

The Fourth “Ordinary” Eucharistic Miracle: Speaking with God

I. Recall from Previous Sessions...

a. Thomas Aquinas on the Definition of a Miracle

All Miracles: Events which Exceed the Efficient Causality of the Natural Order, Done by God

b. Fr. Louis Bouyer, CO: *Rite and Man*

- i. Humans Naturally Celebrate Ritual
- ii. We Better Understand Christian Liturgy if We Study Human Ritual Across Many Traditions to Discover What Ritual is Presumed to Do
- iii. However: Christian Liturgy is Unique, in that...
 1. Christian Liturgy is Founded on History, not Myth
 2. God Completes the Rituals as Humans Cannot

c. “Ordinary” Eucharistic Miracles

- i. God’s Intervention in the Natural Order for our Salvation
- ii. Apologetic/Theological Value in Studying Human Ritual
- iii. Previous Classes: Time Travel; God Acting through Us; Transubstantiation



II. Foundational Natural Human Action: The Chao Office & the Desire to Speak with God

a. Background on Daoism: “The Tao is the way of untamed nature”

- i. Daoism asserts that there is a Divine Idea or Order of Nature...
 1. The Seen Dao: The World as Ordered (akin to *Natura naturata*)
 2. The Unseen Dao: The Ordering Idea of the World (akin to *Natura naturans*)
 3. The Supreme Dao: It is the Divine Order Itself (akin to *Logos*)

b. Basic Ideas

- i. The “10,000 Things” Exist through their Participation in *Qi*
- ii. Union with the Dao can Conserve, or Even Enhance, our *Qi* and thus our Life
- iii. Daoist priests attain a kind of intensity of *Qi* and union with the Dao that allow miracles

c. The Chao Audience, or Heavenly Court Ritual: Daoism’s Central Ritual

- i. The Ancient Audience with the Emperor: Patron or Community Dispatch Local Official to Present a Petition to the Emperor, who Hopefully Deems to Grant the Petition.
- ii. The Chao Audience as Presenting a Petition to the Three Pure Ones and the Heavenly Court
“A traditional liturgy consists of first a *zhai* retreat, during which a memorial is presented... to an audience of deities in a heavenly court as visualized in the paintings of the ritual are, and is followed by a *jiao* offering, traditionally explained as a banquet.” (Lennert Gesterkamp, 114)
- iii. The Spiritual Heart of the Ritual: The Heavenly Journey of the Daoist Priest
“the internal component prevails over the external component. Although the external ritual requires only a minimum of altar settings and actions, any ritual would fail to accomplish its envisioned result without the proper command of visualization techniques.” (L-G 148)

d. To Command the Cosmos: The Daoist Priest and the Quest for Unity with the Ruling Dao

- i. Unity of the Soul with the Universe, in which the Universe Becomes the Soul’s Second Body.
- ii. The Priest Becomes the Dao and Commands the Universe as if it Were His Body

e. The Liturgy as an Audience with the Lord

... BUT NEITHER WE NOR EVEN CHRIST WANT TO COMMAND THE FATHER!

Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but **emptied** himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. (Phillipians 2:5-11)

III. Completion by God's Fulfilling Action, 1st Part: Biblical Inspiration & *Aspiratio*

a. God Must Speak to Us (Hugh of St. Victor)

- i. God Speaks to Everyone through the Gift of Human Reason
- ii. Human Reason is Insufficient to Know Everything that God Wishes to Tell us
- iii. God Gives Instruction in Two Ways...
 1. External instruction, by explicit teaching or through the attestation of miracles
 2. Interior instruction, in which God is manifested "by illuminating within by aspiration"

b. The Exterior Instruction of Scripture is Inspiration

c. The Interior Instruction about Scripture is *Aspiratio* (Peter Abelard)

"Give us, this day, Father, our daily bread. Feed your own, Lord, feed your sheep; let your unction teach them about all things, as your Spirit may infuse them through an inner aspiration or instruction that the stammering mouths of priests cannot give. And give us this day our daily bread, bread both corporal and spiritual: corporal bread, as you make the earth flower, and the earth's fruit return in its appointed time; spiritual bread, as you breath upon [*inspires*] the leaders [*praelatis*] and doctors of your Church, that they labor [*studaent*] happily and wisely distribute to us the doctrine you give [*traditam*] them. But if they attend not to breaking this bread for us, then may you yourself feed us through the hidden aspiration [*aspiratio*] of your Spirit, that through you we may yet take hold of the bread stolen from us by their public silence. Give us this day our daily bread."

