and cup/body and blood) in some manner.

Therefore, in the first place, my correlation of the Eucharist and spiritual exegesis will naturally include elements of a chiasmic interpretation of Eucharistic Prayer I, and the realities to which the anaphora refers, centering on the key exchange of bread and cup/body and blood, the *sacrum commercium*. However, this will require a re-reading of the Canon from its inside elements outward to its extremities (moving in the opposite direction as that in Part II's introverted reading) precisely in light of the core *commercium*. Such an "extroverted" re-reading of the eucharistic chiasmus will supply a eucharistic "theology of exchange" extending to the entire anaphora.⁴ This extroverted re-reading of the Roman Canon will show that the "rule of prayer" (*lex orandi*) in the Eucharist is intimately bound up with the dynamic of "exchange," an exchange of human and divine gifts which both presupposes and builds up communion between Christ, the Church and individuals, between earth and heaven, between time and eternity, and between past, present and future.

The Second Cycle of the Fourfold Sense: Communal Immanence and Figural Exchange of Idioms

Secondly, my correlation of Eucharist and spiritual exegesis will also necessarily include the most central findings of my analysis of the fourfold sense of Scripture presented in Part III. Developing key insights of Henri de Lubac into the fourfold sense of Scripture, in that third part of my study I found that the fourfold sense has the structure

⁴See Part II, Conclusion.

it has because of its two integral “wheels” of interiority, two cycles of mutual immanence that depend on two distinct relations of “figure” and “fulfillment:” in the first cycle of spiritual exegesis, a reality of the Old Testament signifies a reality of the New Testament, in which Christ himself—and the Church, his body, which is inseparable from him—is the supreme fulfillment of the earlier figure; the second cycle or “wheel” of spiritual exegesis, by contrast, develops another, new figure/fulfillment relationship that ensues with the divine Son’s coming in the flesh, a figural relation between head (Christ) and body (Church) in which Christ’s “fulfillment” is the Church, without taking anything away from him in whom the fullness of divinity dwells. It is to this second cycle of spiritual exegesis that the eucharistic anaphora corresponds most.

The objects proper to each sense of Scripture (things figured, *res figurata*) are reciprocally interior to every other, each in some manner “containing” and indwelling the others, which leads them to share a “mystical identity” with one another. These two cycles of reciprocal interiority are the “key” to the “dynamic unity” of the four senses, or a “fourfold” sense. This mutual immanence is chiefly manifested in figural exegesis when characteristics proper to one reality (whether figure or fulfillment) are applied and transferred to the other in a sort of interpretive “exchange of idioms.” Thus, the core dynamics of figuration or “figural logic” of the fourfold sense can be articulated on the basis of these three concepts: “reciprocal interiority” of figure and fulfillment, their “mystical identity” and their “exchange” or “communication of idioms.”

In view of my findings in Part III, my correlation of the fourfold sense and the Eucharist should therefore include the “communal immanence” or “perichoresis” of the senses and also that “exchange of attributes” that expresses outwardly the inner figural

logic governing the fourfold sense. As the eucharistic anaphora's *sacrum commercium* tells us something about the *lex orandi* of the Eucharist, so the two "wheels" of interiority among the four senses implies that the "rule of reading" (*lex legendi*) governing spiritual exegesis will be closely tied to the communal immanence of figure and figured or sign and signified (reciprocal interiority), as well as to the figural dynamic of "exchange" between them (exchange of idioms): communion and exchange between sign and signified, between Christ, the Church as a whole and each of its individual members, between heaven and earth, time and eternity, past, present and future.

In light of the Parts II and III, I will now develop a correlation between the Roman Canon (eucharistic prayer) and the fourfold sense of Scripture (spiritual exegesis). In this final portion of my study, Part IV, I will develop in particular a theological correlation between the Eucharist and spiritual exegesis by correlating the eucharistic theology of exchange implied by the Roman Canon, on the one hand, and the "reciprocal interiority" (or perichoresis) of the senses of Scripture and their figural "exchange of idioms," on the other hand.

In particular, I argue that eucharistic exchange and communion chiefly reflects and corresponds to the second cycle of spiritual exegesis, in which Christ becomes assimilating and efficacious sign of things coming after him, namely his body, the Church, and its individual members, whether in their earthly (New Testament) state or heavenly perfection. In this second cycle, the various realities signified (*res significata*) are held to be reciprocally interior to Christ the head as well as to one another (Church and individual, earthly and the heavenly) within the *totus Christus*, so that the three spiritual senses are derived from and express the relational aspect of these realities: head

and body (New Testament history and ecclesial allegory), body and members (allegory and tropology), body on earth and body in heaven (allegory and anagogy), individual moral life and heavenly glory (tropology and anagogy). It is precisely in these mutual relations of communion and exchange between head, body, and members, in their earthly and heavenly dimensions, by which spiritual exegesis reflects and corresponds to eucharistic exchange and communion, as articulated by the Roman Canon. I will now explain how each mutual relation among the spiritual senses of Scripture may be correlated theologically to the features of exchange and communion in the anaphora.

In answer to my original research question, “What is the theological correlation between the Eucharist and the fourfold sense of Scripture?,” I will argue that a theological correlation does indeed exist between the Roman Canon and the fourfold sense, and that this correlation can be developed or formulated on the basis of what might be called a “wonderful communion and exchange” (*admirabile commercium et connubium*) manifested by each, a “communion and exchange” between sign and thing signified, and between head, body and members in their earthly and heavenly dimensions, past, present and future. The eucharistic *commercium* and communion, on the one hand, and the communal immanence of the senses and their exegetical exchange of attributes, on the other hand, express the “wonderful union and exchange” between head, body and members within the *totus Christus*. In short, the communion and exchange displayed by the modes of figuration operative in the fourfold sense reflect and correspond to the eucharistic exchange and communion so prominent in the Roman Canon.

To make the correlation I propose, then, two tasks remain which will be carried out in the final two chapters of this study: first, I need to offer a brief extroverted theological re-reading of the Roman Canon to draw out quite explicitly the dynamic of exchange and communion entailed by this eucharistic prayer and reinforced by its chiasmic structure; second, I need to correlate this eucharistic dynamic of exchange and communion to spiritual exegesis and the communal immanence of, and exchange of idioms between, the four senses of Scripture.

Chapter Eleven. An Extroverted Reading of the Roman Canon: From the Inside Out

The most central element in a chiasmus gives the pivotal idea or key theme of a text.¹ This idea illuminates the significance of all the other corresponding units chiastically arranged. Since the climactic center gives essential meaning to all the parallel pairs, the anaphora may be re-read from the center outwards, what I will call an “extroverted reading,”² a necessary synthetic complement to the more analytic introverted reading performed in Part II. As we have seen, the “holy exchange” of gifts—Christ’s Bread and Cup for our bread and cup (D-D’), pivoting on Christ dead and risen (E)—is the climactic center of the Roman Canon’s rhetorical helix (D-D’ with E).³ Therefore, this “exchange” pivoting on the paschal mystery should serve as a certain interpretive key to all the other parallel elements in the Canon.⁴

In my extroverted reading of the Canon below, I propose that the Chi-pattern (“X”) of a chiasmus is a particularly fitting rhetorical trope for the content of the Canon because it helps contribute to a theology of “exchange,” thereby enabling the central idea of the Canon to extend itself into, and coordinate, the other euchological units of the

¹ Cf. Breck, *Shape of Biblical Language*, 19; Blomberg, “The Structure,” 7; Welch, “Introduction,” 165-6.

² See, e.g. Breck’s illustration using 1 John 3:9, *Shape*, 43. The assumption is that chiasmus teaches us how to understand a Eucharistic text, and its referents, in a certain way. Thus, the rhetorical trope chiasmus already implies a kind of *lex legendi*.

³ See Part II above.

⁴ Even those who consider the Canon “disorderly” still affirm the “theology of *commercium*” as the guiding thread. Cf. Cypriano Vagaggini, *Canon of the Mass*, 87-8. Vagaggini suggests that the Roman Canon’s main emphasis is on the offering of the gifts; but according to Vagaggini, this theology of *commercium*, though excellent in itself, “has been rendered clumsy and unwieldy” in the Roman Canon, “the result is anything but a model of liturgical composition.” *Ibid.*, 97. My analysis challenges this judgment.

eucharistic prayer (and the realities to which these refer).⁵ Everything else in the Canon can be related back to this climactic center.⁶ A chiastic reading of the Roman Canon leads to the conclusion that, rather than being “clumsy and unwieldy,” this entire ancient and venerable anaphora expresses the theme of *sacrum commercium* so that each outer-flanking type of prayer (epiclesis, intercession, praise) extends it and contributes something essential and unique to this theme’s development.⁷ Since this extroverted reading is based on the central elements (D-D’ with E’s memorial acclamation), it takes these as given and begins presupposing what was already stated about them in Part II, Chapter Two. I will therefore commence with C-C’ and move outward toward the *inclusio* of A-A’.

1. The Epicletic Exchange Between Sacrifice and Communion (C-C’)

As one reads outward from the central exchange (between our gifts and Christ’s body and blood) to the extremities of the Roman Canon, one first meets the double epiclesis (C-C’). The two epicleses of this anaphora are precisely prayers *petitioning* for the “holy exchange” of gifts outside the institution narrative and anamnesis-offering

⁵ The chiastic structure of the Canon may help explain why its form and content were considered so inextricably linked that all major proposals to revise its structure or general line of thought were rejected—even by those who, such as Vagaggini, judged the Canon to be seriously “defective.” See Vagaggini, *ibid.*, 122.

⁶ Not only does “holy exchange” give greater intelligibility to the contents of each prayer unit taken individually, apart from their parallel member in the other half, but it also would facilitate the “heightening” and transfer (or exchange) from one unit to the other in an introverted reading. “Exchange” implies two corresponding elements, and so we should inquire whether two elements within a single unity, or within two members of a parallel pair, reflect this dynamic of exchange.

⁷ In the case of the Roman Canon at least, it seems that the *lex legendi* of chiasmus corresponds to the *lex orandi* of the Eucharistic Prayer.

prayers (D-D'), each having two ends in mind: (1) first, so that our offering may be wholly acceptable and blessed (i.e. consecrated sacrifice), and (2) second, so that the offering may, in turn, be received as the source of every blessing in holy communion.

First, each epiclesis individually petitions God to accomplish an “exchange” between the oblation’s blessing (i.e. consecration) and communion blessing, even if the first epiclesis emphasizes consecration and the second one, communion. The *Quam oblationem* (C) is the prayer that solemnly hands our gifts of bread and cup over to God so that, becoming the body and blood of Christ, God may give them back “for us.” Likewise, the *Supplices* (C') seems to be a prayer for the hallowing of the gifts with the hope of God’s returning them to us with the fullness of blessing. The *Quam oblationem* asks that the gifts of bread and wine we have offered may be sanctified such that they become the body and blood of Christ; the *Supplices* repeats this petition, as it were, by asking that the oblation be carried by God’s angel to the heavenly altar, but only so that we might receive it back as the body and blood of Christ—and the fullness of heavenly grace and blessing along with them.

