

ABSTRACT

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The Eucharist as Mystery

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This thesis compares Roman Catholic and Protestant thought on the Eucharist from the perspective of Mystery; in particular, a comparison is made between the Mystery Teaching of Odo Casel within the context of the liturgical movement in the Roman Catholic Church, and the modern Scottish Presbyterian approach to the Eucharist as Mystery. Casel's understanding of Mystery is related to his understanding of the Pagan Mysteries of the ancient world. Points of agreement and disagreement within and between both churches are discussed, and Casel's theory evaluated. The wider relationship of Casel to Reformed theology is investigated, and ecumenical implications drawn. In the light of this comparison some suggestions are made regarding Christian life and community.

THE EUCHARIST AS MYSTERY:

A Comparison of Roman Catholic and
Protestant Thought As Seen By Odo
Casel and Modern Scottish Presby-
terian Theology.

by

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PREFACE

Both Roman Catholic and Protestant theology employ the term "Mystery" to describe the Eucharist or Lord's Supper. Within the Roman Catholic Church this word has taken on a particular significance in reference to the Mystery Teaching of Odo Casel. His writings assert the possibility of a participation in the life of Christ through a ritual involvement in the Eucharist, which, by means of effective words, symbols and actions, makes present sacramentally, Christ's finished and eternal Work of Salvation. This theory has been the subject of much welcome interest, and no less controversy, within the church of its origin.

The purpose of this thesis is to present Casel's Mystery Teaching (Mysterienlehre) in the context of the liturgical movement, offering a comparison with the outlook of certain modern Presbyterians and their understanding of the Eucharist as Mystery. This will involve not merely the comparison of a Catholic theory with a Protestant one, but a comparison of the views of Casel and his own church with a variety of opinion within the Church of Scotland.

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References

Abbreviations: J.L.W.: Jahrbuch für Liturgiewissenschaft

I. : Institutes of the Christian Religion

PART ONE

ODO CASEL

I.- HISTORICAL PERSPECTIVE

a) The Man: A Biographical Note (1)

Odo Casel was born at Koblenz, Germany, on September 27th, 1886. He died on March 28th, 1948, at Herstelle in Westphalia where he had been chaplain to the local community of Benedictine nuns since 1921. Thus ended a life which had been dedicated to the search for the meaning of the Mystery of Christ. It was fitting that his death should come shortly after singing the Lumen Christi of the Easter Mass; Casel's whole endeavour was, in fact, the attempt to interpret the Mystery in the light of the meaning of Christ's Passover.

The events of his life, briefly, took the following course: after classical studies in Bonn, he was professed a monk of the Abbey of Maria Laach in February 1907. There followed a period of study in Rome, resulting in 1913 in the attainment of his doctorate in theology with a thesis on the Eucharistic theology of Justin Martyr. In 1919, back in Bonn, he took the degree of Doctor of Philosophy with great distinction. His thesis subject was: De philosophorum Graecorum silentio mystico. Later studies at Maria Laach in the realms of Greek philosophy and the liturgy, led him to certain conclusions concerning the Mystery character of the liturgy. For many years, he developed an idea already suggested in his dissertation on Justin Martyr and elsewhere, namely, the concept of ritual as the

sacramental presence of the saving work of Christ. Die Liturgie als Mysterienfeier (1922) presented this theory in its fullness for the first time: it was continuously defended in the Jahrbuch für Liturgiewissenschaft (1921-1941 Aschendorf, 15 vols.) Vom Christlichen Mysterium contains a published bibliography of Casel's work. His last scholarly endeavour, Das Christliche Opfermysterium, unfinished at his death, remains yet to be published.

Casel's research into the relationship between the Christian liturgy and the Mystery Cults of the Pagan world was not accepted uncritically during his lifetime, nor is it now. He was a pioneer, and the full content of his vision remains yet to be synthesized, if, indeed, such a task is possible. His Mystery Theory continues to inspire scholars to investigation and experimentation on the theoretical and practical levels on church life. A summary report of Casel's theological contribution and resultant theological discussion appears in the Archiv für Liturgiewissenschaft IV/2, 1956, pp316-324, and in the Downside Review, Spring, 1958, pp266-273 (2)

b) The Liturgical Movement in the Roman Catholic Church

At a time when the Church Universal is returning to sources and attempting to learn once more what it means to be the Body of Christ, nowhere in the scope of this movement more evident than in the Roman Catholic Church.

The aim of the liturgical movement, states E.B.Koenker, is to make the liturgy, and the Eucharist in particular "a vital thing

in the understanding of the faithful." (3) It seeks to integrate worship more and more into the daily life of the People of God. Louis Bouyer defines the movement as follows:

...the natural response arising in the Church to the perception that many people have lost the knowledge and understanding of the liturgy which should belong to Christians, both clergy and laity, and in consequence, have lost the right use of the liturgy also." (4)

Both a "mental rediscovery" and a "renewal in practice" (5) was needed so that the liturgy might be rescued from oblivion and given relevance in the daily life of the Church.

The liturgical renaissance of the present day reveals an increasing effort to let external rites and ceremonies communicate their inner significance. This has very little to do with what Gabriel Hebert has called: "mere ritualism, the shape of chasubles and the correct ordering of ceremonial..." It has everything to do, however, as he points out, with "that which underlies all the rites and ceremonies...the Christian Mystery itself, in the inmost life of the mystical Body of Christ." (6) The liturgy is not, as Koenker says: "the patrimony of monks or something confined to a Christian elite, but is the treasure of entire parishes, of weak and strong Christians alike." (7)

The primary objective of the liturgical movement, then, is the participation of the worshipping community in the liturgy, or in other terms, the lifting of the laity out of their "psychological

proletarianism." (8) This, as a growing and contemporary reality, is captured in the Documents of the Second Vatican Council's Constitution on the Sacred Liturgy. A few quotations therefrom will serve to show the validity of this statement:

The Documents of Vatican II

Article 2:

The liturgy is...the outstanding means by which the faithful can express their lives, and manifest to others the mystery of Christ and the real nature of the true Church. (p. 137)

Article 11:

...Pastors of souls must realize...that, when the liturgy is celebrated, more is required than the mere observance of the laws governing valid and licit celebration. It is their duty also to ensure that the faithful take part knowingly, actively, and fruitfully. (p. 143)

Article 14:

Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. (p. 144)

Article 26:

Liturgical services are not private functions, but are celebrations of the Church... (p. 147)

Article 30:

By way of promoting active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphones, and songs,

as well as by action, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence. (p.148)

Two Articles dealing with the Eucharist are particularly noteworthy as they summarize the achievement for which so many have worked in the history of the liturgical movement:

Article 48:

The Church...earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators. On the contrary, through a proper appreciation of the rites and prayers they should participate knowingly, devoutly, and actively. They should be instructed by God's word and be refreshed at the table of the Lord's body; they should give thanks to God; by offering the Immaculate victim, not only through the hands of the priest, but also with him, they should learn to offer themselves too. (p.154)

Article 50:

The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, can be more clearly manifested, and that devout and active participation by the faithful can be more easily accomplished. (p.155)

To understand Odo Casel's place within the liturgical movement, we must now undertake a brief survey of that movement from its beginnings up to the fruitful present.

The pioneer of the liturgical movement is generally acknowledged to be Dom Prosper Guéranger who in 1832 refounded the abbey of Solesmes, and who, in 1840 published his notable work: L'Année Liturgique. (9) He stands thereby as the person chiefly responsible for the initial re-study and eventual recovery of the true liturgical tradition of the Roman Catholic Church. (10) Koenker suggests that Guéranger attempted to

demonstrate the pre-eminence of the official prayer of the Church over private prayer and to arouse in the liturgically mummified Church of France an appreciation for liturgical prayer. (11)

His aim was to restore the ethos of Benedictine practice, including a rehabilitation of the Gregorian chant. The romanticism of Guéranger's age, however, and his strong attachment to the Medieval period of Church history, worked against any true involvement of the laity as a whole in the liturgy and any true benefit being derived from Patristic sources. The general assumption, Bouyer reminds us, was that the liturgy was a "kind of superlative court ceremony" (12). This latent traditionalism of the Baroque period focused not upon the sacrificial action of the Mass, but upon the physical Presence of Christ in the Eucharist. (13) Nevertheless, Guéranger did, with others who followed him, such as Don Gérard van Caloen in Belgium, and Moehler in Germany, lay a foundation upon which later advances of the liturgical movement were to depend. (14) Pope Pius X, for example, on the basis of the initiative of Solesmes issued his Motu Proprio (1903) on sacred music in which the recognised factor was that "no proper liturgical spirit can develop among the faithful without an adequate vehicle of liturgical

song". (15) Despite Guéranger's mistakes, we may heartily concur with Bouyer's comment that "he brought the liturgy back to life as something to be lived and loved for its own sake". (16)

In 1909, at a conference in Malines in Belgium, a speech was given by Dom Lambert Beauduin concerning liturgical theory and practice. This was later to be recognised as the "decisive turning point" for the liturgical movement as well as the beginnings of Belgian liturgical renewal. (17) Keeping in mind the need for a re-discovery of the liturgy in terms of participation at the parish level, he suggested several practical moves: the translation of the Roman Missal and the promulgation of its use among the faithful with the particular intention that Sunday Mass and Vespers should become familiar texts; the development of Gregorian chant; the encouragement for choir members to make annual retreats to some centre of liturgical life. (18) Dom Beauduin brought the element of realism into the work of the restoration of the liturgy. His concern was that the liturgy as far as congregations were concerned, should "correct, purify and enrich their whole view of religion and of the Christian life." (19) The great value of the Belgian movement was that "it never got lost in archeologism or antiquarianism" but rather "consisted in the pure and strong rediscovery of living tradition as it is: not a thing of the past, but the actual reality of the Church of today to be lived by the people of today". (20)

It is only a step from the convictions and spirit of Dom Beauduin to the work of Odo Casel and to the monk who held the position of abbot of Maria Laach from 1913 to 1946, namely Ildefons

Herwegen. Many scholars would link the early beginnings of the liturgical movement as we know it today, with him.