IV. Liturgical Theology: Christ Speaks to Us through Scripture through *Aspiratio*

a. Silence and the Liturgy

The liturgy of the word is to be celebrated in such a way as to favor a meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are appropriate, accommodated to the assembled congregation; By means of these, under the action of the Holy Spirit, the word of God may be grasped by the heart and to response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the liturgy of the word itself begins, after the first and second reading, and lastly at the conclusion of the homily." (GIRM 56)

b. Silence and the Reception of the Eucharist

- i. The *Res Tantum* of the Eucharist as "Bread for the Journey"
- ii. The Need for Personal Silence at the Rite of Communion *in Particular*

c. The Danger of *Aspiratio*?

- i. Subjectivism: What I think or feel is what God wants for me.
- ii. *Zeitgeist*: The Spirit of the Age is the Holy Spirit
- iii. The Solution? The "Objectivity" of Scripture

V. Completion by God's Fulfilling Action, 2nd Part: Speaking with Christ in the Psalms

a. Augustine's Doctrine of the *Totus Christus*¹

- i. First Principle for Interpreting the Scriptures: "Whatever is carved out of the holy page has no other end than love" (*Enn.* 140.2)—Specifically the love of Christ for us, and of us for Christ
- ii. Second Principle for Interpreting the Scriptures: Christ is the Hidden Object of Each Line: "Our whole purpose when we hear the Psalms, the Prophets and the Law is to see Christ there, to understand Christ there" (*Enn.* 98.1)
- iii. Third Principle for Interpreting the Scriptures: The First Rule of Tyconius & the Unity of Flesh between the Bride [Church] and the Bridegroom [Christ]
- iv. Conclusion: The *Totus Christus*
"The necessity of understanding forces us to into acknowledging something like a complete and whole Christ, that is, the head and the body" in the wording of the Psalms. (cf. *Enn.* 37.6)
- v. The *Una Vox* (One Voice) of the Psalms Demands Discernment

¹ Drawn generously from relevant entries of *Augustine through the Ages* (Allan D. Fitzgerald, ed.).

- vi. The Psalms and Spiritual Growth: “In the Psalms, we discover our Voice” (*Enn.* 40.6)
- b. Applying the Totus Christus
 - i. Psalm 38:2-4
LORD, do not punish me in your anger; in your wrath do not chastise me!^a 3Your arrows have sunk deep in me;^b your hand has come down upon me. 4There is no wholesomeness in my flesh because of your anger; there is no health in my bones because of my sin.^c 5My iniquities overwhelm me, a burden too heavy for me.
 - ii. Psalm 22 (assorted verses)
My God, my God, why have you abandoned me? Why so far from my call for help, from my cries of anguish? 3My God, I call by day, but you do not answer; by night, but I have no relief. 4Yet you are enthroned as the Holy One; you are the glory of Israel. But I am a worm, not a man, scorned by men, despised by the people.^e 8All who see me mock me; they curl their lips and jeer; they shake their heads at me:^f “He relied on the LORD—let him deliver him; if he loves him, let him rescue him.”^g I can count all my bones.^k They stare at me and gloat; 19they divide my garments among them; for my clothing they cast lots.^l

VI. Liturgical Theology: Christ Speaks to Us through Scripture in the Psalms

- a. The Totus Christus in Liturgical Theology
“not only the psalms speak of Christ, but Christ himself speaks in the psalms. Not only do the evangelists apply them to him, but he himself often quotes them applying them to himself, not only in the course of his life, but even at his supreme hour, that of the passion. To this this historical fact we must add this principle of liturgical theology: he is present when the church prays and sings the psalms.” (A-M Rouget, OP, 113)
- b. Psalms as Our Response to God
The responsorial psalm “is an integral part of the liturgy of the word” and “has great liturgical and pastoral importance, since it fosters meditation on the Word of God” (GIRM 61). “If The Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God.
- c. Psalms are the Church’s Preferred Expression for the Gathered Congregation
 - i. By the Church Fathers (e.g., Augustine’s Critique of the Donatists)
 - ii. By the GIRM
 1. At the beginning of Mass, what we often call the “Opening Song” (GIRM 48)
 2. At the Responsorial Psalm during the readings (GIRM 61)
 3. At the Offertory (GIRM 74, which has the same norms as GIRM 48)
 4. At Communion (GIRM 86-87)
 - iii. For all four...
 1. The antiphon given in the propers for that day is the first choice;
 2. The Psalm from the *Graduale Romanum* is the first alternative;
 3. The Psalm from the *Graduale Simplex* is the second alternative;
 4. A Psalm from some other collection of Psalms is the third alternative.
 5. “some other suitable chant” or song is the fourth alternative, and it expressly forbidden as the Responsorial Psalm (61).