This “exchange” between sacrifice and communion is displayed more vividly by the *Supplices* than the *Quam oblationem*: the offering presented on the earthly altar is sought to be “exchanged” with what is on the heavenly altar, so that the earthly altar becomes a true participation in the heavenly. We bring the Father an earthly offering of bread and wine from among all the gifts He has first given us; in return He gives us the body and blood of His Son and the hope of receiving every heavenly blessing and grace through them. Our gifts are transferred to the heavenly altar, thereby becoming heavenly, so that we might receive from our altar heavenly gifts in the form of earthly ones. As

Vagaggini puts it: “Here again there is the idea of *commercium*: we offer the gifts to God; he receives them by the ministry of angels and restores them to us once again in the body and blood of Christ.”⁸ Therefore, especially in the *Supplices*’ image of the “two altars” we find impressed upon us the idea of the “sacred exchange” of gifts, our gifts, transformed into the body and blood of the Son, and then given back from the Father as a return-gift to us, from which divine blessings come.

Moreover, the holy exchange motif is developed further when considering the two epicleses in tandem, criss-cross from each other on a chiasm, containing their distinct but complementary emphases (recalling the original heightening from the first epiclesis to the second in the introverted reading of Part II). The implied orientation of the Father’s blessing in the *Quam oblationem* is a “descending” transformation of the offering into Christ’s body and blood, whereas the *Supplices* is directed toward a heavenly “ascent” of the offering to the altar on high. The first epiclesis’ request for making the oblation wholly *acceptable* by “descent” of God’s blessing becomes the second prayer’s “daring illustration” of God’s acceptance of the sacrifice which “ascends” to His heavenly altar.⁹ In view of this, the exchange falls along a vertical axis between earth and heaven. The imagery in the one is “descent” of blessing upon the oblation, the imagery of the other is “ascent” to the heavenly altar.¹⁰

Furthermore, as was noted earlier, even though each epiclesis contains both consecration and communion aspects to some extent, the first epiclesis emphasizes the

⁸ Vagaggini, *Canon of the Mass*, 97.

⁹ Jungmann, *Mass of the Roman Rite*, vol. 2, 231—“daring” because of the historical debate over the “moment” of consecration vis-à-vis the epiclesis.

¹⁰ As John McKenna comments in reference to the *Supplices*: “The image in this prayer is somewhat unique. Instead of involving a descent it calls for an ascent to the heavenly altar at the hand of God’s angel.” *Eucharistic Epiclesis*, 239.

transformation, or consecration, of the gifts whereas the second epiclesis stresses the fruits of communion. In this transfer from one to the other is a complementary exchange of consecration and communion. Each epiclesis is, then, in a manner complementing the other, a prayer for the hallowing of the gifts in such a way that they be a source of blessing.

Thus, the chiasmic structure of the Canon takes up these two epicleses and employs them in the development of the holy exchange theology concentrated in D-D'. The chiasmic exchange between the gifts offered by human hands and the gifts Jesus took, blessed, broke, and gave as his body and blood at the Last Supper, an exchange located at the heart of the Roman Canon, is thus extended into the chiasmic exchange between the two epicleses, especially between our earthly sacramental altar and the heavenly altar in Christ's ascended glory. The pivot from sacrifice (gift) to communion (return-gift) is the offering Christ commands in his memory, a share of which he gives to the Church.

The earlier "heightening" from consecration to communion in the helical movement from C to C' (introverted reading) thus also contains within it the logic of exchange concentrated in D-D'. From the first epiclesis to the second there is presented an exchange of our gifts and the gifts of Christ's body and blood, so that as the earthly altar comes to participate in the heavenly, and as the bread and cup come to be entirely blessed and acceptable within the anaphora itself, we might ourselves come to be filled with every blessing and grace in Communion. These epicleses thus point to the fact that

this exchange, which had already begun in the offertory, comes to its conclusion in the actual reception of communion.¹¹

2. The Intercessory Exchange Within the Communion of Saints (B-B')

As the Canon moves outward from its center, from the offering prayers (D-D') and epicleses (C-C') to intercessions (B-B'), the "exchange of gifts" at its core takes on further dimensions. Moving from the center of the chiasm outwards, all the intercessions fall into the "Antiochene" position (i.e. following the anamnesis-offering and epiclesis but preceding the doxology). In the Roman Canon's intercessions, "the main stress is laid on emphasizing [ecclesial] communion."¹² In their chiastic position (flanking D-D' and C-C'), the intercessions highlight the fact that ecclesial communion is rooted in the "exchange of gifts" which lies at the center of the chiasmus, and is the flowering of the epiclesis.¹³ The two sets of intercessions give fresh expression to the eucharistic "holy exchange"—when each set is read on its own and also when the two are read side-by-side.

First, reading each set separately, we find an exchange of prayers for one another, of commemorations: in the *Memento domine-Communicantes* sequence of B, on the one hand, and in the *Memento etiam-Nobis quoque* sequence of B', on the other, the Church's petition for God to "remember" those for whom it prays (living or dead) is immediately

¹¹ What I call the anticipatory logic of the Roman Canon, then, finds its completion only in Communion.

¹² Jungmann, *Mass of the Roman Rite*, vol. 2, 171.

¹³ In its proximity to the epicleses, the intercessions imply that the communion of the Church and its members depends on reception of the sanctified gifts from the earthly-heavenly altar.

met with or followed up by the Church's veneration and "remembering" of the saints whom God has already brought into the liturgy of heaven, presumably because of their own eucharistic sacrifice and communion in Christ.

In direct connection to this, the second prayer in each parallel sequence (*Communicantes* in the first and *Nobis quoque* in the second) envisages some exchange between the Church on earth and the saints in heaven. As was discovered in the introverted reading of Part II, both the *Communicantes* and *Nobis quoque* prayers contain (1) a list of saints to be commemorated and (2) a petition linking the Church on earth to the saints in heaven. In the Church's commemoration and veneration of the saints, it hopes to receive in return or exchange some share in their merits and prayers.¹⁴

Thus, in each set of intercessions, two commemorations are exchanged: the commemoration of those living or dead for whom the sacrifice is being offered and the commemoration of the saints.¹⁵

The "holy exchange" theme becomes even more evident when we read the two sets of intercessions together, as the unit B-B', especially in the shifts and heightening from one set to the other. In general the two sets have two different focuses, B being more earthly-oriented, B' being more heavenly-oriented.

¹⁴ On the "treasury" of "prayers and good works of all the saints" and their cooperation in each other's salvation, see *Indulgentiarum doctrina*, 5.

¹⁵ This seems to reflect the exchange that occurs within covenant "remembering" in the Old Testament: God commands us to remember what he has already done for us, while we call out to God to remember us in our present need. For an insightful essay on the rich polyvalence of *z.kh.r* ("to remember"), see Lawrence A. Hoffman, "Does God Remember? A Liturgical Theology of Memory," in *Memory and History in Christianity and Judaism*, ed. Michael A. Signer (Notre Dame, IN: University of Notre Dame Press, 2001), 41-72.

To begin, the shift from the *Memento domine* in the first set to the *Memento etiam* in the second is a shift or transfer from a commemoration for the living to one for the dead, expressing a communion between living and dead. In addition, the *Communicantes* prays for the help of God's protection brought about by means of the prayers and merits of the saints (*meritis precibusque*), while, complementing this, the *Nobis quoque* asks for some heavenly fellowship with the saints without regard to our merits (*non aestimator meriti sed veniae*). Even though both petitions emphasize the saints' prayers and merits and de-emphasize the merits of the Church on earth they do so differently, revealing the mutual exchange of love that the earthly and heavenly members of the Church have for one another and the earthly members' dependence on heavenly aid.

This communion and exchange in the two sets of intercessions not only concerns the relationship of earth and heaven but the communion and exchange of the Church's members on earth among themselves. The priest, on behalf of the eucharistic assembly, prays for the welfare of the Church *both* local *and* universal church (in B), for *both* named individuals *and* for the whole assembly (in both B and B'), and for *both* living *and* the dead (moving from B to B').¹⁶ These intercessions suggest that communion of the Church's members overcomes any separation between members "here" (local) and "there" (universal), and between named individuals and the community. Consequently, the intercessions display a communion of *the living, dead, and glorified* (i.e. those living, those "asleep," and heavenly assembly of saints), *now and then* (i.e. times of the saints remembered and our own time), and *here and there* (i.e. the eucharistic assembly, local

¹⁶ *Indulgentiarum doctrina*, no. 5 captures this beautifully: "The life of each of God's children is joined in Christ and through Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person."

church, universal church). The intercessions join the local and universal churches, the earthly and heavenly assemblies, and the individual and the assembly, expressing and asking for communion between them.¹⁷

Therefore, flanking the “sacred exchange” of our gifts and Christ’s body and blood, the intercessions should be read as an expression of the double meaning of *communio sanctorum*: an ecclesial communion of the saints rooted in a sacramental communion in holy things (i.e. the offering and reception of Christ’s body and blood). Since the ecclesial meaning of the Roman Canon’s epicleses is not explicit (unlike other anaphoras and the newer Roman anaphoras), the Canon’s intercessions should be understood as explicating the ecclesiological implications of the Roman Canon’s two epicleses.¹⁸ In an extroverted reading of B-B’s “Antiochene” position and B’s oblationary material (e.g. *Te igitur*, *Memento domine*, and *Hanc igitur*), the intercessions are shown to spring from the central exchange of the Roman Canon, i.e. the exchange of past (Last Supper) and present (liturgical celebration), and earthly and heavenly gifts, i.e. the exchange of the Church’s bread and cup with the Son’s body and blood.

In both sets of intercessions there is that “wonderful exchange” (*permutatione admirabili*) at work in the communion of saints, “an abundant exchange of all good things” (*bonarum omnium abundans permutatio*)—to borrow phrases from another

¹⁷ For whereas in the earlier intercessions the local congregation’s action was joined to the larger Church (*Te igitur*) as well as to the heavenly Church (*Communicantes* building on the *Sanctus*), the slightly variable *Hanc igitur* joins a petition for an individual or select group of individuals (e.g. candidates for the sacraments or religious profession).

¹⁸ “Communion” in reference to the Roman Canon’s epicleses means sacramental communion not ecclesial communion as in the second epiclesis following the consecration in the newer Roman Eucharistic Prayers.

context¹⁹—at work between the members of the Church, an exchange of “prayers and merits” among the saints that flow from the conceptual center of the Canon, i.e. Christ’s paschal mystery and the oblation of, and communion in, the Bread of life and Cup of salvation. In the Roman Canon, the communion and exchange among the saints is grounded then—theologically and chiastically—in the communion in “holy things,” i.e. the body and blood of Christ.

Frank Senn sums up nicely the intercessions’ link of ecclesial communion and the body and blood of Christ:

[A]ll intercession is offered in the power and by virtue of the sacrifice of Christ, which is specifically recalled and represented before the Father in the Eucharist. The inclusion of names of the living and the dead in the eucharistic prayer also strengthens the sense of the eucharistic fellowship. And, finally, it reminds the Church of the ‘not yet’ dimension of Christian life in this world at the very moment in which the eschatological ‘now’ of the real presence of Christ is celebrated and experienced.²⁰

The institution narrative and anamnesis-offering prayers at the center of the chiasm suggest that communion with Christ’s sacrifice is both the source and summit of ecclesial welfare and communion. Communion in Christ’s sacrifice, then, is source and summit of the exchange which occurs among the Church’s members: the Church’s offering both arises from communion (B) and leads to communion (B′)—but only *per Christum*, i.e. only in virtue of the paschal Bread and Cup.