He and his School rejected any attempt to "find in the Middle Ages the principles for a true renaissance of the liturgy." (21) In the fact that the Middle Ages turned from objective to a subjective piety he sees "the root of all subsequent errors" in a "shift of emphasis from the union of the whole Church with God to an emphasis on the individual soul with Him." (22) Herwegen and Maria Laach set about the task of remedying the situation with numerous scholarly publications which endeavoured to give an intellectual basis to the liturgical movement. (23) After having given several conferences, Abbot Herwegen gathered the material together and established the Jahrbuch für Liturgiewissenschaft (1921) and the periodical Ecclesia Orans. He also founded a centre for sacred art and an academy of Patristic studies. (24) His chief contribution, however, is considered to be the transcending of the less valid emphases of Solesmes in terms of its medievalistic and romantic ideas of liturgy. He desacralized, as it were, the Middle Ages, and showed that this period was a time of liturgical practice far removed from the truer norms of the Ancient and Patristic Church. (25)

Herwegen and Maria Laach did not have an immediate influence upon the practical liturgical life of parishes. This was left to the school of Klosterneuberg in Austria under the leadership of Pius Parsch. The intellectual stimulus from Maria Laach, however, provided the impetus for the experimentation of the Austrian School. (26)

The liturgical work of Casel first appeared in the Jahrbuch. Here he attempted to define the "object" which was the focus of Christian piety as understood by Maria Laach in its desire to be faithful to the spirit of the liturgy. (27) It is here that we find the key word of Casel - Kultmysterium. Much of his writing was devoted to the explanation of that word.

Although Casel spent much of his life in the monastery at Maria Laach, the context of his thought was the modern world; and in his theological and liturgical concerns, it is evident that the world was not far from the centre of his thought. He addressed his contemporaries as one of them from their midst. He was disturbed, not only at the state of liturgical practices, but also for the sake of the Christian life and practice of the members of the Body. Charles Davis (28) reminds us that as is often the case with "pioneer thinkers", Casel was in reaction against "a current mentality", that is, against a way of looking at religion in particular, which put Christianity into the category of a codified legalism. Christianity for Casel, was not, as Davis says, the mere acceptance of doctrinal statements and a moral code, assisted by "periodic infusions of helps from God called graces".

Casel's reaction to his times was that of a determined opposition to the prevailing materialistic and rationalistic spirit. At a period when the domains of faith, reverence and mystery were increasingly being regarded as irrelevant, Casel attempted to show that the world pointed to a Reality beyond itself, and that if man shut himself up in a closed universe, he would not find the freedom

for which he was seeking, but enslavement. Even when religious faith existed, it appeared to Casel to be intensely self-centred and subjective, lacking that objective quality necessary for the unification of man's being. Far from thinking of the liturgy as a mere academic exercise, designed solely to combat still existent ravages of the worship of the medieval period, this liturgist was concerned as a person to provide Christians with a unifying vision; his desire was to relate their thought to "the objective order of things which places the whole man, not just reason or emotion, into the cosmos of relations to God". (29) The mysticism of subjectivistic and individualistic character which Casel saw as slowly replacing the sweep of rationalism, he viewed with apprehension: it "neither moves toward nor is in any way formed by the norms of Catholic Christendom". (30) There is a lack of "authoritative form" assurance of the "community, orderliness and rest, greatness which passes beyond the lone individual". (31) There is a lack of the sense of the supportive and corrective consciousness of the Church. The great need of modern man was seen by Casel in terms of his "self-rule" and "self-created experience, as that of his learning submission to the given, divine norm". (32) Collectivism, not community, is the result of isolating the personality. It, "reduces society to atoms". (33)

Casel's answering theology, so to speak, springs, then, from the spiritual condition of his time. It is an attempt to deal with reality. The fact that he returns to the past in his search for meaning, in no way suggests a "whim" on his part for "touching up long-out-dated ideas, nor to aestheticism, or some other arbitrary fancy". (34)

Christian man as well as secular man must recognise that in the science of the history of religion itself there appears to be a "longing for active religious life-forms". (35) The bane of modern individualism has also created in things religious a desire for "vital, ritual, piety". (36) The need for modern man is really one of the necessity of learning to think again in symbols; hence Casel feels the burden of reviving in his consciousness those periods of history when symbol really meant something in man's awareness. (37) He refers of course to the early Church and the Patristic period when men were "seers of the whole", (38) and saw the world as symbolic of the Divine. Anthropomorphism, scientism, rationalism, subjectivism, all so characteristic of the modern age, did not, in Casel's estimate, tell the truth about Christianity, which for him was not so much to be characterized by the term "religion", as "Mystery".

Casel's main concern, then, was to restore to man's psyche a consciousness of God as the dynamic force and context of existence; he desired that man should think of Deity in terms of Mystery - a Mystery of life in which he as a man was involved. For Casel, God and life were Mystery because earthly existence was the milieu of the Divine Presence. The whole scope of human life in its mysterious setting was life in a world of symbolic value. In particular, the Church through symbolism in liturgy and sacrament offered man an interpretation of his life.

Dom Odo speaks of "Mystery" in so many ways in his writings, that it is obvious he considered no one definition to be complete. The Mystery was something fundamentally to be lived; it

was incapable of rationalistic interpretation. The symbolism and ritual of the Church invited participation in the Mystery of Christ. This Kultmysterium did not lend itself to categories of scholastic definition; one may not say however, in this regard, that Casel in any way denied the importance of developments in the speculative theology of the Roman Catholic Church since the Middle Ages.(39)

It is thus evident, that to obtain an understanding of Casel's thought on the Mystery of Christian Worship, and the Eucharist in particular, one must be acquainted with his thought world. This is a world which finds its roots behind the Patristic and Primitive Church periods in the realm of the Hellenistic or Pagan Mysteries. The whole *Mysterienlehre* rests upon the relationship Casel believed to exist between the Pagan and Christian Mysteries.

II.- THE MYSTERY RELIGIOUS BACKGROUND

a) Mystery in the Hellenistic Tradition

Christianity of itself has mystery-characteristics. Evelyn Underhill reminds us that from the very beginning of the Church there existed an inherent sense of mystery or hiddenness. (40) The Church appeared in the Graeco-Roman world with two sacred rites, namely, Baptism and the Eucharist - a rite of initiation and a rite of communion. Of their entrance into a Pagan environment, Y. Bri-lioth states: "the language of the day had a term...to describe them: they were Mysteries". (41) They were ritual acts which had enough similarity to the Mystery Cults that resemblances were immediately noted. There was however no "identity of nature". (42)

The Mysteries were of great variety, but their "common denominator", suggests S. Angus, was their belief that there exists a divine element within man which comes from a higher and better world and which awaits release; that he requires initiation into salvation associated with purification rites; that he needs sacramental grace, participation in the life of the deity to the point of oneness, and the promise of immortality through such communion. (43)

There existed Mysteries of both public and private types, with local Mysteries frequently growing into institutions of universal scope. Some were orgiastic in character, while others were more sacramental. There were "all degrees of belief and unbelief,

morality and laxity, mysticism and realism;" in fact they comprised every aspect of man's religious quest "from the crassest materialism... to the purest yearnings of Neo-Platonism." (44)

Angus lists the most pre-eminent Mystery-Cults as follows:

...the Orphic and Pythagorean fraternities; those of the Great Mother and Attis; the Egyptian Lord Serapis and Queen Isis; the Syrian Baals and Adonis; the Samothracian Kabiri; the Persian Mithra; the Greek Eleusinia; the Gnostic fraternities; the Phrygian Sabazios; the Dea Syria and her satellites; Dionysos; the theosophical Hermeticists. (45)

Generally speaking, these cults promised to a world living in fear of demons and the demonic, the possibility of union with Deity, and thus liberation from the burdens of material existence. The idea of re-birth or metamorphosis into deathlessness (ἀθανασία) through entry into the life of the god was central. Personal religion was fostered through the appeal of a mystical and intimate communion with the Divine:

The mysteries removed God from the realm of the transcendental to intimate fellowship with man in his needs...the Mystery Deities were conceived as suffering and entering into fellowship with man in a *sympatheia*. By identification, deification, demortalizing, or mystic marriage the devotee could

become one with the God in his death and resurrection. (46)

Angus, in his work, The Mystery Religious and Christianity, Ch.2, pp.45ff, distinguishes several characteristics of the Mystery Cults. They were religions of symbolism, making use of myth, allegory, light and darkness, liturgies and sacramental acts, all designed to produce a mystical experience of regeneration for the initiate. (47) They were religions of redemption which proclaimed the forgiveness of sins and the overcoming of separation between man and Deity. Cultic ways of access to God were thus part of the Mystery through purifications and formulae. "The Mystes...not only saw in the death and resurrection of the cult-deity a symbol of his own deathlessness, but also experience a real inner henosis". (48) These cults were also systems of Gnosis; that is, they guarded a secret knowledge of the Deity which was kept from all but the initiated. Each had its sacred tradition of ritual which was handed down through a succession of priests or teachers. (49)

The Mystery Religions, as a form of Sacred Drama, appealed chiefly to the emotions. These rites had as their object the production of "psychic and mystic effects by which the neophyte might experience the exaltation of a new life". (50) Angus rejects the idea that one may hold a purely objective view of the Mystery as an "external representation or ritual transaction to the neglect of the inner experiences and ecstasies conditions". (50) The ritual acts or dromena definitely quickened religious life and fostered mysticism. Meticulous importance was given to the form of the cultic transactions

or dromena. The action, states Angus, "was to the ancient mind, as it is to many modern minds, a sacramental constituent of the whole spiritual experience." (51) In this sense a Mystery Religion was thus a "divine drama" which portrayed "the story of the struggles, suffering and victory of a patron deity" through the means of a "solemn mimic representation." (52) The emotions of the worshippers was excited in the following way:

Tense mental anticipation, heightened by a period of abstinence, hushed silences, imposing processions, elaborated pageantry, music loud and violent or soft and enthralling, delirious dances, the drinking of spiritous liquors, physical macerations, alternations of dense darkness and dazzling light, the sight of gorgeous ceremonial vestments, the handling of holy emblems, auto-suggestion and the prompting of the hierophant...(53)

Instruction therefore naturally occupied a very secondary place.