In conclusion, the intercessions chiastically arranged in the Roman Canon involve a “holy exchange” and communion between the local assembly and universal church, between the living and the dead, and between Church on earth and the blessed in heaven,

¹⁹ Cf. *Catechism of the Catholic Church*, no. 1475; *Indulgentiarum doctrina*, no. 5.

²⁰“Intercessions and Commemorations in the Anaphora,” in *New Eucharistic Prayers*, ed. Frank C. Senn (Mahwah, NJ: Paulist Press, 1987), 201.

all united in the Mystical body of Christ by the gift of his body and blood. Once again, the chiasmic structure of inversely parallel units of intercessory material strengthens and develops the theme of a “holy exchange” in the Canon.

3. The Exchange between the *Mirabilia Dei* and the Church’s Thanksgiving (A-A’)

The last corresponding pair of the chiasm, reading from the center outward, is A-A’: praise via anamnesis. In the Roman Canon the preface and double doxology constitute a parallel pair of praise and serve as the overall *inclusio* to the Canon. These two units are equally characterized as praise springing from commemoration of God’s wonderful works of creation and redemption. In these prayers of praise, God’s wonderful works “through Christ,” which the Church commemorates in detail (preface’s variable embolism) or in only general (A’*s Per quem*), are combined with the Church’s praise to God “through Christ.”

The preface’s anamnestic embolism in unit A brings Christ’s mediation of the Father’s works to the fore, while its thanksgiving and doxological elements (dialogue, protocol, eschatocol, and Sanctus) stress that the Church’s praise of the Father for these works also proceeds *per Christum* (“through Christ”); the Church praises the Father “through Christ” who first works his wonders “through Christ.” Likewise, the doxologies in unit A’ begin with a commemoration of the Father’s works through Christ in a general way (*Per quem*, “through whom”) and end with praise “through, with, and in” Christ for these same works.

Thus, Christ mediates *what* the Church recalls as well as the *manner* of this grateful commemoration. In this respect, the *inclusio*'s "exchange" pivots on the mediation of Christ, a mediation that is vividly manifested at the climactic center of the Canon, the Christological acclamation flanked by the "exchange of gifts" in D-D'.²¹ The essential place of Christ's mediation of both sacrifice (worship) and communion (sanctification) at the center is repeated in these outermost elements of praise and thanksgiving, giving greater credence to a chiastic reading of the Canon.

Continuing to read A and A' separately, there seems to be an "exchange" between the "descent" of God's gifts to us (katabatic movement) and the "ascent" of our gift of thanks to God (anabatic movement) in each unit. The descent-ascent movements and exchange noted above in regard to the two epicleses are thus repeated again in the context of thanksgiving. Jungmann observes this vertical dynamic of exchange in A' (the concluding doxologies), movements that reflect the "wonderful exchange" between God's gifts (*Qui pridie*) and the Church's return-gift (*Unde et memores*) at the heart of the Canon (D-D'), an exchange that always entirely depends upon Christ's mediation:

In its wording . . . the first [doxology] presents a picture of God's gifts streaming down from heaven through Christ's mediatorship, while the second brings into relief how, through Him, all honor and glory surge from creation up to God. The *admirabile commercium* which has just been given reality once again on the altar [i.e. in the consecration], thus gains expression in the very words of the canon and gives them their worthy crowning.²²

In other words, each doxology presents one half of an "exchange" between God and the Church, heaven and earth, an "exchange" which echoes that which is found also at the

²¹ In his eighth criterion Blomberg observes, "If [a text's] theme were in some way repeated in the first and last passages of the text, as is typical in chiasmus, the proposal would become that much more plausible." Blomberg, "The Structure," 7.

²² Jungmann, *Mass of the Roman Rite*, vol. 2, 259.

climactic center of the Canon's chiasmic structure between the Church's gifts of bread and cup and the Father's gifts to us of Christ's body and blood.

The ascending-descending movements seem to characterize the preface (A) as much as the double doxology (A'). In the case of both A and A', part of each member recalls the "descending" divine action in salvation history, whereas parts of each also "ascend" in praise to him for his creative and saving action. In these parallel units (A-A'), therefore, there seems to be an "exchange" between what the Father has done "through Christ" and the Church's praise of the Father "through Christ." The contrary "directions" of the two doxologies, on the one hand, and of the preface, on the other hand, complement one another and reveal that the "exchange" lying at the heart of the Roman Canon (D-D' with E) is the basis of the Church's "thanksgiving," *eucharistia*.

There is not merely a parallel "exchange" occurring *within* each unit considered separately. Due to their parallelism and complementarity, there is also, it should be observed, an "exchange" *between* the two parallel pairs, i.e. between A and A'. This finds expression in the heightening from A to A', from solemn thanksgiving to solemn doxology: in exchange for the lifting up of our hearts to the Father which introduces and accompanies the oblation, the "holy Bread of eternal life and Cup of everlasting salvation" are given and then elevated at the final doxology of the *Per ipsum*. This exchange of "elevations" (of heart and of bread and cup) therefore presupposes and gives final expression to another exchange, the one at the climactic center of the Canon: the exchange of our bread and cup and the Bread and Cup Christ gave as his body and blood.

Conclusion.

In light of its chiasmic structure and the core exchange of gifts in D-D', the Roman Canon has been given an extroverted re-reading. I have shown that such a re-reading of the three other inversely parallel units of the Canon (epicleses, intercessions, and praise) not only does not do violence to this venerable yet often misunderstood anaphora but sheds significant light on the content and parallelism of its prayers. From middle to extremities, from outside to inside, the Roman Canon's dominant motif and underlying logic is that of "exchange and communion." Thus, the dynamic of communion and exchange may well be considered the inner logos or general principle that so governs the structure and content of the Canon. The Church's eucharistic prayer, at least in the case of the Roman Canon, is established and informed by a law (*lex*) of exchange and communion. This completes the first task of Part IV.

Chapter Twelve. Correlation of Communion and Exchange in Eucharistic Anaphora to the Second Cycle of Spiritual Exegesis

In Part II's "introverted reading" and the last chapter's "extroverted reading" I established and elaborated the principal features and dynamics of "communion and exchange" in the Rome Canon, while I laid out in Part III the two cycles of spiritual exegesis operative in the fourfold sense of Scripture. My final task in this dissertation is to bring together and theologically correlate the eucharistic *lex orandi* and *lex legendi* of spiritual exegesis. In this final chapter I argue that the eucharistic *lex orandi* of "exchange and communion" most evident in and extroverted reading of the Canon reflects and corresponds to the second cycle of figuration in the fourfold sense of Scripture, in particular the communal immanence of the spiritual senses and the exchange of idioms characteristic of figural reading.

1. The Correlation Between Sacrifice/Communion and History/Allegory: The Communion and Exchange Between Christ and the Church

The fundamental "exchange and communion" of the Roman Canon reflects and corresponds theologically to the fundamental figure/fulfillment relation between Christ (head) and the Church (body) in the second cycle of spiritual exegesis. First, I will briefly review the head/body relation at the heart of the fourfold sense (and the starting point of the second cycle of spiritual exegesis), and then I will correlate this to the "exchange and communion" in the eucharistic anaphora. Moreover, I will follow this same general pattern throughout this chapter: first spiritual exegesis, then eucharistic

prayer. The most fundamental “exchange and communion” of the Roman Canon (the central exchange of gifts and the communion made possible by the gift of Christ’s Bread and Chalice) reflects and corresponds theologically to that head/body relation within the *totus Christus* so pivotal for the second cycle of spiritual exegesis.

A. The second cycle of spiritual exegesis: Christ as assimilating and efficacious figure of the Church

In the first cycle of spiritual exegesis the object of the allegorical sense of the Old Testament is the *totus Christus* appearing in the history of the New Testament, i.e. Christ and the Church in time, past or present. As shown in the first chapter of Part III, both the head and the body “fulfill” the Old Testament figures, so inseparable (and mutually immanent) are they; both belong to the “Fact of Christ.” However, the inseparable yet hierarchical relationship between Christ and Church allows the New Testament itself to have an “allegorical,” or rather spiritual, sense. When one looks for the spiritual sense of something affirmed about Christ according to the letter of the New Testament (as opposed to the Old Testament being the starting point), something new appears or comes into play: a new figure/fulfillment relation. Christ becomes figure, Church becomes truth or fulfillment. This constitutes the second cycle of spiritual exegesis.

When the New Testament is considered “fulfillment” and the Old Testament “figure,” Christ and the Church together (head and body together, *totus Christus*) are considered the inseparable object of allegory, fulfillment. But when starting with the letter of what the New Testament says about the Fact of Christ (the head), the historical

sense refers to Christ the head and the Church becomes the object of allegory (or, “ecclesial allegory”): in the first cycle or “wheel,” when a reality of the Old Testament was figure, figure lived on only by being transformed into the reality, but the second “wheel” inaugurated by Christ’s coming as figure, figure (i.e. Christ) becomes efficacious and assimilating sign. This inaugurates the second cycle of spiritual exegesis: “truth” itself becomes figure in a new turn. Thus, this new figural relation of figure/fulfillment coincides with the head/body relation in which the figure (Christ) is both assimilating and actively efficacious sign of the Church. Christ, who cannot be surpassed, becomes the assimilating and efficacious figure or sign of the Church and its individual members until God is “all in all” in the eschaton.

As we have seen, in this connection de Lubac appealed to the Augustinian dictum, which he tended to interpret eucharistically here and in other instances: “You shall not change me into you, but I shall change you into me.” This eucharistic reversal of the process of assimilation lies at the very heart of spiritual exegesis. It is because of this dynamism of the figure that, exegetically and theologically, it can be affirmed that “whatever is true of the head is [in some way] true of the body;” spiritual exegesis in its second cycle issues its own figural exchange of idioms, namely, between head and body.

Nevertheless, the *totus Christus*, which by its very essence includes this new figure/fulfillment relation of head/body, discovered in the allegorical sense of the Old Testament, springs from a communal immanence and dynamic exchange between Christ and the Church itself. In this respect, the “complete Christ” (head and body) is the root and foundation of both the first and second cycles of spiritual exegesis. The three spiritual senses, allegory, tropology and anagogy, in the original fourfold schema in

which the Old Testament was “history,” all logically depend on the primary figural and reciprocally interior relation between head and body *within* allegory itself; in that schema, Christ and the Church are treated as inseparable realities fulfilling the Old Testament.

Tropology and anagogy, then, founded on and mediated by allegory, are simply the deeper dimensions, internal extensions or “fulfillments” of the Christ/Church (or head/body) relation, for the Church in time is already in a real sense Christ in his “fullness.” If this is so, then the object of interpretation for every spiritual sense is always some organic extension or aspect of the figural and internal relation of head and body, whether corporately or in each of its members. Ultimately, however, this single reality, the *totus Christus*, is only complete as an eschatological reality when Christ has “come to full stature” at the end of time.

In the second cycle of spiritual exegesis, the “exchange of attributes” that occurs between Christ, the Church and the individual member (earthly and heavenly, past, present and future) is based on this new figural relation between Christ and the Church within the *totus Christus*. It is the figural relation of the head as efficacious and assimilating figure to these three fulfillments (Church in the New Covenant, individual members, Church in glory) that leads to that mystical or sacramental identity, reciprocal interiority and exchange of idioms among the three spiritual senses. Because each of the three “fulfillments” (ecclesial allegory, tropology, anagogy) are fulfillments of Christ the figure and head, they are bound internally to one another *through Christ* as well: body in history to individual members of the body (ecclesial allegory and tropology), body in

history to body in glory (allegory and anagogy), and present life of individual members to future glory (tropology and anagogy).

Therefore, their mutual figural relationship to Christ the head leads naturally to the exchange of attributes among themselves, all ultimately deriving their reality and significance as they do from Christ himself. In this light, what the three spiritual senses taken together ultimately manifest is the dynamic figural exchange and communion between head, ecclesial body, and individual members within the *totus Christus*.

B. Correlation to the Roman Canon: sacrifice and community

The eucharistic prayer reflects and corresponds to this second figure/fulfillment relation, i.e. that of Christ/Church (head/body) initializing the second cycle of spiritual exegesis, the root of every spiritual sense. In the second cycle of spiritual exegesis, Christ is held to be both assimilating and efficacious figure or sign of the Church; likewise, Christ's Bread and Cup (body and blood) are assigned by the Canon an absolutely central place, as both the perfectly acceptable sacrifice fulfilling all others in itself and as that from which, in reception of Communion, all divine blessings and gifts or works proceed.

Just as figure signifies fulfillment because the head effectively signifies the body in the second cycle of spiritual exegesis, so too the Bread and Chalice are the chiastic center and hinge of the Church's acceptable offering ("sacrifice") and the literary and theological axis for the Church's hope for further divine gifts and blessings, the chief of which is the growth in the unity and fellowship of the Church to be nourished

immediately but imperfectly in reception of Communion and then completed finally in the glory of the blessed in heaven (“communion”).

The rhetorical helix of the Canon, in its introverted movement drawing our prayer inward and upward toward the double epiclesis and anamnesis offerings (including consecration), exerts a centripetal pull, as it were, upon the Church’s sacrifice, thereby assimilating the latter. In the *Qui pridie* the institution narrative’s dominical command “Do this,” combined with the sacramental quotation performed therein, reveals that it is Christ’s own prior sacrifice that is at the center all along and that has been drawing everything else in the Canon to itself, so much so that the Church’s sacrifice *becomes* Christ’s self-same sacrifice and is able to be offered as such in the *Unde et memores*: “we offer . . . the holy Bread of eternal life and the Chalice of everlasting salvation.”

This central exchange of gifts in D-D’ of the Canon implies that it is only from these particular gifts the Father has first given us in, with, and *per Christum* that we can offer a sacrifice acceptable and blessed in every way (cf. *Quam oblationem*), the body and blood of his most beloved Son. Christ’s prior sacrifice of Bread and Cup at the Supper “the day before he suffered,” assimilates and perfects or consecrates the Church’s sacrifice of bread and cup, making the latter his very own. This is perhaps the most essential significance of the Lord’s command: “Do this in memory of me.”

It should be noted that, in the midst of the blending of past and present, and of earthly and heavenly, dimensions in the central exchange of D-D’, Christ’s sacrifice becomes the Church’s sacrifice just as the Church’s sacrifice becomes Christ’s. There is, due to their identification with one another, a certain “exchange of idioms” between the bread and cup of the Church and the Bread and Cup that Christ himself offered at the

Last Supper: the Church's bread and cup are called "Body and Blood" (see double epiclesis) while Christ's body and blood are called Bread and Cup (see D-D'), so that what the Church offers becomes "the holy Bread of eternal life and the Chalice of everlasting salvation" (cf. *Unde et memores*).¹ A further, related, "exchange of idioms" is also found in the *Supra quae* wherein, all in one sweep, the sacrifice of Christ, the Church's sacrifice, and the sacrifices of three Old Testament figures (Abel, Abraham and Melchizedech) are blended together as acceptable sacrifice, linked by the ambiguous designation, "a holy sacrifice, a spotless victim."²

This is also perhaps the most prominent aspect of assimilation in the Canon, and it seems to reflect and correspond to the head/body relation of New Testament history/allegory. Christ's offering of himself is the assimilating sign of the Church's own offering, which can then in turn become—as I will explain below—the efficacious source, in Communion, of all good things for the Church, in time and in eternity.

But this emphasis on "assimilation" found in an introverted reading of the Canon is complemented by an extroverted reading's uncovering of what might be called the "efficacy" and purpose of the sacrificial exchange. The Roman Canon rather clearly, if

¹ This exchange and identification, in which bread and cup become the very Body and Blood of Christ, is, of course, originally effected by Christ at the Last Supper and consummated later on the Cross. When we do what Christ did (through the ministry of his priests), it is Christ himself who does it. In addition, in traditional scholastic theology of transubstantiation, while the substance of bread and wine no longer remain, the accidents—real qualities of bread and wine—do, which is why the Roman Canon can still speak of "Bread" and "Chalice" even after the consecration. Moreover, for St. Thomas the accidents do not become the accidents of Christ's Body and Blood but remain the accidents of bread and wine preserved (miraculously) without a subject in which they may inhere.

² In this prayer also we find, according to the first cycle of spiritual exegesis, Christ fulfilling those sacrifices of the Old Testament that prefigured his own: unblemished lamb (Abel's), only son (Abraham's), and bread and wine (Melchizedech's).

not altogether explicitly, tells us what Christ's sacrifice is for: thanksgiving to the Father and the Church's sanctification. Once the Church's offering has been assimilated by Christ as his own in the *Qui pridie* (highlighted in an introverted reading), that sacrifice can become the source and font and efficacious sign of every heavenly grace and blessing (C-C'), on earth and in heaven, for which the Church prays (B-B') or which the Church remembers with thanksgiving and praise (A-A') (extroverted reading). Christ's perfect sacrifice, at the center of the chiasmus (D-D'), is the mediating and efficacious source of "every heavenly grace and blessing" (cf. *Supplices*), every blessing of redemption.

In the theology of exchange implied by a chiastic reading of the Canon from its center outwards, the sacrificial exchange of gifts at the center becomes the pivotal hinge and efficacious source of all God's saving gifts and exchanges throughout the rest of the Canon. As we move from the center outwards, the Canon expresses the dependence of the entire Church's welfare and communion on Christ's body and blood.³ The various other "exchanges" occurring in the outer parallel units, in their chiastic position, derive from the central exchange of bread and cup/body and blood. Upon an extroverted re-reading of the criss-cross parallelism of the anaphoral chiasmus, first the communion aspect united to the consecratory aspect of the epicleses (C-C'), then the intercessions for various needs of the Church (B-B') and finally the thanksgiving memorial of the *mirabilia* (A-A')—all these appear or unfold as the "fulfillments" of the central gift of the Lord's body and blood. At the center of the chiasmus is the holy exchange between our gifts of bread and chalice and Christ's own Bread and Cup (= body and blood). The other

³ In this way the Canon affirms the absolute centrality of the fact and power of Christ's death and resurrection in the divine plan of creation and redemption, as the memorial acclamation (unit E) reinforces.

prayer units (C-C', B-B', and A-A'), which speak of communion in the sacrifice (C-C'), various exchanges within the Church (B-B'), and the *mirabilia Dei* (A-A'), hinge upon this central exchange.

From this angle, the sacrifice/communion relation in the eucharistic anaphora seems to reflect and correspond to the head/body relation grounding the second cycle of spiritual exegesis. Indeed, with Christ's own sacrificial action lying at the center (D-D'), and with the Church and its needs or the needs of its various members flanking this center (C-C', B-B', and A-A'), the Roman Canon, like the allegorical sense of the Old Testament (or the spiritual interpretation of Christ in history), presents the "whole Christ," i.e. *totus Christus* in time, which consists of head and body in their mutual relation and in the body's radical dependence on the head. The basis for the communal immanence and the exchange of idioms in the three spiritual senses is the reciprocal interiority between Christ and the Church within the *totus Christus*: the head in the body, the body in the head. Therefore, just as Christ the head is assimilating and efficacious sign of the Church, his body, according to the second cycle of spiritual exegesis, so too Christ's offering of Bread and Chalice is the basis of all for which the Church asks and prays in its eucharistic prayer, ultimately, eschatological communion. Further, just as the new figural relation of head/body within the history/allegory relation is the principle and foundation of the other two spiritual senses of Scripture (tropology and anagogy), so also the eucharistic offering is the certain promise of the welfare of both individual members and the body as a whole, in their earthly state as well as their eschatological fulfillment.

Since allegory is the foundation of tropology and anagogy, the reciprocal interiority of (1) head and body is the foundation of the other reciprocally interior

relations of (2) body/member (allegory/tropology) and of (3) Church in history/Church in glory (allegory/anagogy) and of (4) present life of the individual member/future glory (tropology/anagogy).⁴ Likewise, if the fourfold sense is to be correlated to the eucharistic prayer, these three subsequent relations of communal immanence and exchange must be correlated to the dynamics and content of the eucharological elements of the Roman Canon. The remainder of this chapter is devoted to making these correlations between the second cycle of spiritual exegesis and the elements of the Roman Canon.

2. Allegory/Tropology and the Eucharistic Intercessions: Communion and Exchange Between the Church Corporately and the Church in Each of Its Members

A. Allegory/tropology and the mutual interiority of Body and members

In the second cycle of spiritual exegesis, Christ the head is efficacious and assimilating figure of the Church collectively (allegory) as well as the Church in its individual members (tropology); the whole body and each of its members are only fulfillments because in relation to them Christ is first efficacious and assimilating figure. Allegory and tropology are inherently related because the body itself is somehow internal to each member, and vice versa: “If allegory, starting from the facts of history, envisions the mystical body in its head or in its totality, tropology envisions [the mystical body] in each of its members.”⁵

⁴ See the second chapter of Part III.

⁵ *ME* 2, 132.

As I showed in Part III, certain attributes of the Church and the individual soul are applied interchangeably in the spiritual exegesis of passages of Scripture lending themselves to an allegorical and tropological interpretation. There is, then, an “exchange of idioms” not only between Christ and the Church (head/body in history/allegory relation) but also between the Church and its individual members (body/members in the allegory/tropology relation). Exegetically, a single biblical text, such as the Song of Songs, can be interpreted equally in terms of the Church or of individual Christian souls, for “speaking generally, whatever in scripture fits the Church, can also be applied to the soul,”⁶ and “what [the Spirit of God] does in the Church as a whole is also what he does in each Christian soul.”⁷

The macrocosm/microcosm relationship existing between body and individual member, which encourages the exchange of attributes from one to the other, is itself the result of the prior correspondence between head and body in the *totus Christus*: “Just as there is a correspondence in the body of Christ between head and members, so is there between each of these members and the whole body.”⁸ In spiritual exegesis, the relation of the individual member to the entire body is the natural extension of the head/body relation, for the co-inherence of head and body includes also the perichoresis of the body and each member of the body. The co-inherence of the literal sense of the New Testament in reference to Christ and the allegorical sense in reference to the Church (ecclesial allegory) is the foundation for the perichoresis of ecclesial allegory and tropology.

⁶ De Lubac, *Catholicism*, 101.

⁷ *Ibid.*, *SC*, 260.

⁸ *Ibid.*, *Catholicism*, 102.