The Encyclopedia Britannica sums up much of what Angus says here regarding Mystery and dromenon. A Mystery is:

...a Greek rite which is kept secret...from all save the initiated...These are specially prepared to have the secret revealed to them... there were four stages:

1. preliminary purification...
2. communication of mystic knowledge...
presumably including a sort of sermon or instruction or exhortation;
3. revelation of the holy things, the central point of the rite;
4. the crowning or garlanding of the mystic...

Concerning the dromenon:

We know that the central revelation was something done (δρῶν ἐν οὐν), not spoken, or not merely spoken; Lucian says (de saltat.,15) that all mysteries included dancing...(54)

Among the (δρῶν ἐν οὐν) or "things done" may we also include a solemn sacrament, the celebration of a holy communion, in which the votary was united to the divinity by partaking of some holy food or drink?" (55)

Louis Bouyer reminds us too that these Mysteries as a form of sacred drama have a similar pattern:

Each of them was a "dromenon". that is, a kind of religious drama, a liturgical representation of the death and resurrection of a god. By being in the actual performance of this representation, with the saving act of the deity the initiates or "mystes" were to be saved. They were to be thought of as born again to a new and divine life, the life of the god himself triumphing over death. (56)

b) Casel's Interpretation and his Critics.

Bouyer points out that many scholars, Christian and non-Christian alike, have speculated about the influence the Pagan Mysteries had on early Christianity as they entered the Roman Empire.(57)

Indeed, it is out of the province of such comparative scholarship that Casel's *Mysterienlehre* emerges. Hugo Rahner raises the question as to whether or not it is permissible from a religious and historical point of view to draw a comparison between the Christian Mystery and the Mystery Cults. (58) He distinguishes three groups of scholars who have worked on this problem: (59)

The first insisted strongly on a definite relationship between the Pagan Mysteries and early Christianity, especially in the theology of St. Paul. They note a similar pattern and common ground. This syncretistic trend was exemplified on many levels by Herman Usener, Albrecht Dieterich and Richard Reitzenstein. They were followed by William Bousset who linked the resurrection of Christ with the same spiritual atmosphere of the pagan cultic initiation of the death and resurrection of the god. Alfred Loisy, believed St. Paul read aspects of the hero myths of his time into simple narrative of the Gospel. Bouyer says this group was specially asking the question:

...is not the concept and reality of a Christian sacrament, bringing salvation through participation in the death and resurrection of a Saviour God a particularly successful instance of these mystery religions... (60)

The second group, represented by Casel and Maria Laach, believed that an affirmative answer to this question was indicated, albeit with certain reservations. Casel treats of this important

theme in several places, but none in a more interesting and comprehensive way than in the section "Analogues de la Pâque dans les Mystères Païens" in La Fête de Pâques dans l'Eglise des Pères. (61)

He comments on the fact that during the first three centuries A.D., the Easter celebrations of the Church presented the worshipper with the opportunity of a sudden "passage" from deep sadness (characterized by fasting, lamentation and mortification) to great joy, the latter state being realized in a ritual way in the "jubilations" and festival meal, i.e. the Eucharist. Casel then points several similarities with the ancient Mystery Rites. He touches, for example, on the Elusinyan practices as noted by Clement of Alexandria. Here in the process of initiation the initiates are given certain of the secret chants of the lament of Core and Demeter resulting from the abduction of their daughter. "Elles se manifestaient sur le plan rituel dans le drame mystique." (62) The lamentations and sadness change to great joy when the daughter is found.

Another instance cited by Casel is that mentioned by Firmicus Maternus in his De errore profanarum religionum. In chapter 11 he outlines the cult of Isis and Osiris where the initiates mourn yearly in an annual self-flagellistic funeral "celebration" before the image of a buried Osiris, but later, after a determined number of days, rejoice when the rest of the torn body is found.

The solemn spring festival of Attis and Cybele at Rome is another picture of deep sorrow changing after a period to

that of extreme happiness and carrying with it salvation from hell. Associated with the celebration of Adonis too there is a memorial of his passion and exultant joy following his resurrection.

For Casel, such similarities served to prove his point:

...il existait une certaine ressemblance de forme entre les cultes à mystères du paganisme et la fête chrétienne de Pâques...De part et d'autre les lamentations émouvantes sur la mort d'un Dieu qui s'est rendu visible, le jeûne, le deuil, se transforment au cours d'une célébration nocturne, en l'allégresse la plus grande pour la vie et le salut revenus. (63)

Christians and pagans possess a similar ritual background which invites the participation of the initiates in sense and spirit. (64) There is faith in the suffering of a god who is manifested in a human manner and who accomplishes his passion in resurrection. This new life is not merely for Him, however, but is also the beginning of the new life for the initiates, and is accordingly, their salvation. Thus Casel sees nothing astonishing or untoward in postulating that the early Christians should have taken over the mystery approach and terminology in describing their own cultic celebrations. From the point of view of symbolic drama the Mystery Religions represented: "la passion et la renaissance des dieux" which they also maintained in perpetual memory. When St. Paul, therefore, presented the Eucharist as a memory of Christ's death, the early Christians "ont dû songer instinctivement aux mémoires mystériques." The rites themselves "sont...le destin des dieux...and...C'est une mémoire réelle." (65)

On the level of vocabulary, Casel believes that the early Christians were in fact "restaurateurs" who gave to pagan terms their true value and "à la perle souillée dans la fange du paganisme son éclat authentique." (66) While the early Church certainly refused to understand the Christian Mystery in the same sense that paganism interpreted Mystery, nevertheless:

...ils ne refusaient pas de constater la ressemblance concernant le type religieux et son mode d'expression...et par suite ils employèrent le vocabulaire symbolique de ce type pour mettre dans une certaine mesure à la portée de leurs contemporains la forme de leur culte, et pour pouvoir disposer d'un langage approprié. (67)

The nature and spirit of human beings, in Casel's view, is such that they carry within them "des analogies du divin." (68) In consequence, the language of revelation is able to and must use words images and symbols which give expression to the Divine in a symbolic manner.

Referring to the pagan figure Orpheus, and describing how everything the pagans desired in him was how accomplished in Christ, Casel says of the mystery idea:

...cette idée originelle du Mystère à laquelle les païens aspiraient dans leur culte sans jamais y atteindre était changée désormais en une réalité. (69)

The same thing is to be seen in reference to "la fête de Pâques, dans

l'Ancien Testament: Pascha. (70) The Christians of ancient time did not intend in any way by the use of this word to indicate that they were continuing the Jewish "Pascha". On the contrary, the word was meant to show that the old "Pascha" was now accomplished, left behind and abolished through Christ who is the Church's Passover. The Easter celebration, and therefore every Eucharistic celebration, is, for Christians, "le seul mystère véritable, définitif, livré et révélé par Dieu dans le Christ." (71) The Pagan Mysteries and the rites of the Old Covenant are but foreshadowings only. The latter the Fathers of the Church called "Mysteries" because they pointed to a higher and more perfect reality under the mode of symbol. The Old Testament rites were not so much Mysteries as they were "célébrations commémoratives". (72) Passover was, for example, a remembrance of the deliverance of Israel from Egypt with no mystical object of reference in the cult.

We see then, in Casel's interpretation of the relationship existing between Christian and Pagan Rites, an interplay of similarity and difference, dependence and completion. The differences, Casel believed were very evident. (73) In place of the closed, passionate and often orgiastic pagan ceremonies, the Christian cultus exhibited more calm, moderation and simplicity. It was also a cultus of a religion based on revelation. In this regard Casel points to the fact that in the words of consecration in the canon of the Roman Mass, the following appears: "mystère de foi de la nouvelle et éternelle alliance." (74) The clear distinction is made between the Mystery of the Church which rests upon revelation and the faith it calls forth, and the Mysteries of the pre-Christian age. Casel is also

careful to point out the fact that the Pagan thanksgiving to God for the Creation was transformed in the Christian cultus by the linking of subjective gratitude to an objective action, namely, the sacrifice of Jesus Christ. (75) This, Casel observes, is illustrated in the Mass where "Action de grâces subjective et action de grâces objective s'unissent dans le canon." (76) Here is prayer which is based in the historic Jesus. The Church's prayer and action is linked "à la passion de Logos incarné." (77)

Despite the fact of the many differences that the author notes between the pagan myths and the preaching of the kerygma, and his insistence on the fact that there exists no genetic dependence between both types of Mystery Rites, the fact still remains that

An analogy existed for them, as it did for the whole of nature and supernature, and so they were able to lend words and forms to the mysteries of Christ which belonged to that supernature...They did not give existence or content...But they made it possible to give a body to the new and unconceived elements of the New Testament's revelation. (78)

The common factor to be found in the "cult eidos" in its prototypal form leading to Christ, is for Casel, as Rahner points out, the "cultic presence of the act of redemption." (79) constantly reenacted in the mystery rite. In this ritual transcendence of space and time, the redeeming life of the god becomes reality for the community. Casel is thus not surprised that when Christ leaves the earth, he "leaves the mysteries as signs of his divine presence." (80)

In the Eucharist the Church receives

...a sacred ritual action in which a saving deed is made present through the rite; the congregation by performing the rite, take part in the saving act, and thereby win salvation. (81)

Casel believes that in Hellenism there existed in certain milieux, an elevated concept of Divinity involving forms of prayer of deep spiritual character, forms which served as models for Christianity. We quote one final example:

Dans les écrits attribués à Hermès Trismégiste...nous entendons fréquemment une instruction sur les choses divines dans une prière d'action de grâces sous forme d'hymne appelée ΕΥΧΟΛΙΑ (louange) ou ΕΥΧΑΡΙΣΤΙΑ (action de grâces). Le nom seul déjà nous ramène à la prière chrétienne...