In spiritual exegesis, it may be recalled from Part III, such interweaving exegesis from Church to soul and soul to Church reveals and expresses the co-inherence of Church and individual member: one exists in the other, and therefore what applies to the one applies to the other as well. This mutual immanence of Church and soul is the reason for speaking of allegory and tropology as being reciprocally interior. Both the Church on earth and the individual Christian soul are fulfillments of Christ internal to the *totus Christus*. A most intimate communion exists between body and member, Church and Christian, ecclesiology and morality, etc. To speak of a reciprocal interiority, mystical identity and exchange of attributes existing between allegory and tropology is to speak of a reciprocal interiority, mystical identity and exchange of attributes between the mystical body collectively and the Christian individually.

Therefore, there is a dynamic communion and exchange between ecclesial allegory and tropology because of the reciprocal interiority of the Church collectively and the Christian soul individually: “Anything that can be said about the Christian soul applies as well to the Church as a whole: she is the ‘*admirabile commercium et connubium*’ [‘wonderful exchange and union’] that the liturgy proclaims, and that is why the Christian soul must be called *anima ecclesiastica*.”⁹

⁹ De Lubac, “Mystery and Mysticism,” 62.

B. Correlation to the Roman Canon: intercessions for individuals and the Church as a whole

The Roman Canon's interweaving intercessory concern for specifically-named individuals, on the one hand, and for the body as a whole, on the other hand, is the principal way that the eucharistic anaphora reflects and corresponds to the allegory/tropology relation demonstrated by the interweaving exegesis and constant parallelism between the body as a whole and individual Christian souls. Thus, the most direct correlation between the allegory/tropology relation and the prayers of the Roman Canon can be found in this aspect of the latter's parallel units of intercessions, B-B' on the chiastic outline.

Throughout the Roman Canon there is an interplay between a sense of plenitude or fullness ("all," "in every way," etc.), on the one hand, and a sense of particularity, on the other hand. But perhaps the most prominent example of this combination of totality and particularity is exhibited by the concern of the intercessions not only for the whole body but also for individuals as well (B-B' on a chiastic outline). These intercessions seek the good of the entire Church and various segments that comprise it: those living, dead, and glorified, those gathered and absent, the hierarchy and the laity. Throughout, Eucharistic Prayer I weaves together or intermingles a communal perspective and a very particular concern for specific individuals. In the anaphora the assembly, in and through the prayers of the priest, intercedes both for the good of individuals and for the good of all segments of the Church combined.

This feature of interpenetration of the whole and part, the body and members, is evident in the fact that each intercession in sets B (*Te igitur*, *Memento Domine*, *Communicantes*, and *Hanc igitur*¹⁰) and B' (*Memento etiam* and *Nobis quoque*), more or less explicitly depending on the specific prayer, has both a place to name specific individuals as well as a clause that emphasizes the totality of the group within the larger body. In set B's intercessions, the *Te igitur*'s prayer for "[so and so] our Pope" of the universal church "and [so and so] our Bishop" of the local church is followed up by "and all those who, holding to the truth, hand on the catholic and apostolic faith;" then, similarly, the prayer "Remember, Lord, your servants [so and so]"¹¹ in the memento for the living is followed up by "and all gathered here" and also "and all who are dear to them"; and the *Communicantes*' list of 26 saints ("In communion with those whose memory we venerate") is followed up by the more inclusive "and all your Saints." In like fashion, B's intercessions parallel this feature of the first half of the Canon: mirroring the memento for the living, the *commemoratio pro defunctis* asks, "Remember also, Lord, your [deceased] servants [so and so]," only to be followed up by "and all who sleep in Christ;" for its part, the *Nobis quoque* with its list of 15 saints and prayer for future fellowship with them concludes "and all your Saints" (as in the *Communicantes* in B).

Therefore, in conjunction with the good of the universal Church or a group within it, the Roman Canon's intercessions include up to at least 47 names of individuals, up to six of which may be inserted to link the celebration with the *hic et nunc* of the ecclesial

¹⁰ Even the *Hanc igitur*, at least in its unique character as a slightly variable prayer, is no exception to the rule. It turns out to vary only on those extraordinary liturgical occasions at which the Church prays for a special set of individuals, e.g. those just baptized or ordained, etc.

¹¹ *Memento, Domine, famulorum famularumque tuarum N. et N. . . .*

assembly, four among the living (Pope, Bishop, a living man and woman), two among the dead (deceased man and woman), the other 41 names being comprised of the Blessed Virgin, St. Joseph, Apostles and Martyrs, and other saints. In its concern and remembrances, the Roman Canon's intercessions thereby combine the body as a whole organism, those segments that make up the total communion of saints, and particular members of this body. It might even be said that the Roman Canon's intercessions, by their very essence, seek precisely to manifest the dynamic communion and exchange in charity and prayer that exists between individual members within the body and the body in its communal form and collectivity/fullness, as well as between the living, the dead, and the blessed in heaven.

Such prayers reflect and correspond to reciprocal interiority and exchange of idioms between ecclesial allegory and tropology, a relation of communal immanence between the body as a whole and each of its members individually, demonstrated in spiritual exegesis when the body and individual members are to be counted equally as the reality figured (*res significata*). Thus, the ecclesial allegory/tropology relation in the second cycle of spiritual exegesis correlates to the body/member relation evident in the Roman Canon's parallel units of intercessions.

The communion and exchange operative in this body/member relation in the intercessions, as in spiritual exegesis, is not separate from the more fundamental relation between Christ and the Church but is an organic extension of it. The body/member relation of communion and exchange in both Eucharist and spiritual exegesis merely extends the head/body relation. Since everything mentioned in the Roman Canon is associated with the Church's offering of Christ's Bread and Chalice, the present

correlation of anaphoral intercessions and ecclesial allegory/tropology is itself dependent on the prior head/body correlation discussed above. As the chiasmic structure of the Canon implies, the communion and exchange between particular individuals and the Church as a whole body is bound up with, and derives from, the sacrifice/communion relation in which Christ's body and blood offered is the efficacious and assimilating sign of the communion of the Church.

Therefore, in their chiasmic position flanking the central offering of Bread and Cup in D-D', the two sets of intercessions in B-B' reflect and correspond to the way, in spiritual exegesis, the head is efficacious and assimilating figure not only of the ecclesial body but also of individual souls, and these in communion and exchange with one another. As in spiritual exegesis, Christ is efficacious and assimilating both of the Church, his body, and of the body's individual members, "Christian souls."

The two sets of intercessions in the Roman Canon contain another important relationship of communion and exchange, in addition to, but partly overlapping, the whole body/individual member relation above: namely, the communion and exchange between earthly body and heavenly body, the relation between the Church on earth and the Church in heaven. Between the Church "throughout the world" (*Te igitur*), on the one hand, and the angels and saints in the splendor of the Father's majesty, on the other, between all the servants gathered here on earth and the choirs of heaven—between earth and heaven there exists a dynamic communion and exchange that reflects and corresponds to the communal immanence of, and exchange of idioms between, the allegorical and anagogical senses of Scripture. This is the topic of the next section.

3. Allegory/Anagogy and Eucharistic Eschatology: Communion and Exchange Between Church on Earth and Church in Heaven

A. Allegory/anagogy and the reciprocal interiority of Church on earth and Church in heaven

Various aspects of the Roman Canon express a relation of communion and exchange between earthly and heavenly realities, a communion and exchange which is also integral to the second cycle of spiritual exegesis. This is especially true, once again, for the double set of intercessions, which in this case express the communion of saints on earth and in heaven. This earthly reality/heavenly reality relation in Eucharistic Prayer I reflects and corresponds to the ecclesial allegory/anagogy relation, particularly in view of the double meaning of anagogy which connotes both (1) a more “vertical” movement from earthly realities “below” to heavenly realities “above” as well as (2) the more “horizontal” movement from present things of history to future things of the eschaton. And again (as in the case of the other correlations above), this dynamic communion and exchange between heaven and earth in both Eucharist and spiritual exegesis hinges upon Christ as head of the body (figure/fulfillment, sacrifice/communion).

As was shown in the second chapter of Part III, the allegory/anagogy relation derives from the reciprocal immanence of allegory and anagogy’s objects, namely, the Church in time and history (allegory) and the Church in eternity (anagogy); their mutual indwelling is what warrants the exchange of attributes between the earthly and heavenly. Allegory and anagogy are reciprocally interior senses of Scripture because the visible,

earthly, temporal reality of the Church and the invisible, heavenly, and eternal reality of the Church mutually inhere in one another: the heavenly is “contained” by the earthly, while the earthly is “contained” in and preserved by the heavenly.¹² The visible Christian *ekklesia* is a certain earthly anticipation of the heavenly Kingdom while the Kingdom is the transfiguring fulfillment and preservation of the earthly Church.¹³ The heavenly Jerusalem is discovered at the core of the earthly Jerusalem of the Church, which possesses a heavenly dimension within it, even though imperfectly; conversely, the Church at once “passes away and remains” when it becomes Kingdom,¹⁴ for the Church is “interiorized” and becomes Kingdom in its final, transfigured form, when the state of the New Law passes into the state of glory.

Thus, allegory and anagogy bear a relation of mystical identity stemming from communal immanence: on the one hand, the future, heavenly and eschatological Kingdom is “already” the interior dimension of the present, earthly and sacramental Church right now (anagogy in allegory), while, on the other hand, the Church of time and history will be fulfilled or consummated as it is intussuscepted, transfigured and elevated into the heavenly Jerusalem at the end of time (allegory in anagogy).

Due to the relation of reciprocal interiority of allegory and anagogy, an exchange of idioms occurs in spiritual exegesis between the body of Christ in time and the body of Christ in eternity, or (from the horizontal perspective) between the body of Christ in this

¹² See Part III, “Allegory and Anagogy: Reciprocal Interiority of Earthly and Heavenly, Present and Future Church.”

¹³ According to anagogy that which is “above” is not wholly transcendent; rather, we already enjoy an anticipated participation in it. This is why anagogy may be counted as an internal dimension to allegory and can never be separated from the allegorical sense. Likewise, anagogy is not something totally other than allegory since anagogy is the transfiguring preservation of allegory—the heavenly completion of the “whole Christ.”

¹⁴ De Lubac, *SC*, 80.

present age and the body of Christ in the future age—the attributes of one are applied to the reality of the other, even while admitting their distinction (and even a dialectical tension). The exegetical exchange between Church and Kingdom is possible, first, because the Church already sacramentally participates in, and signifies, the reality of the Kingdom and, second, because the Kingdom will be the Church in its heavenly and eschatological perfection. While it is true that, according to ecclesial allegory, the Church in time is a certain fulfillment of Christ (in the sense I have defined in Part III), and is therefore already *totus Christus* in its historical, institutional realization, the eschatological sense of Scripture (anagogy) makes plain to us that the definitive realization of the Church as *totus Christus* will be accomplished only when “Christ comes to full stature” at the end of time and history.