And he adds:

C'est en s'inspirant de ces modèles existants, en même temps que de leur propre fonds rempli de Dieu, que les premiers chrétiens créèrent la prière dans laquelle ils exprimaient la commémoration du Seigneur...(82)

Casel's severest critics are to be found in the third group of scholars who draw the clearest distinction between the Christian and Pagan Mysteries in terms of their supposed genetic

dependence. Rahner not only questions the soundness of Casel's theory, but even anticipates its rejection from the point of view of the "most recent philological studies regarding the word μυστήριον (83)

This third approach emphasizes that the pagan words, gestures and images were not taken over as if by men who themselves in Christianity's expression had no "religious substance" of their own, but rather, more as a "dress" for the substance of the Christian faith which is unique in itself. (84) The Early Fathers of the Church are criticized for what is considered to be their implicit Christianization of the Ancient Mysteries. From the perspective of historical particularity, this group suggests that it was not until the third century that Hellenistic piety became "mysterized", and that accordingly, caution must be used in making any easy generalization about St. Paul and the Apostolic Fathers in this regard. (85)

Louis Bouyer echoes this criticism in reference to St. Paul especially. Casel is viewed not only as confusing the earlier Mystery Rites with later "literary" Mysteries, but, more basically, of misunderstanding the essential nature of the Mysteries themselves, and of failing to realize sufficiently the degree to which the Church lent content to its pagan counterpart.

Despite the fact, notes Bouyer, that Casel's theory exalts the Christian faith, he believes this theory to be untenable and that no "serious scholar" Christian or non-Christian, could accept it wholeheartedly today. (86) He flatly denies any analogy existing between

St. Paul's use of the word Mystery and the pagan concept of Mystery. For the pagans, the Mystery was always something having reference to the rite alone; it had nothing to do with Divine history or the myth which explained the rite and which originated in the mists of the past. With St. Paul we have something different:

The Mystery of which St. Paul speaks is not a rite formerly known to everyone but now become secret; the Mystery of St. Paul is a plan of God for the salvation of the world, which had been hidden in the depths of the divine wisdom, inaccessible to man until it was to be proclaimed to the whole world in the Gospel. (87)

Also, this writer affirms that the death of the god in the Mysteries was a "disaster", and not part of salvation's process. The god did not choose death, and in fact, his rebirth was an occurrence that took place, "in spite of" his death. "The gods of the Mystery Religions were...not so much saviour gods as gods who themselves were saved." (88)

The major all-encompassing difference which Bouyer sees is:

that the Christian Mystery is a realization in history of a creative and redemptive plan of God, through which, once for all and definitely, everything is changed in man himself and in the whole "kosmos", and history itself is brought to an end. (89)

The Pagan Mysteries, he says have nothing similar to offer. They merely tie man to the cyclical round of worldly death, birth and rebirth. The truly supernatural aspect and order of the Christian

Mystery in the Pauline sense is completely lacking. There is no pointing to Divine intervention in human affairs, nor any strong sense of dependence on a Divine Word.

Joseph Jungmann, while certainly appreciative of Casel's contribution, has reservations about it as well. His conviction is that "the pagan mysteries did not, directly or indirectly, affect Christian worship in its inception." (90) He sees the Sacraments at their earliest, as having little contact with the Pagan Mysteries, and as being in concept "essentially different." (91) Though Christian writers certainly borrowed the language of the Mystery Cults there was no borrowing of the cults themselves. There is no question of any influx of the customs and institutions of the ancient mysteries into Christian practice until the fourth century.

Jungmann does not deny Casel's point of view that in some way the Pagan Mysteries in their dramatic presentation of the life and suffering of the gods through which the worshippers participated in salvation, were a certain preparation for the advent of Christianity. He does, however make the point, that "Casel does not deny the essential difference between the ancient mysteries and the Christian liturgy." (92) The former, he states "is only myth, the latter historical reality." (92) He queries Casel's insistence that the Christian liturgy may be understood solely through interpretation by analogy with the Hellenistic rites, and raises the point that whereas in the Pagan Mysteries there is little moral demand, everything being on "the plane of nature and the senses," the Christian liturgy demands a new "moral and supernatural" life. (93)

Commenting on Casel's brief definition of the liturgy as the "cult-mystery of Christ and the Church" (Jarbuch f. Liturgie-wissenschaft. 8 (1928, 212) which signifies his belief that the "typus mysterium" contains the constitutive essence of the Christian Liturgy: the fact of salvation, its ritual and sacramental representation, and its communication to the participants, Jungmann has difficulty in seeing how this theory may be applied to the whole liturgy, especially to non-sacramental rites. It is not applicable, he states, to the Church Year:

You cannot, for instance, say at Christmas, when Hodie Christus natus est is sung: the birth of Christ is made present or becomes present. Similarly at Easter the resurrection of Christ is not in any true sense realized anew. (94)

He quotes a fragment of the encyclical Mediator Dei as apparent confirmation of this criticism:

The liturgical year...is not a cold and lifeless representation of the events of the past or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church...with the design of bringing men to know His Mysteries and in a way live by them. These mysteries are ever present and active not in a vague and uncertain way as some modern writer hold, but in the way that Catholic doctrine teaches us... (95)

While Jungmann acknowledges the difficulty in Casel's theory as being one of human intellect in understanding how the past

-Christ's passion, death and resurrection - becomes present again, and is prepared to accept the idea of Mystery as a working concept, he balks, nevertheless, at Casel's attempts to prove the validity of this position from ecclesiastical tradition. Citing his article "Das Mysteriengedächtnis der Messliturgie im Lichte der Tradition" (Jahrbuch f. Liturgiewissenschaft, 6, 1926, 113-204) in which an appeal is made to patristic and medieval sources, Jungmann maintains that there is in fact, no "common tradition" in the light of modern criticism, and that this part of Casel's theory, though important, must be dropped. (96)

Jungmann holds Casel's Mystery Theory as an extremely important corrective to the thought of the Church's commemoration of the life, passion, death and resurrection of Christ "memoria passionis et resurrectionis" as merely "a subjective recollection" of events which transpired some two thousand years before. Casel and Maria Laach, he feels, definitely asserted the fact that the commemoration far from being a subjective occurrence in our thoughts, is "really and objectively" an event. "By enacting the liturgy, by consecrating bread and wine, a commemoration takes place even if nobody is thinking about it." (97) Redemption is still a present reality, especially in the liturgy. The Living Christ is there, truly present in the Sacrament. But he does not see Casel's Mystery Theory as essential to this fact:

...this presence in the sacrament is only part of the multiple presence of the redemptive reality given us in the Church and in the liturgy. The liturgy is, therefore, much richer in content, more pregnant

with power than we may have thought...
to consider all this, and thus to make
our concept of the liturgy more vital,
it is not absolutely necessary to hold
Casel's theory of the mysterium. (98)

In Jungmann's view, if Casel's Mystery Teaching survives, it will do so in modified form, probably along the line of the presentation of Gottlieb Söhngen. This view holds that Redemption becomes a present reality insofar as "an image of the Redemption is created in those participating in the sacraments or in the Mass". (99) The Church's ritual, being an effective sign contains the reality it signifies. Unlike Casel, this position does not hold that it is the redemptive act itself which occurs in the participant, but, "its effect, namely, grace". (100)

Once we have made a closer study of Casel's Mystery Theory itself, apart from any intense reference to the theory of origins, the problem of Casel's position in terms of his liturgical theory will again be raised for purposes of modern evaluation in the light of the thesis as a whole. For the moment, however, let us give Casel his due in the words of L.M. McMahon:

...the problem of the alleged derivation of Christian liturgy from pagan ritual...was an acute apologetic concern for the early twentieth century and Catholic writers tended...to stress the failure and impoverishment of paganism. Dom Odo, in the

best tradition of the Christian apologists singly reversed the tide and met the revived challenge of pagan antiquity by courageously appropriating it as a preparation for the Gospel, the Vorschule Christi. (101)

Despite the reservation of contemporary scholarship concerning the close analogy drawn by Casel between the Pagan and Christian Mysteries, it is evident that the "strength and greatness" of his intuitions are recognized, as well as the "basically correct and highly important orientation of liturgical understanding" given by Maria Laach to present-day theology. (102) In this conviction, we now proceed to Casel's view of Mystery and the Eucharist.

III.- CASEL'S UNDERSTANDING OF MYSTERY

a) The Mystery

Casel's starting point is God Himself in the Mystery of His Being. (103) He is infinitely above the world, yet dwells by grace in His creatures. He is both transcendent and immanent. He surpasses His creation in every way, but His Presence and action indwells it. God is mysterious in the sense of being holy, other, awe-inspiring, yet is present in the action of the Church when she performs the Mystery. The Church is Mystery by virtue of the fact that she is from and of God, and lives out a new marriage between heaven and earth; she manifests the answer to the ancient world's longings. Christ Himself, coming in the flesh and revealing God, gave the word mysterium a new and deeper meaning, for He showed the invisible Deity in an earthly way. Thus, Christ is the Mystery in Person. Here is the starting point of the apostolic proclamation, indeed, the very heart of it. The "saving design" is not merely or firstly Christ's teaching, but Christ's "saving deed." Similarly, the Church is seen to lead men to salvation, not by word alone, but by "sacred actions." (104) This is how Christ lives in the Church: through the mysterious cultic action. Thus, linked with the idea of God's revelation and the Person of Christ, one notes another facet of the Mystery, namely, the Sacraments, and the sacramental life of the Church herself. Quoting Leo the Great, Casel's states: "What was visible in the Lord has passed over into the mysteries." (105)

When Casel speaks of Mystery, he speaks of Christ; but this is always Christ the Revealer of God, the One who signifies and conveys the grace of the accomplished work of His Divine self-offering upon the cross for mankind. It is the sacramental Christ,

rather than the purely historical Lord, who energizes the Church. This does not mean that Casel in any way minimizes the fundamental unique and historical Act of revelation. Christ died for the Church and "the Church, in turn, enters into the mystery through this deed". (106) The Mystery, however, like Christianity, is a dynamic thing. The "Christian thing" is itself mysterium in the sense of St. Paul's idea of the revelation of God to man involving acts of life and power. Christianity is "mankind's way to God". (107) This living WAY, stands at the heart of Christianity, inviting men through involvement in its life, to the attainment of salvation. This is the Pasch, or:

...the passage which the Son of God who appeared in the flesh of sin, makes to the Father...the sacrifice of the God-man in death on the cross, and his resurrection to glory. (108)

The Church provides the means whereby Christ's salvation is appropriated. This appropriation does not occur through mere passive behaviour or faith's justification alone, or mere negative purgation. The requirement is a "living active sharing in the redeeming deed of Christ". (109) There must be some human cooperation (opus operantis) to God's initiating action (opus operatum) upon us. God and man are "fellow-actors" in a ritual which actualizes all the benefits of Calvary in the human sphere. Man becomes a fellow actor with God via the Mysteries, through his involvement in the liturgy whereby he becomes a sharer not only of God's presence but also of His saving acts. The Church shares in Christ in "a feminine receptive way" (110) as His Bride, not merely in faith but in concrete action which is Mystery. This Mystery of Worship, is essential to the Church.

Without it, she would be:

... an offerer without sacrifice, an altar with no gift, a bride cut off from her bridegroom, unconsecrated, knowing no way to the Father. (III)

The Mystery, in Casel's view, may thus be characterized by the word "dynamic"; for him, it is not just a truth or reality beyond reason, but a hidden communicated divine reality. For purposes of clarification, one may summarize three major strands or elements. The Mystery is:

1. God Himself, as holy and distant.
2. Jesus Christ, God Incarnate;
the Revealer and Redeemer.
3. The Church, as the sphere of redemptive action.

1. God Himself

Everything about Christian life and worship is rooted objectively in Him. The Mystery is not something which is open to reason (or closed to reason in the Pauline sense), but is a sphere of being and existence which is part of God's nature of love:

It is God...who first gives the capacity for grasping the mystery, and not by reason, but by faith. The Christian faith is not a noesis of truth and compliance with law, in other words something which is purely of the will and mind of man; rather it is an exaltation of the whole of human being and existence into God's sphere. (112)

The Mystery of God Himself for Casel, is "une parole de Dieu sur Dieu, sur ce Dieu qui, dans le Christ s'est révélé et a communiqué à l'homme sa propre vie immortelles." (113)

2. Jesus Christ

Here is the archetype of the Mystery: the Incarnate Logos, hidden and then revealed. Casel quotes 1 Corinthians 2:1 using the word μυστήριον in place of the word μαρτύριον

When I came to you, brethern, I did not come proclaiming to you the testimony (secret, mystery) of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. (R.S.V.)

And Casel concludes:

"The mystery of God, then is Christ, the Logos of God..." (114) This Christ however, is not only the Incarnate Person of the God-Man, but the Reality present before the Creation, brought to earth through the Incarnation and lived out in the Community of the Church. The Revelation is not complete in His Person, until it is experienced through the life of the Church. The "unveiling", so to speak, of the Mystery in Jesus Christ who is the Mystery, is a "pneumatic thing." (115)

3.- The Church

Through Christ, the Church, the special sphere of divine indwelling and divine activity, is a Mystery, or, more correctly,

part of the Mystery. As Christ has made Deity visible through His Incarnation, so the Church "incarnates" or reveals God. She is an extension of the Incarnation:

Christ is the mystery in his person, for in him the everlasting godhead has made itself visible. Through him the church too, is mystery, for in it Christ's grace and God's glory are revealed in this world. (116)

The Church and the individual Christian, in the Pauline sense, are integrated into Christ, and so receive grace from God as members of the Body. The Mystery of God's Salvation calls them into one Body. The Church is part of the economy of that salvation in that the mystical union of all members in Christ carries out the Divine purpose. At a retreat in 1930, Casel stated:

Il y a Mystère là où Dieu et l'homme se rencontrent, vivent ensemble, agissent ensemble, forment une unité; là où l'action de Dieu, son amour, sa grâce agissant dans l'homme qui croit et qui aime. Le Mystère, c'est un saint échange, une communauté humano-divine. (117)

The Church is both the Body of Christ and the Bride of Christ; she participates mysteriously in the life of Heaven (118) as the "Corps pneumatique" which is the "Mystère de l'unique Christ pneumatique qui est le Christ uni à son Eglise". (119) The Church is a corporate unity in the "Pneuma" of Christ, so much so that Casel may say: "L'Eglise elle-même est appelée Christ..." (120) What is true of Christ, "doit s'étendre au Fils total - l'Eglise incorporée au Christ.

Quand Dieu voit son Fils, il voit aussi en lui l'Eglise." (121)

God, Christ, and the Church, then, are the three interrelated foci in Casel's concept of the Mystery:

God, invisible by nature, acts visibly in Christ for the salvation of man and represents this salvific action (Heilstat) in the Church's worship. (122)

An important distinction is made, however, between Christ as the primary Mystery (Urmysterium) and His cultic presence in the mystery of worship. The liturgy is "the Mystery of Christ in the Worship of the Church." (123) It is the Mystery of Christ which finds its incarnate expression in the Cult Mystery; (124) this is "applied" through the cultic acts, actions, which from the side of the recipient, make his involvement anything but passive.

b) The Mystery of Christian Worship

1.- Casel's Pauline Basis

In his reference to Romans 6:3ff., Casel provides us with the Pauline background for his theology of worship. St. Paul, he says, depicts the substance of the Mystery of Worship with great clarity. He quotes the relevant passage:

You know well enough that we who were taken up into Christ by baptism have been taken up, all of us into his death;

we have, then, been buried with him
through baptism, in death, in order
that as Christ rose from the dead...
thus we might walk in newness of life.
For if we have grown up in the pattern
(συνωμοτή) of his death, we
shall share also in his resurrection...
(125)

Casel also comments on Cyril of Jerusalem's interpretation of this
scripture. Cyril states that Christians growing up into the likeness
of Christ receive not only salvation's likeness but its very reality.
Approvingly, Casel writes:

The mystery of Christ which was completed
in our Lord in all reality in time is,
therefore, fulfilled; fulfilled on us first
of all in representative symbolic forms,
not purely external ones, but rather images
filled with the reality of the new life
which is communicated to us through Christ,
both symbolic and real, is what the ancients
call mystical; it is something mediate be-
tween a merely outward symbol and the purely
real. (126)

The Sacrament is not, therefore, something which "gives
the grace of a new life," but that which fulfills in us the death of
the Lord in a mystical way within the Christian community. Thus, for
Casel, it is fitting "to call mysteries those sacred rites which ini-
tiate and pass on the mystery of Christ." (127) In his reference to
I Corinthians 4:1, where St. Paul speaks of Apollos and himself as
"stewards of God's Mysteries", Casel's comment is typical of his whole
approach:

...(the Apostle) means first of all the mystery of Christ which he proclaims, and then, in addition, the sacred actions by which we are taken up and engrafted into this one mystery. (128)

Noting the fact that the concept of μυστήριον as taken over by St. Paul was one that had evolved, and that one must be cautious about interpreting it in a cultic sense (129), Casel nevertheless, insists that the foundation of its Christian cultic significance had been laid for its interpreters in a basic idea:

...dans le Mysterium, se rencontrent le visible et l'invisible, le terrestre et le céleste, l'humain et le divin, la vertu spirituelle intérieure et l'image matérielle extérieure. (130)

The revelation of God in Christ comes to us in various ways - by words, symbols, sacred objects, men, etc., "mais aussi par une action sacrée; un rite peut être mystère d'un acte divin." (131)

2. Mystery Presence

Through word and rite, the Mystery of Worship makes present Christ's saving act among us. (132) "God is presence; he has no past and no future; he is the everlasting point in which all hold together." (133) This God, says Casel, has done something for man through worship:

God has made it possible for us, even in this life, to enter into the divine present and the everlasting Today; this possibility is through the sole door of the mystery worship. There, for us too, there is neither past nor future, only present.(134)

The Christian Mysteries let us share in God's life, to leave this world and enter God's world, so that in fact this world becomes God's world for us. We are part of a dynamic process:

The action of everlasting life is one which takes place in heaven. In the mystery we share in this action; we are taken up into it. (135)

Our knowledge of what this mysterious action really is, is a knowledge "in shadow"; (136) but it is also done "in mystery." (137) and this means that God's Mystery Presence, far from lending itself to subjectivism or pantheism in the realm of piety, does just the opposite. Casel's whole philosophy therefore, not only rejects what he conceives to be sterile rationalism, but also mysticism which is not formed by the "norms of Catholic Christendom." (138) His whole point is, that in the Mystery of Worship, Christ's saving act is present in a wholly objective sense. This is the Church's sacrifice which she offers at the foot of the Cross, "not merely in faith or in some mental act, but...in a real concrete fashion." (139)

The world of mystery-presence, then, is the world of sacrament. The principle of the Ancient Mysteries is the principle of the Christian Mysteries. Man cannot grasp the Mystery through

reliance on rational and educative endeavour. "The mysteries are objective actions, yet so experienced that behind them, the initiate sees, in faith, the presence of God." (140) The cultic act appeals to faith; through faith, mystery and shadow become reality.