B. Correlation to the Roman Canon: communion and exchange of earthly and heavenly realities

Anagogy is the eschatological sense of Scripture. Earlier, in Part III, I argued that the reciprocal interiority of allegory and anagogy can be articulated in view of anagogy’s double signification, at once (1) a sense of things above (in heaven) and (2) a sense of future fulfillment. In light of this previous discussion, it can now be said that the double meaning of anagogy (sense of things above and sense of future things)—inasmuch as anagogy is reciprocally interior to allegory—correlates, reflects, and corresponds to our relationship of real but not yet completed communion with the saints in glory, and to the exchange of gifts that expresses and occurs in virtue of this communion. The Church on

earth is *in statu viae* but is in real though incomplete communion with Christ and the blessed in heaven. Therefore, the reciprocal interiority and exchange between the Church on earth and Church in heaven that unifies allegory and anagogy is to be correlated to the eucharistic communion and exchange between the Church on earth and Church in heaven; this communion and exchange is something abundantly evident in the double set of intercessions (B-B'). The Roman Canon's intercessions contain a relation of communion and exchange between the Church on earth and the saints in heaven, a communion and exchange that corresponds to and reflects the allegory/anagogy relation and exchange of idioms, especially in view of the double meaning of anagogy.

The chiasmic parallelism ("X" or Chi-pattern) of the first and second sets of intercessions reveals a fundamental aspect of the communion and exchange between earthly body and heavenly body: the first set of intercessions is mainly for the earthly welfare of the Church (local and universal); but the second set shifts to an emphasis on the Church's future and heavenly destiny. In the case of the first set of intercessions (B), help is needed by the Church on earth to be faithful during this earthly life; in regards to the second set (B'), help is asked for the earthly assembly to attain some share in heavenly fellowship with the saints.

This difference of intercessory focus is due, apparently, to the different modes of communion possible with God among the saints, earthly and heavenly, temporal and eternal modes. B presupposes some earthly communion with the blessed as an essential extension of God's protecting help, while B' presents communion with the blessed as something for which supplication must still be made, something which has not yet been completed. Continuing these respective lines of thought, the first set is concerned with

making an acceptable offering in present solidarity with the blessed in heaven (consonant with the consecratory emphasis of the first epiclesis, the *Quam oblationem*), but the second set is concerned with attaining the fullness of heavenly blessings from the oblation, above all heavenly fellowship of the saints enjoying God's glorious majesty (agreeing with the communion emphasis of the second epiclesis, the *Supplices*).¹⁵

The second prayer in each parallel sequence of intercessions (the *Communicantes* in the *Memento Domine-Communicantes* sequence and the *Nobis quoque* in *Memento etiam-Nobis quoque* sequence) presents a strong element of communion and exchange between the Church throughout the world and all the blessed in heaven. As was shown earlier in the introverted reading of the Canon in Part II, both the *Communicantes* and *Nobis quoque* prayers contain a list and a petition: (1) a list of saints whose glory the earthly assembly commemorates and (2) a petition linking the good (well-being) of the Church on earth to the glory of the saints in heaven. However, as I noted, the emphasis of the *Communicantes* is on the present yet invisible communion we already share with the saints, while the *Nobis quoque* underlines the fact that this communion is not complete but something for which we must pray and hope.¹⁶

¹⁵ In this way each set also corresponds to the thrust of the epiclesis closest to it (i.e. the first set to the *Quam oblationem* and the second to the *Supplices*).

¹⁶ These prayers possess a rich sense of memorial or commemoration, which expresses also the communion and exchange between the saints on earth gathered for the Eucharistic liturgy and the saints in heaven: those gathered commemorate the living (*Memento Domine*) and the dead (*Memento etiam*) by praying for them; they commemorate the blessed in heaven by venerating their memory, which is a sign of their communion (*Communicantes et venerantes memoriam*); in commemorating the saints and in virtue of their "merits and prayers," there is the petition that God in turn remember us in our needs. In this there is a complex notion of memorial which involves a dynamic of exchange within it. To complete this, attention should be given to the anamnestic function of the Preface's variable embolism (memorial of God's works) and the anamnesis-offering at the center of the Canon in which the Church explicitly recalls

This shift of intercessory focus from B to B' in the criss-cross parallelism of the anaphora's chiasmus can be solidly correlated to the allegory/anagogy relation via the reciprocal relation of anagogy to allegory coincident with the twofold meaning of anagogy. Like the first meaning of anagogy (as a sense of things above, something already inserted here below), some intercessory prayers such as the *Communicantes* take communion between earthly and heavenly more as a prior given and display the "vertical" interplay between earth and heaven within the eucharistic celebration (communion and exchange in the present, "already"). Corresponding to the second meaning of anagogy (as a sense of fullness to be brought about in a later time or at the end of time, "not yet") other intercessions such as the *Nobis quoque* emphasize the incompleteness in that communion and petition that this gap between below and above—a gap which is also between present and future—will be eventually overcome by God's mercy in perfect, heavenly fellowship.¹⁷ Therefore, the double meaning of anagogy (sense of things above, sense of future fulfillment) seems to correlate, reflect and correspond to that eucharistic communion, and exchange between, the saints on earth and the saints in heaven so vividly demonstrated in the *Communicantes* and *Nobis quoque* intercessions. In the Roman Canon's intercessions, as in the communal immanence and exchange of idioms between the allegorical sense and the anagogical sense, a dual eschatological perspective is given to us on the relationship of communion and exchange

Christ's passion, death, resurrection and ascension. At the very heart of the Eucharistic prayer is the affirmation that all this human and divine "remembering" is derived from the fact that all that we offering comes from the gifts God has given us first: "from the gifts you have given, we offer."

¹⁷ *Nobis . . . partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus . . .*

between the Church as it exists in its earthly and sacramental state and the Church as it exists in its heavenly and glorious state.

Therefore, in summary, the correlation between spiritual exegesis and the Eucharist in this case is a correlation between the exegetical relation between allegory's object (Church of time) and anagogy's object (the Church in eternity), on the one hand, and the already real but incomplete eucharistic communion existing between the earthly liturgical assembly and the heavenly hosts of saints and angels. Therefore, the exegetical exchange of idioms, and the reciprocal interiority of allegory and anagogy from which it springs, reflects and corresponds to that dynamic exchange and communion of earthly body/heavenly body so essential and integral to the eucharistic intercessions of the Roman Canon.

As I showed in the previous chapter, there is a strong vertical axis and interpenetration of the earthly and heavenly throughout the Roman Canon. This broader phenomenon also needs to be correlated to the second cycle of spiritual exegesis, the allegory/anagogy relation in particular. The dynamic of exchange and communion of the saints in the eucharistic anaphora's intercessions (B-B[^]) explained in the last section, and its correlation to the exegetical exchange and communal immanence of allegory and anagogy, should be understood within the larger context of those other elements of the Canon that (according to their own chiasmic position and an extroverted interpretation) also possess the visible/invisible or earthly/heavenly relation.

Generally stated, the earth/heaven relation in the Roman Canon is equivalent to the earthly liturgy/heavenly liturgy, with their respective priests and sacrifices (D-D[^]),

altars (C-C'), assemblies (B-B') and thanksgiving (A-A'), moving from the "inside out" of an extroverted reading. As I have argued earlier in this chapter, it is the more central and "inward" elements of sacrificial exchange and communion in the Canon that warrant and give rise to the more "outward" elements of exchange and communion, as the extroverted reading has made plain. Sufficient attention has been given to the central, sacrificial exchange in D-D': in the Canon, as in spiritual exegesis, the vertical axis of communion and exchange between earthly and heavenly realities pivots around the most central communion and exchange of Christ and the Church, figure and fulfillment—for all is enacted *per Christum Dominum nostrum*. But it is useful to recall for a moment the other exchanges and their shared vertical axis.

Immediately surrounding the intercessions, which emphasize exchange and communion among all the saints, on earth and in heaven, are the vertical exchanges operative in the double epiclesis (C-C') and in the parallel units of praise (A-A'). The epicleses highlight an earth/heaven exchange: the exchange of our offering of the earthly gifts to the Father, his consecration of these gifts (whether by descending blessing in C or ascending elevation to the heavenly altar by the angel in C') and our reception of heavenly blessings within our reception of the hallowed Bread and Cup. The Preface and double doxologies too (A-A') also convey a "vertical perspective" and exchange. In both A and A' God's "descending" action and gifts—enacted and bestowed in the past, continuing in the present and anticipated in the future—are commemorated (anamnesis), while this memorial of the *mirabilia Dei* prompts the "ascent" of the Church's praise and thanksgiving. God's gifts streaming down from heaven *per Christum* is met by the surge of praise for God's glory: "The *admirabile commercium* which has just been given

reality once again on the altar, thus gains expression in the very words of the canon and gives them their worthy crowning.”¹⁸ All the exchanges of the Canon seem to depend upon the complementary anabatic (upward) and katabatic (downward) movements, liturgical worship and sanctification.

It is because of the exchange and identification between the Church’s bread and cup and Christ’s Bread and Cup that the epicleses, especially the *Supplices*, can go on to treat the reception of the offering in Communion as a “participation” in the “altar on high (*sublime*).” Thus, the earthly altar is linked vertically to the heavenly altar as a participation in it, so that whoever receives the body and blood may be filled with “every grace and *heavenly* blessing” (cf. *Supplices*); the vertical interpenetration of earthly and heavenly altars, and their respective offerings, mediates heavenly grace to those who receive the Bread and Chalice, which is why, in part, they can be called “Bread of eternal life and Chalice of everlasting salvation” (cf. *Unde et memores*). In turn, the offering of Bread of “eternal life” and Cup of “everlasting salvation,” and our communion in its “heavenly” graces and blessings, becomes the very bond of communion and the hinge of that exchange which occurs between the blessed in heaven and the pilgrim Church on earth. Thus, in the Roman Canon, what we find is a dynamic union and exchange between the earthly saints and heavenly saints, springing from the central exchange of our (earthly) bread and cup and Christ’s “heavenly” Bread and Cup, the two becoming “holy Bread of eternal life and Chalice of everlasting salvation,” the reception of which is a participation in the altar “on high” and the heavenly blessings it offers us.

¹⁸ Jungmann, *Mass of the Roman Rite*, vol. 2, 259, regarding the double doxology in particular.

Again, just as in spiritual exegesis (1) the body/member (allegory/tropology) relation relies upon the reciprocal interiority and exchange between head and body, so too (2) this same dependence exists in the case of the earthly body/heavenly body (allegory/anagogy) relation. Corresponding to this dependence of other relations on the head/body relation in spiritual exegesis is (1) the body/member relation manifested by the eucharistic intercessions (B-B´) that presupposes the head/body or sacrifice/communion relation, and (2) so too, the (vertical) exchange and union between the earthly assembly and the heavenly hosts in the intercessions (B-B) spring from the central exchange between bread and cup/body and blood in D-D´ and between earthly and heavenly altars in C-C´.

Finally, the earthly/heavenly communion and exchange of the intercessions should be understood in light also of the eucharistic *inclusio* of praise-via-anamnesis (A-A´), i.e. the outermost elements, immediately following the intercessions in an extroverted reading of the eucharistic chiasmus. It should be recalled that the entire Roman Canon is addressed to the eternal Father, to whose majesty in heaven we “lift up our hearts” (Preface’s introductory dialogue in A) and glorify the Father for all he has done and continues to do (double doxology, A´). The praise and doxology which form the *inclusio* of the eucharistic prayer bid us (especially in the eschatocol of the Preface) to discover that “heaven and earth” are “full” of the Father’s glory and that “heaven and earth” chiefly correspond to the heavenly assembly and earthly assembly. The Sanctus carries out the introductory dialogue’s invitation to “Lift up your hearts” by enabling us to join the songs of the angels and saints on high. Indeed, it is along this vertical axis, as

it were, reaching from earth to heaven and back again that various aspects of communion and exchange are realized: a continuous cycle of gift and return gift.¹⁹

Therefore, in an extroverted reading of the Roman Canon, the dynamic union and exchange between the earthly saints and heavenly saints (B-B´) spring from the central exchange of bread and cup/body and blood (D-D´) but they lead to praise and thanksgiving to the Father above as the outermost act and *inclusio* (A-A´). From C-C´ to B-B´ to A-A´, there emerge several interrelated “anagogical” dimensions or effects of the *sacrum commercium* in D-D´, of the bread and cup/body and blood. The foundation for all the earthly/heavenly communion and exchanges in the Roman Canon is Christ dead and risen and the centermost exchange in D-D´, so that all is accomplished *per Christum*.²⁰ In all these prayers, a lively and profound communion and exchange takes place between heaven and earth. In such features of the Canon the eucharistic anaphora reflects and corresponds to the communion and exchange of the allegorical and anagogical senses.