3. The Sacramental Basis

Contrary to much Roman Catholic thought and practice of his own day, Casel rejected the concept of Mystery as having anything to do with the detailed application of graces derived from the saving act of Christ long ago; rather he says of the Mystery: "il pose la réalité de l'oeuvre salvatrice d'une manière sacramentelle; c'est de cette réalité qui découle l'effet." (141)

Here Casel witnesses to the central Patristic affirmation that the Sacraments in the Church continue the incarnate life of Christ, and that their efficacy may be attributed to "the presence of Christ's work of redemption in them." (142) The Sacraments are more than means of grace. The chief purpose of the Mystery Teaching is:

to set out clearly once again the Church's mysteries, above all the Eucharist, but the other sacraments as well, each according to its measure and place, as the sacramentum redemptionis; that is to say, to show them as the presence of the οἰκονομία in the Church; not to reduce the sacraments to mere 'means of grace.' (143)

This is quite another order of reality than the historical, and so there is no question of any repetition of a past event. Christ has a unique sacramental presence which exists of itself as Christ exists of Himself as the risen Lord. The sacramental presence is such that it is not "exhausted in being conformed to Christ within the effect of the sacrament" for "it exists even before the effect..." (144)
Hence:

Dom Odo's conception of the Mysterium... involves the mystical repraesentation of the whole saving work of Christ... not only in its effects...but in its full sacramental reality, in the objective transmission of the Saving Act. (145)

This Mystery which becomes present in the Mystery of Worship, is nothing other, to use T. Filthaut's words, than "le mystère premier sous un mode d'être sacramental." (146)

In worship, then, man enters sacramentally into a participation in the Divine Acts. The Sacraments for Casel illustrate "life in the mystery" (147) "The myth is lived out in worship; the rite is living myth." (148) In baptism, for example, man's life which was small and insignificant "gains a vast dimension: man becomes a second Christ." (149) In the Eucharist, the primaeval saving act is effected even more strongly:

In the sacrifice of the mass we do the deed of Christ; we place our being in the most intimate relationship with the act of the God-man. Thus our act takes on a truly divine dimension, (150)

Christ, in other words, "becomes contemporary with us." (151) In this present time Christ's person and saving act are ours in the sense of the most intimate possible relationship; there can be, in Casel's words, "no deeper communion of living than that we should share the essential life and action of another." (152)

This communion is the communion of the Bride (the Church) with the Lord; she must be united with Him:

L'Eglise est entièrement bâtie sur la personne de l'HOMME-Dieu. Il faut s'unir à lui; mais cela n'est possible qu'en s'insérant dans son oeuvre de rédemption... (153)

How does the Church enter into this redemption? "Comment allait-on y participer?" asks Casel. He answers:

La seule voie objectivement sûre et la seule qui entre en considération pour une église, était celle du culte; une démarche individuelle n'était pas suffisante. (154)

Again the objective and corporate note sounds over the subjective and individual approach. The Cultic Mystery which is a re-presentation of the saving Act of God in Christ through the Sacraments, has little to do with intellect sentiment or aesthetics; it has everything to do with reality; it is "le fait infiniment sérieux d'une union réelle entre Dieu et homme." (155) This, Casel implies, is just why sacramental acts are so necessary. To be sure, the Mystery of Christ always lives in the Church, but the cult "confirms" it:

Celui-ci en effet, atteste d'une façon objectivement perceptible ce fait que le salut est lié à l'incarnation du Logos et, par là à l'Eglise; qu'il n'est donc pas une chose 'en l'air', mais qu'il doit être en liaison avec des rites extérieurs déterminés... (156)

As salvation is linked to historical fact, in terms of Christ's appearing, so the permanent presence of God's grace in the Church is such that it is linked "au mystère cultuel" in its present historical fact in the Church's worship. (157)

Don Odo defines the Sacramental Principle involved here as follows:

The making present of the saving act in mystery takes place in a sacramental manner; the saving work then receives, in addition to its natural mode of being, a new sacramental mode of being. This does not imply any change in the work; it remains what it was, yet in this new manner is made present to us, so that we can enter into it and can make it our own. (158)

Casel's idea of sacrament is linked with dynamic action, action which is based on historic reality and which through faith and work becomes, in the cult, sacramental reality. Communion with God is at its deepest a sacramental communion with the life of eternity which is a living pulsating love. This is the key to the Christian life, it is real life, for it is God's life which comes from Christ's sacrifice through cultic involvement. The sacramental world is God's world

which impinges upon this world. With particular reference to the Eucharist, he says:

Tout sacrement...opère ce qu'il signifie, d'après la mort du Seigneur - qu'elle signifie - non pas in proprie specie mais in specie SACRAMENTI, sacramentellement. Ce monde sacramental est un 'monde nouveau' avec des lois nouvelles qui lui sont propres et exclusives. (159)

Quoting Dom A. Vonier in a passage from his La clef de la Doctrine Eucharistique, which substantially represents his own thought, Casel continues:

Le pouvoir créateur des symboles, la causalité efficiente des signes, la merveilleuse fécondité de ces humbles choses qui dans la main de Dieu produisent des réalités spirituelles, bien plus, reproduisent ces réalités dans leurs consistance historique, c'est cela le monde sacramentel; et il diffère profondément de tout autre monde. (160)

The Sacramental basis in the Mystery of Christian Worship is, then, none other than a basis of realism: this is a realism which rests upon the fact of the historic Incarnation and its attendant implications. No spiritualized conception of religion is thus allowed. The Sacramental Sacrifice of the Church - the Eucharist - represents a way to God based on "une structure éminement chrétienne" in the sense that Christianity is this way by virtue of the Passion of the God-Man. (161) The Mystery is concrete; its mode being sacramental

is therefore not limited to the categories of space and time. Operating by its own laws which are inaccessible to the natural dialectical approach, the Sacrament's purpose is to keep the saving action of Christ operative as a continuing reality. Casel phrases it thus:

...de maintenir d'une façon vivante dans l'Eglise comme une réalité qui continue d'être opérante l'acte sauveur, qui, sur le plan historique, appartient au passé. (162)

Casel's desire to emphasize realism in his sacramental thought is well illustrated in his commentary on a letter of St. Augustine dealing with the subject of the real presence of salvific action under the veil of the Mysteries. Casel draws a sharp distinction between the terms "sacrament" and "reality":

Réalité et sacrement se distinguent uniquement par ce fait, que, dans le second cas, un symbole manifeste et cache à la fois la réalité présente...la res demeure toujours la même; seul le mystère passe et se fait multiplié. Il n'a de valeur profonde que grâce à cette res... (163)

The eternal significance of Christ's saving work, once accomplished in time, now stands as the given res of all sacramental appropriation. Casel's sacramentalism in this sense, in comparison with pagan ideas of the Mystery, stands as uniquely Christian.

4. The Church Year

Casel sets forth what he considers to be a right and a wrong way to think of the Mystery doctrine in reference to the historical celebration of the Church Year. The wrong approach he sees exemplified in the "nonsense" of supposing that the Mystery consists of the fact that Christ comes on the altar as a baby at Christmas. Rightly, it is a matter of acknowledging the whole "oikonomia", "the whole design of salvation from the incarnation to the parousia" which takes on a "sacramental presence" and thereby may be the "subject of our co-participation." (164) This participation, of course, necessarily means a particularized entry into the whole Mystery through the specific festival Calendar periods.

Within the cycle of the Church or Christian Year, the "real actor" is the "mystical Christ." He is the strength of the Church who celebrates the mysteries. (165) The cycle, Casel notes, in contrast to the Pagan Mysteries, is not a naturalistic circle, but has, rather, to do with growth and eternity through Christ's Lordship over time. (166) We do not see the glorified Lord, but through faith and the Mysteries, the Christian possesses Him already. Thus, significantly, we read: "The church year is therefore the mystery of Christ." (167)

Such an approach on the part of Casel indicates that living the Mystery in the liturgical cycle is something far more than a spiritual participation in, and contemplation of, the historical life of Jesus, although certainly this possibility is not excluded.

This would be, however, only a moral sharing. There would be no "mystical oneness with Christ the Kyrios in the order of being... we should not be plunged...into God's eternal life." (168) It does not, in Casel's view, take a Christian to contemplate Jesus' life or even to imitate it. A Christian is one who in the celebration of the Mystery of Christ possesses the life of the Kyrios which the Church shares. (169) The Lord does not merely point out the way: "he is the way; he carries us forward to the goal." (170) The Mystery places the historic saving deeds of Christ, "in their real, divine context." (171) Thus, in celebrating deeds of salvation history, the Church Year does so "for the sake of eternity hid within it." (172) In her cyclic celebration, the Church Year, quite apart from any idea of a natural unfolding, bases her acts on "the single divine act," (173) which is God's. Therefore, although in a true sense the liturgical seasonal enactment is a gradual presentation of an historic life, Casel cautions our thinking of it as an historical drama; he suggests it be thought of as that which "will aid man in his step by step approach to God, an approach first made in God's own revelation." (174) Advent, Lent, Epiphany, etc., are all celebrated within the context of redemption; they provide the worshipper, with varying perspectives upon this basic context; one enters the Mystery by different doors.