¹⁹ This dimension of the Church’s liturgical celebration of the Eucharist is both anabatic (we offering of divine worship) and anagogic (“leading upward”), as well as katabatic (God lavishing heavenly gifts). All this corresponds to the first meaning of the anagogical sense of Scripture as the “sense of things above.”

²⁰ In this exchange, the earthly realities of bread and cup become heavenly realities: “the holy Bread of eternal life and the Chalice of everlasting salvation” (*Unde et memores*). But surrounding or chiasmatically flanking D-D´ are other prayers that indicate a larger liturgical coincidence or convergence accompanying or connected to this central exchange. The epicleses, especially the *Supplices*, disclose the fact that the reception of the Body and Blood from the earthly altar is due to this altar’s participation in the heavenly altar before the Father’s glory. The intercessions reveal an exchange of prayers and works between the saints in heaven and those gathered on earth to celebrate the Eucharist. The preface invites the assembly to join the praises of the angels and saints, gathering earthly and heavenly assemblies into one.

4. Tropology/Anagogy and Eucharistic Indwelling: Communion and Exchange in the Life of Grace and Glory

A. Tropology/anagogy and the interiority of earthly and heavenly dwellings

The Roman Canon's concern for particular living individuals in real but not yet completed communion with those glorified in heaven (Christ and the blessed) reflects and corresponds to the reciprocal interiority of tropology and anagogy and the exchange of idioms that occurs between Christian spiritual life and the life of heavenly beatitude, between the temple of the Christian and the heavenly temple or New Jerusalem, the "tent" of one's earthly body and the heavenly dwelling of the risen body (1 Cor. 15). The correlation is between the reciprocal interiority of tropology/anagogy and the communion and exchange in the Roman Canon between the individual Christian and eschatological consummation of the life of grace.

Tropology, as explained above, is the sense by which Christ's deeds signify what we ourselves should do; it is the moral sense of Scripture. Thus, the sign/signified or figure/fulfillment relation in tropology is, at its core, a relation of what Christ did in the past to what the individual Christian should do daily in the present, inwardly appropriating Christ's action in herself. Anagogy, on the other hand, is the eschatological sense of Scripture, in which that which is enacted in history refers to a heavenly fulfillment, the sense by which above all Christ's paschal death, resurrection and ascension mystically signify our own sharing in eternal life.

Tropology and anagogy, as has been explained, are both necessary “fulfillments” of allegory and depth dimensions of the mystery of Christ enacted in history; they extend allegory’s head/body relation into the soul of the individual member of the body and into the glory of heaven itself. Anagogy fulfills and unites the other two senses of Scripture since only with anagogy is Christ’s body, the Church, the eschatological *totus Christus*, “fullness of Christ:”

Thus anagogy realizes the perfection both of allegory and of tropology, achieving their synthesis. . . . It integrates the whole and final meaning. It sees, in eternity, the fusion of the mystery [allegory] and the mystic [tropology]. In other words, the eschatological reality attained by anagogy is the eternal reality within which every other has its consummation. . . . It constitutes ‘the fullness of Christ.’²¹

As I explained above, in the mystic identity of tropology and anagogy resulting from their mutual immanence there is a homogeneity of the moral life and heaven, a “substantial identity.” An “exchange of idioms” is possible only because the life of Christian holiness is not merely the “meriting” of, or preparation for, eternal life but is already the construction of “the tower of the heavenly Jerusalem” here and now;²² the great New Jerusalem “is constructed from living stones, the souls of the blessed;”²³ “[T]he heavenly temple dedicated under the eternal reign of Solomon is not decorated ‘with the brightness of sparkling gems, but shines with the elegance of spiritual virtues;’”²⁴ and the Church’s “members, though still living in the flesh, were already citizens of heaven. They were ‘the new people in the new Jerusalem.’”²⁵

²¹ De Lubac, *ME* 2, 187.

²² Ibid. “While accomplishing the Lord’s command one does not merit nor merely prepare for, but rather one is already building the tower of the heavenly Jerusalem. . . .”

²³ Ibid., 200, quoting an eleventh-century sequence for an octave of a dedication.

²⁴ Ibid., 187.

²⁵ Ibid., 184.

As the Temple and Jerusalem imagery suggests, all the above can be restated in the schema of the fourfold sense:

The temporal things of the Old Testament [i.e. history], contemplated in the light of Christ [i.e. Christic allegory], ought to carry us over to the eternal things of the New Testament [i.e. ecclesial allegory and tropology], to those ‘things above’ that the Christian ought to look for and to taste so as to rejoin the resurrected Christ from now on [i.e. anagogy].²⁶

Anagogy is about being joined to the resurrected Christ, already in one’s spiritual life (anagogy in tropology) but in a perfect manner only in the heavenly fellowship of the saints (tropology in anagogy). The fulfillment of the mystery of Christ in the soul (tropology) is itself fulfilled in heaven (anagogy). Therefore, just as something of the eternal joys of heaven can be experienced here and now in the daily life of the Christian mystic through faith, hope and charity (anagogy in tropology), so too, conversely, Christian morality is consummated only in the definitive beatitude of eternal life (tropology in anagogy). The mutual immanence of tropology and anagogy is the mutual immanence of the individual’s moral life and the realities of the Kingdom.

In the last section, I recalled how the allegory/anagogy relation can be understood in light of the twofold meaning of anagogy. It seems that the same could be said for the tropology/anagogy relation. On the one hand, the realities of the Kingdom are already part of the interior life of the individual member of Christ’s body (anagogy in tropology); this corresponds to the vertical meaning of anagogy designating things “above,” in which we may nevertheless participate here “below.” On the other hand, the growth in the moral and spiritual life of the Christian would be stunted were it not to flower into the gift of eternal life (tropology in anagogy): “We see now through a glass in a dark

²⁶ Ibid.

manner; but then face to face. Now I know I part; but then I shall know even as I am known.”²⁷ This corresponds to the second formulation of anagogy as that which regards things yet to come, at the end of time, i.e. a later, future but transcendent fulfillment.

B. Correlation to the Roman Canon: communion and exchange in the Christian path to heavenly beatitude

The purpose of the various intercessions is, of course, the spiritual welfare of the pilgrim Church and of its individual members on earth, living or deceased, present or absent. But this is complemented by a higher purpose, namely, eternal salvation: not only “to grant [the Church] peace, to guard, unite and govern her throughout the whole world” (*Te igitur*), but also “for the redemption of their souls” (*Memento Domine*); not only “that in all things we may be defended by your protecting help” (*Communicantes*) but also “that we be delivered from eternal damnation and counted among the flock of those you have chosen” (*Hanc igitur*).

Indeed, the entire second half of the Roman Canon highlights the heavenly goal and its link to present, earthly experience: that all of us who receive the body and blood “may be filled with every grace and heavenly blessing” (*Supplices*); that the deceased may enjoy “a place of refreshment, light and peace” (*Memento etiam*); and that we sinful servants may be granted “some share and fellowship” with the Saints, being pardoned for our sins (*Nobis quoque*). The earthly spiritual needs of the Church corporately and in its members in the present state of pilgrimage, as sinners in need of God’s mercy, include

²⁷ 1 Cor. 13:12 (Douay-Rheims).

within them, so to speak, certain heavenly gifts, gifts fully bestowed/received only in the eschaton.

Thus, even though the Roman Canon makes provisions for our spiritual needs while on earthly pilgrimage, as individuals and corporately, the goods for which the Roman Canon prays consist of a present share in heavenly blessings so that we might, individually and collectively, one day share the company of the saints in heavenly glory and be joined to Christ forever in the splendor of the Father. Specific saints, belonging to their own unique time and place, are listed and venerated in the Canon. This implies, among other things, that not only collectively but each of us individually is called to eternal life in the particularity of our own time and place; the domain of such particularity and individuality is the realm of tropology: inward, moral, daily assimilation of the mystery of Christ in one's life. But the ultimacy of eternal life, exemplified in the teleology of the intercessions, is the domain that corresponds to anagogy.

Moreover, the chiasmic structure of the Roman Canon implies that the communion and exchange between individuals in their temporal lives and heavenly glory pivot on the Bread of eternal life and the Chalice of everlasting salvation, i.e. upon Christ's body and blood. This relation of earthly life/heavenly life for each individual itself depends upon, as in the other cases above, the central exchange in the Canon. This reflects and corresponds to the fact that the tropology/anagogy relation derives from, and fulfills, the head/body relation within the *totus Christus* of allegory.

While there is a definite sense of unfulfilled eschatology in the Canon, there is nevertheless also a very strong emphasis on a certain convergence of earthly and

heavenly reality already, here and now, in the eucharistic Bread and Chalice. According to the *Qui pridie-Unde et memores* unit (D-D'), we are to "take and eat" (D) the "holy Bread of eternal life and the Chalice of everlasting salvation" (D'); after offering it to the Father in heaven (D), we are to partake of the heavenly gifts, which these have become, in Communion. According to the second epiclesis (C'), this reception of Christ's body and blood opens recipients to the possibility of being "filled" *hic et nunc* with "every grace and heavenly blessing" (*Supplices*). According to the Roman Canon, individuals share communion and exchange with Christ and the saints in glory, and this is due to the *commercium* at the very center of the eucharistic chiasmus in which given to us is the holy Bread of "eternal life and the Chalice of "everlasting salvation."²⁸

The reception of the sacramental gifts (Bread and Chalice) *is* the reception of heavenly gifts (body and blood), which themselves are able to communicate heavenly benefits to those who individually receive them, already in this present life and in the world to come. There is a holy exchange between heavenly gifts and earthly gifts *so that* another exchange can be accomplished, namely between an earthly quality of existence and a heavenly quality of existence, already experienced in some fashion in this world, mediated by the gift of Christ's body and blood. From this perspective, the purpose of the central *commercium* between bread and cup and body and blood is to allow us to receive a foretaste and real participation in that heavenly life enjoyed by God and the Church triumphant.

²⁸ The implication of the Bread and Chalice for understanding this new relationship of communion and exchange is clearest in the second epiclesis, the *Supplices*: "command that these gifts be borne by the hands of your holy Angel to your altar on high so that all of us who through this participation at the altar receive the most holy Body and Blood of your Son may be filled with every grace and heavenly blessing."

Thus, the exchange of earthly/heavenly gifts at the center of the eucharistic anaphora enables the individual recipient of the gifts in Communion to experience the interpenetration of earthly and heavenly life, to which the intercessions point. This feature of the Roman Canon reflects and corresponds to the tropology/anagogy relation of exchange and interiority of the life of grace and the life of glory, daily moral life and eternal life.

Conclusion to This Study: Toward a Correlation of the Church's
Lex Orandi and *Lex Legendi*

In the first part of my study I observed that, during the patristic and medieval periods, the liturgy in general and the Eucharist in particular had been interpreted according to the hermeneutic of the four senses, or at least in a manner resembling and compatible with the four senses; patristic and medieval theologians interpreted the liturgy or Eucharist just as they spiritual interpreted the Bible. Thus, there is something about the liturgy that not only produces figural interpretations of the Bible (“Bible in the liturgy”), there is also—for theologians of the patristic and medieval periods at least—something about liturgical rites and prayers themselves that invites a hermeneutical application of the four senses.

Earlier, in the Introduction, I traced how the Bible/liturgy correlation had begun to be retrieved in the twentieth-century liturgical movement. Employing Renato de Zan’s categories, scholarly approaches over the last several decades can be gathered under three categories: “Bible in the liturgy,” “liturgy in the Bible,” and “Bible and liturgy.”²⁹ Scholars dealing with the first approach (Bible in the liturgy) have observed time and time again the fact that the liturgy interprets the Bible spiritually or figurally, i.e. the liturgy interprets the Bible in accord with spiritual exegesis. We have seen in Part II on the Roman Canon how, for example, the *Supra quae* prayer (referring to Abel, Abraham, and Melchizedek) has been considered a typological interpretation of the sacrifices vis-à-vis Christ’s own offering of his body and blood.

²⁹ See Introduction’s discussion of Renato de Zan’s three models.

The second approach looks at the ways the liturgy is found in the books of the Bible or, more significantly, how the Bible bears a certain teleology to the liturgy because of its liturgical content and because of the influence of liturgical practices on its actual composition. This latter emphasis implies that the biblical story of salvation should be read with a view to the liturgy. In Part III's study of the fourfold sense I noted the centrality of Christ as "assimilating and efficacious figure" of the Church at the heart of Henri de Lubac's account of spiritual exegesis; this can be considered, perhaps, as an example of this second approach.

The third and final approach, "Bible and liturgy," discerns the ways in which the biblical Word and the liturgical celebration each attest to the "foundational saving Event" (paschal mystery), such that interpretation of the Bible and liturgical theology mutually express (in a distinct but complementary medium) the single mystery of Christ. In this final approach, biblical interpretation and liturgical exposition reflect and correspond to one another because of the respective links that Scripture and sacramental rite have to Christ in the paschal mystery. This is the approach I have chosen to take to the Bible/liturgy relationship, which I will now seek to establish in Part IV.

Therefore, in the Introduction and Part I of my study I noted several ways of approaching the Bible/liturgy correlation and various correlations that can be, and have been, made. Each of the approaches and emphases mentioned above illustrates some correlation between the "law of praying" (*lex orandi*) and the "law of interpretation" (*lex legendi*): *lex orandi, lex legendi*. There are multiple facets to the complex relationship between the liturgy and the Bible, different parallels, multiple intersections, and various overlappings. But it is perhaps with the third approach ("Bible and liturgy") that the

organic unity and continuity between liturgical prayer and biblical exegesis is most evident, since it is above all the single mystery of Christ in its diverse dimensions that constitutes their mutual *raison d'être*. Among the many reasons this organic unity is important is that it reveals the deep theological connection between the two parts of the Mass, the Liturgy of the Word and the Liturgy of the Eucharist.

It is this third approach that I have followed in this study. In the final part of my study above, Part IV, I have developed a theological correlation between (1) the chiasmic exchange and communion implied by the structure and content of the Roman Canon, on the one hand, and (2) the communal immanence of, and exchange of idioms between, the four senses of Scripture (history, allegory, tropology, anagogy) and their respective objects, on the other hand. I have argued that the mutually interior relations and exchange of idioms essential to the second cycle of spiritual exegesis reflect and correspond to the mutual exchanges and communion displayed by the eucharistic anaphora.

Thus, both Eucharist and spiritual exegesis display and help enact, each in their own way, the *admirabile connubium et commercium* (wonderful union and exchange) between Christ, the Church corporately, and Christians individually, considered in both their earthly (temporal) and heavenly (eternal) conditions. The central dynamic of communion and exchange belonging to the eucharistic anaphora examined in this study theologically corresponds to each relation of reciprocal interiority of the four senses: (1) history/allegory (head/body), (2) allegory/tropology (body/member), (3) allegory/anagogy (body in time/body in eternity), and (4) tropology/anagogy (individual's temporal life/eternal life). These four distinct, mutual relations of

communion and exchange between head, body, and members (in their earthly and heavenly states) manifested by the fourfold sense of Scripture can be correlated theologically to the several features of exchange and communion in the anaphora. The different aspects of the theological correlation may be summed up in the following way.

(1) First, the most fundamental “exchange and communion” of the Roman Canon (the central exchange of gifts and the communion made possible by the gift of Christ’s Bread and Chalice) reflects and corresponds theologically to that head/body relation within the *totus Christus* so pivotal for the second cycle of spiritual exegesis. The exchange of sacrifices (our bread and cup, Christ’s body and blood) becomes the basis for the communion between Christ and the Church; this correlates to the way in which Christ, the literal sense of the New Testament, is the figural foundation of the spiritual senses (ecclesial allegory, tropology, and anagogy). The correlation in the first instance, then, is between eucharistic sacrifice/communion, on the one hand, and the new figural relation between head (Christ) and body (Church) in the second cycle of spiritual exegesis, on the other hand. The sacrifice/communion relation in the extroverted reading of the Canon correlates theologically to the head/body relation grounding the second cycle of spiritual exegesis in which the head is efficacious figure of the body.

(2) Second, the Roman Canon’s intercessions weave together concern for the Church as a whole, or for one of its segments (e.g. living, dead, blessed), on the one hand, and concern for specifically-named individuals, on the other hand. Such prayers reflect and correspond to reciprocal interiority and exchange of idioms between ecclesial allegory and tropology, a relation of communal immanence between the body as a whole and each of its members individually, demonstrated in spiritual exegesis when the body

and individual members are to be counted equally as the reality figured (*res figurata*). Moreover, in their chiasmic position, the two sets of intercessions in B-B' flank the central offering of Bread and Cup in D-D'; this reflects and corresponds to the way, in spiritual exegesis, the head is efficacious and assimilating figure not only of his body as a whole but also of individual souls, the body and individual member in communion and exchange with one another in virtue of the head/body relation of figure/fulfillment.

(3) Third, among the various aspects of the Roman Canon that convey a relation of communion and exchange between earthly and heavenly realities is the communion and exchange between the Church on earth and the Church in heaven. This eucharistic communion and exchange between the Church on earth and Church in heaven (something especially evident in the double set of intercessions, B-B') reflects and corresponds to the reciprocal interiority and exchange of idioms between the Church on earth and Church in heaven that unifies allegory and anagogy. And, again, the dynamic communion and exchange in Eucharist between Church in heaven and Church on earth hinges upon the more primary relation of sacrifice/communion just as the mutual immanence and figural exchange of attributes between allegory and anagogy hinge upon the new figural relation of Christ/Church underlying the second cycle of spiritual exegesis.

(4) Fourth, according to the dual consecratory and communion aspect of the Canon's parallel epicleses, the exchange of earthly/heavenly gifts at the center of the eucharistic anaphora enables the individual recipient of the "Bread of eternal life and the Chalice of everlasting salvation" to receive heavenly realities already in this earthly life ("every heavenly blessing and grace") so that, ultimately she might enjoy heavenly fellowship with the blessed. This feature of the Roman Canon reflects and corresponds

to the tropology/anagogy relation of exchange and communal interiority between the life of grace and the life of glory, between daily moral life and eternal life.

Therefore, the theological correlation between the Roman Canon and the fourfold sense of Scripture follows these four mutual relations of communion and exchange between head, body and members (in their earthly and heavenly states): (1) head and body, (2) body and members, (3) body in heaven and body on earth, (4) earthly moral life and heavenly beatitude. The dynamics of communion and exchange constitute the governing “*lex*” in each case, *lex orandi* in the case of the Roman Canon and the *lex legendi* in the case of the fourfold sense.

At the conclusion to Part I (historical sketch of the patristic-medieval correlation) I identified a set of four elements that should factor into a critical retrieval of the Eucharist/spiritual exegesis correlation. The fourth element had to do with the sense of time and the way the patristic mystagogies and medieval eucharistic thought interrelated the past, present, and future in a synthetic fashion. While I have identified the complex, nonlinear aspects of temporality in my separate analyses of the eucharistic prayer and the fourfold sense of Scripture, I have not directly correlated these up to this point. Therefore, this I must do now, albeit briefly.

The patristic-medieval application of the fourfold sense to the liturgical rites manifested a conception of time which is not only teleological but also affirms a certain interrelation between realities belonging to different times as well as between time and eternity itself; therefore, throughout Parts II and III it was observed how both the Eucharist and biblical typology convey a “helical” sense of time, as it were, by combining a certain element of repetition with elements of advance or development.

On the one hand, in the celebration of the Eucharist this “repetition” occurs primarily in the relationship the Account of Institution asserts between the Last Supper, the present eucharistic celebration, and the Cross. The element of “advance” is expressed in the Eucharist mainly in the epiclesis and intercessions which reveal how in receiving the present gifts of the Bread of life and the Cup of salvation the communicants thereby receive eschatological gifts which direct them to the future but which also give them an anticipated participation in heavenly fellowship and beatitude here and now.

In the fourfold sense, on the other hand, the “repetition” is found in the similitude or analogy between the various *mirabilia Dei* found in the state of the Old Law, the state of the New Law, or the state of future glory, while the “advance” is from a more figural (less perfect) to a less figural (more perfect) state. When, according to the second cycle of spiritual exegesis, one considers Christ as “efficacious and assimilating figure” of the Church collectively or in its individual members (i.e. his “fulfillments” in ecclesial allegory, tropology and anagogy), there is a definite sense in which that which has already been achieved in regard to Christ the head (i.e. in the past) is also that which is to be accomplished somehow in the present state of the Church (ecclesial allegory) and Christian life (tropology), which themselves become “figures” of what is to be completed in the future at the end of time in the *totus Christus* come to full stature (anagogy).

Historically, theology has sought to establish the “law of belief” (*lex credendi*) by the “law of prayer” (*lex orandi*), and vice versa. The *lex legendi* discerned in the fourfold sense of Scripture does reflect and correspond to the *lex orandi* discerned in the Roman Canon. One implication of my study, then, is that a similar appeal might be able to be made in regard to the *lex orandi-lex legendi* correlation as has been made to the *lex*

orandi-lex credendi principle: how the Church reads Scripture should reflect and correspond to the Church's eucharistic prayer, and vice versa. The appeal to the *lex orandi-lex legendi* axiom in scholarly argument would make it imperative that biblical exegetes and theologians engage in serious, ongoing, and respectful dialogue with one another. Such a dialogue could only enhance eucharistic worship and thought, on the one hand, and theory and practice in biblical exegesis, on the other hand. And if one is convinced of the theological import of the Church's *lex orandi*, such a dialogue will surely contribute to the reintegration of the scientific and theological levels of biblical exegesis.

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