The whole Church Year, is then in fact a single mystery. Its greatest Mystery is the "sacramentum paschale, the sacrificial mystery," the Eucharist: (175)

The mass is always the high-point of liturgy because it contains the mystery of redemption in its source, the passion and resurrection of Jesus. (176)

This Great Mystery, celebrated throughout the whole Church Year, authorizes, in fact, any conception of the liturgical cycle as being sacramental. The Mass is considered to be the source of all grace and salvation, from which all other graces flow; it encompasses all the other Sacraments and the prayer of the Church. (177)

Dom Odo affirms that the early Christians saw the Paschal Mystery or Eucharist from a wide perspective, that is including the work of salvation, incarnation, resurrection, ascension, session in heaven. The early Christians considered all these mysteries of Christ as integral parts of their Eucharist. These mysteries were not thought of so much as "events" in the historic life of Jesus, but more in terms of the working out of the Divine purpose: "à partir d'une vue profondément dogmatique du plan divin du salut..." (178)

The Easter Festival is seen as particularly important; it is life which is celebrated above all else in the liturgy, says Casel. As Christ's death is decisive for salvation however, the Pascha is thus made the focus of the celebration:

Ainsi la mort du Christ est-elle le grand 'passage', et c'est pourquoi la Pâque est célébrée comme la 'fête du passage' (δίαβαση) (179)

The Eucharist as part of Easter is seen in its ultimate sense, i.e.: as the Sacrament of Life Eternal; this is why, in Casel's view, the

Church in its anamnesis of the Sacrificial Mystery mentions not only the Passion, but the glorification of the Lord as well. Christ's death as an act of salvation becomes mystery only when it is linked with the resurrection, for one meaning of the resurrection is, that the Father has accepted the sacrifice of the Son. We read:

...dès que par la résurrection la vie s'est dégagée de la mort, les mystères, les sacrements qui contiennent la vie et la transmettent, reprennent; les symboles qui expriment l'éternel et l'insèrent dans le terrestre s'épanouissent. (180)

In another passage where Casel deals with the significance of the word "sacrament", he says;

...La signification liturgique de sacramentum...se trouve...confirmée par l'affirmation qui suit, à savoir que la mort du Christ-dans sa représentation mystérique évidemment-est la fête annuelle des chrétiens, c'est-à-dire la Pâque. (181)

For Casel, Easter is the key to the understanding of the Church Year. In La Fête de Pâques dans l'Eglise des Pères, he makes the point (based upon the Epistula Apostolorum, 2nd c.) that Easter was the commemorative Eucharistic celebration of Christ's death, with emphasis not only upon the death, but also, the resurrection and its meaning. (182) He sees in the death of Jesus the consummation of the Old Testament Paschal celebration which he considered to have imprinted on the Christian celebration of Easter, its cultic mystery.

character. Here the Eucharist is at the centre because of its representation of Christ's sacrificial death. Casel comments favourably on Clement of Alexandria's similar approach where (183) Christ Himself is said to become the true and eternal "Pâque" and is recognized as the content of the celebration. Agreeing as well with Tertullian's approach of linking Easter and Pentecost, death and resurrection, Casel defines Christ's death in its Easter context:

...la mort n'est, somme toute, qu'une ligne-frontière dont le 'franchissement' conduit de cet éon du péché à l'éon à venir de la vie divine... La mort ne peut donc être célébré pour elle-même, mais seulement comme transitus, διὰ βατῆρας C'est la raison pour laquelle, certainement, les chrétiens des origines ont attribué une si grande valeur à l'explication du mot Pascha comme transitus. (184)

Continuing this thought in reference to the Apostolic Tradition of Hippolytus, Casel speaks of the Easter Eucharistic celebrations as follows:

A vrai dire, son objet en premier lieu la mémoire de la mort du Seigneur: non pas, certes, que la mort soit 'fêtée' en elle-même...mais à travers la résurrection qui en découle, cette mort apparaît comme un passage. (185)

Generally speaking, Casel's historical survey provides the reader with a picture of this supreme festival of the

Ancient Church which extended from Christian Passover to Christian Pentecost, and which was preceded by the Lenten period of mournful fasting. Out of this cycle there developed the Epiphany and Christmas emphases, (186) with stress therefore being laid on the Incarnation.

IV.- THE EUCHARIST AS MYSTERY

While the foregoing survey of Casel's understanding of Mystery has depicted a particularly broad scope in reference to worship, there is no doubt that ultimately, Casel looks to the Eucharist as its quintessence. This, for him, is the focus and undergirding reality of the whole Christian cult. Here is the ritual celebration whereby the Church through entry into God's life is able to be the Church and offer sacrifice. He notes that in the Upper Room, Jesus anticipated His death in the rite of the Last Supper and made of it a Mystery, not only of communion, but of entry into a New Covenant. Man was given a way:

It was not only an action of God's upon his people, but an action he carried out among them in human form. Now men were given the power of imitation and following in what God made man had done among them, and so of sharing in his life by means of their own concrete deed. (187)

Here, through ritual action and involvement is the very centre of mystery, "the proper fulfilment of the mystery of worship which...bears the divine reality which stands behind the mystery." (188) In the Eucharist as nowhere else, the worshipper as part of the mysterious life of the Church, is taken into the reality of Christ's one sacrifice and all its benefits. Here, in the midst, stands the Mystery of the Cross.

a) Aspects of the Mass:

Institution, Memorial and Sacrifice

Casel affirms that the central act of the Roman liturgy is the sacrificial prayer of the Eucharist, and that it has three essential parts: Institution, Anamnesis and the Prayer of Sacrifice in the strict sense.(189) These three sections, he notes are the most ancient in the Canon of the Mass and are intimately linked with each other.

The words of Institution are taken to be far more than a simple narration or vital means of arousing subjective emotion. They are, rather, "une formule efficace;" and further, "ce qui est raconté se réalise..." (190) The Church acts in response to Christ's command to make a memorial in a rite which makes present in fact and effect the death, resurrection and ascension:

... elle fait cela même que le Seigneur a fait autrefois et elle le fait en sa mémoire; et c'est à partir de cette mémoire qu'elle offre le sacrifice...la mémoire est en rapport intime avec le sacrifice. (191)

If the Eucharist was not principally concerned with offering sacrifice along with subjective remembering, says Casel, then the Church would not be following Christ's command in the strict sense. She would be doing something else, that is, acting apart from any relationship with reality. This however, is not her intention. Memorial and

sacrifice are linked: "tous les deux à la fois doivent accomplir ce précepte;" and here, suggests Casel, "mieux, le sacrifice procède de ce souvenir." (192)

The Memorial, then, must be taken in as real a sense as the Words of Institution and the Sacrificial Prayer. The prayer of anamnesis, situated between the two must also be "une prière réelle," that is, a prayer which signifies and realizes or effects something. The Memorial must not be thought of in subjective terms, but as "une mémoire objective à travers une action..." (193) The Memorial, or ritual celebration of the work of redemption based on the Last Supper, "est en même temps le sacrifice." This is the realm of objective reality:

L'anamnèse imprime...à toute l'action
sainte la marque d'une mémoire réelle:
la mort rédemptrice sous le voile des
rites devient réalité.

Commenting on the interpretation of the Eucharist given by Methodius of Olympus, Casel affirms that the redemptive work of Christ, consisting of the Incarnation and Passion, becomes a new reality in an anamnesis which is so real, that:

...le Seigneur descend et meurt à nouveau,
et, par son union avec l'Eglise donne nais-
sance spirituellement à de nouveaux enfants
de la grace. Cette ἀνάμνησις est
appelée aussi ἀνακεφαλαίωσις
(195)

Here we have the idea of 'recommencement'.

In his commentary on Denis the Pseudo Areopagite, Casel notes that while the whole Canon of the Mass may be considered as an anamnesis, it is really the second part that conveys the reality. The first part of the Canon designated by the term 'parole sacrée', and preceding up to the Words of Institution, is not really as significant as the whole grouping of prayers following ("prières consécatoires") in terms of a specific understanding of the word anamnesis. These prayers do something which the liturgy can only witness to:

Celle-ci réalise la présence concrète des oeuvres de Dieu que la première partie ne faisait que chanter, et elle la réalise sous le symbole... les symboles mettent très concrètement sous les yeux ce que les mots avaient auparavant exprimé, du fait qu'ils contiennent en réalité ces actions divines. (196)

There is another sense as well however in which Casel thinks of "memorial" in regard to the Eucharist, and this is in terms of the Memorial Act being a "way" to God both for the Church and for the individual soul. Through Christ there exists a constant movement of man's supplication to God and God's grace to man. Here we see "le sens le plus profond du terme mémorial du Seigneur." Christ lives in the Church in and through this Memorial, making it far more than a commemorative meal but rather a celebration in which Christ eats and drinks with his children and gives Himself to them for nourishment. (197)

In commenting on the idea of Sacrifice, there is a passage in Le Mémorial du Seigneur where Casel speaks of God in His majestic transcendence as having neither need of our material gifts, nor of our sacrifices. He mentions that the pagan theologians of Hellenism believed that we must not offer incense or bloody sacrifice to God, but that silence or a word prayer was best. A spiritual sacrifice or " λογικὴ θυσία " is what is required. Casel says Christianity added something new: "l'abandon du coeur et la louange des lèvres." He continues:

C'est pourquoi ils nomment cette prière d'offrande 'louange' (ΕΥΛΟΓΙΑ) et'action de grâces' (ΕΥΧΑΡΙΣΤΙΑ). Et ce sacrifice spirituel ils le fusionnent de la manière la plus intime, avec le sacrifice volontaire du Logos incarné.(198)

The Sacrifice that is offered is the Sacrifice of the Church, which is the "représentation quotidienne, dans le mystère, de l'offrande du Christ, qui embrasse tous les membres." This mystical death of Christ, in which the worshipper shares, invites him to sacrifice in his daily life as a Christian. (199)

l'homme qui recherche Dieu, lui présente une offrande; Dieu accepte cette offrande et en l'acceptant, il la consacre, et sanctifie en même temps celui qui, en la présentant, n'a qu'un but: parvenir lui-même à Dieu...Le sacrifice monte donc de l'homme vers Dieu; en réponse, Dieu fait descendre consécration et grâce. Ainsi se rencontrent, dans le sacrifice, Dieu et l'homme, le ciel et la terre...(200)

In his commentary on St. John Chrysostom regarding the Epistle to the Hebrews and Eucharistic Sacrifice, Casel sees the Mass, not as a sacrifice in the Old Testament sense, but as a memorial of Christ's unique sacrifice as depicted in the New Testament, that is, a memorial of His death. The sacrifice is one and the same regardless of its number of celebrations. What is multiplied is "la mémoire," but not the object of the memory which is Christ's sacrificial death and which forever remains unique. (201) This Memorial which is multiplied in the Church is a Mystery, which carries in it "une réalité si concrète qu'il s'identifie totalement avec l'action qu'il représente mystiquement..." (202)

Because, then, Casel sees a close association or even identification between the concepts of Memorial and Sacrifice, and because the word Mystery is a suitable term of reference for them both, the same may be said of the word "sacramentum":

Parce que cet acte et cette grâce du salut sont présents nous traduisons sacramentum par "mystère", alors qu'aujourd'hui... en parlant de l'eucharistie, on met d'ordinaire en parallèle le 'sacrement' et le 'sacrifice'. (203)

b) Cultic Significance

Essential to Casel's understanding of the Eucharist, was his dictum that the mysterious Presence of the Lord is with us, not merely through symbols, but through His acts. The Memorial of the Lord is a memorial of Christ's death, resurrection and ascension.

Thus it follows, that it is not only the Lord Who is present under the liturgical symbols, but also His death, resurrection and ascension. (204) These acts are, in fact, part of one unique act. Contrary to the idea of individual prayer where the soul is united to God, the liturgy is an action-prayer in which the Presence of God is manifested in the heart of the worshipping community. The liturgy is a living, pulsating thing, "une présence divine agissante." (205) This is why the liturgy has as its crowning jewel the Eucharistic presence of the Mediator by whom God becomes present. The liturgy is the Lord acting in the midst. It is not just a presence but an action (actio) which is linked with the sacerdotal action of the Church. Here is an objective adoration of the God-Man through whom God lives and acts constantly in His Church. It is a continual reference to the great Fact of redemption, the source of the Church's life. "De là, la célébration sans cesse réitérée de la messe," (206) and from this come all other "applications" of grace in the Sacraments. The whole liturgy, being an objective memorial of the acts of Christ is really an "épau-nouissement de l'anamnèse de la messe." (207) Christ and His Church work together in the fashioning of redemption.

The death of Christ, for Casel, has two different realities: the historic act done once for all upon Calvary, and the mystical act as celebrated in the Eucharist in an unbloody manner. When St. Paul speaks of entering into the Lord's Supper as a proclamation of the Lord's Death, Casel takes this to mean "une représentation rituelle." (208) The Sacramental Meal contains the reality of Christ's Body and Blood under the veil of the rite.

In this distinction drawn between the two reality-types, those of history and mystery, we are brought once again into the sphere of the relationship between the historical and sacramental worlds which forms a basis for Casel's cultic apologetic. The interior reality of the Cult Mystery is not only an abstract and detached form of grace resulting from the Saving Act. On the contrary, "c'est l'acte sauveur lui-même d'où cette grâce émane." (209)

Although Casel insists that both the historical and mystical or sacramental modes of Christ's sacrifice are, in truth, equally His death, he nevertheless qualifies his bare assertion on this point. As the historical action could take place only once in time, he concludes that the historical and mystical deaths are not essentially one, and therefore the relation between the two is such that "la mort historico-réelle conserve dans le rite une réalité mystique." (210) The Memorial of the Lord is thus the re-presentation of the historic death of Christ. This re-presentation is taken to correspond to the Lord's actual presence as enunciated by Christ's words and those of St. Paul in terms of His Body and in the matter of the actual death made effective in the rite. When St. Paul speaks of proclaiming the Lord's Death, it is really a proclamation not so much of a death, but of He who through death is the Resurrected One. To be sure, the Eucharist is a koinonia with the Lord in his death of the Cross, but this is also the Living Lord, for He is God as well as Man. One cannot think simply in terms of a death memorial. (211) It is the death and resurrection that we commemorate.

The liturgy, as has been said, is the vehicle through which, in Casel's scheme, the worshipper becomes a fellow-actor with

the Lord. The Mysteries are sacred actions of a cultic nature whereby one enters into the work of redemption. The Eucharist as the crowning Mystery does the following:

Le mystère apporte la rédemption exactement comme cette première action salvifique: il est, en vérité, la rédemption; car le Seigneur a fait de la passion et de la mort sur la croix un mystère de sa passion lors de la dernière Cène; entre ce mystère de l'immolation (à venir) et la messe mystère de l'immolation (réalisée) aucune différence n'existe... (212)

This sacrament which is the Church's offering is not, consequently, to be thought of as a mere allegory. (213) Commenting on a letter of St. Augustine to Januarius, Casel rejects the way in which most pagans, the neo-platonists and some Christians, have used the word "sacrament" in an allegorical sense, that is, as merely a symbol of hidden religious truths. The cult in Casel's view is definitely not this! The Church has an authentic conception, namely that of a sane realism as regards the Eucharist. This realism is a realism that is always associated with the celebration of the Mass as well as with a recognition of the Real Presence connected with the elements.

It is in this above-mentioned sense that Casel views faith in the Sacraments, not as a mere act of intellectual or moral submission, but, instead, as an abandonment of the whole man to the action of the Divine life; it is also an illumination of man through God's light. The cultic celebration of the Sacraments speaks of a deep, almost physical incorporation into the Mystical Christ. The life of faith and the sacramental life go together. (214) The gift

cannot be separated from the Giver. Thus Casel criticizes any view of the Sacraments which tends to think exclusively about sanctification or good works. Their true sphere lies in a cultic union of the Church with the Lord. They are intimately joined with the Incarnation, not only because Christ was their Institutor, but also because they are fashioned to a certain point in His image. As in Christ the human and divine natures are one, so in the Sacraments:

Pneuma divin et substance terrestre s'unissent de telle sorte que l'usage de la substance terrestre nous communique la vie divine... (215)

The sacramental way is the active way of attaining salvation through a collaboration with Christ, and thus the Sacraments must be thought of -in union with faith - as the means of transforming men into little Christs and therefore as "le but de la religion du Christ." (216)

c) Realism and Historic Insights

From the foregoing it is evident that Casel distrusted any neoplatonic thought which saw the spiritual or celestial as the only real and actual. He recognised that terrestrial reality risked being underestimated, and that the threat of allegorical interpretation was thereby endangering a proper understanding of the Eucharist. Thus it is that this monk of Maria Laach takes special pains to indicate the fact that St. Augustines excursions into neoplatonism were redeemed by a strong link to the realist tradition of the Catholic Church:

...il insiste...sur la nécessité, une fois accompli le vrai sacrifice, de donner de ce dernier une nouvelle représentation mystérique, un 'sacrement' ou 'mémoire mystérique' qui ne se contente pas de signifier le sacrifice véritable accompli mais encore le contient réellement.(217)

The Sacrament is therefore taken to manifest and hide a present reality or res, without which the Eucharist would be mere play-acting. (218)

Casel regrets the emphasis which certain pre-scholastic (after the ninth century) theologians placed on the Eucharistic elements; he sees it as a mark of regression in the understanding of sacrifice. His admiration of Paschius Radbertus as the pre-scholastic theologian who transmitted to the Middle Ages the spirit of the Fathers and kept faith linked to realism, is evident.(219) He notes with approval Radbertus' idea of Christ's death as being a real sacramental and spiritual sacrifice in the Mass, as opposed to an interpretation based on historic reality; he notes with disapproval attacks made by others on Radbertus' position, believing them to arise from a misunderstanding of Radbertus' concept of realism. This misunderstanding is traced in origin to a subjective spiritualist concept of the Eucharist which held that Christ's real body was not truly present; the body was believed to be there only as a "figure"; the Eucharist was not the real death of Christ "in mystério," but only a representation of it.

Casel viewed the criticisms of Radbertus as derived not only from subjective neoplatonist spiritualism, but also from Aristotelian realism, which accepted the factually real as being

only that which could be apprehended by the senses. Also, there had been an evolution in the concept of symbol, mystery and sacrament; pagan antiquity had thought of symbol in subjective and rational terms. In the new German mentality, to which Casel alludes, an intellectual idea of symbol had removed any objective sense. But, exclaims, Casel, the Church is saved by true Platonism:

....à côté et au-dessus de lui durant
la basse antiquité régna le concept
plus platonicien du symbole mystique
qui reconnaît, voilé et indiqué dans
le signe terrestre, du divin réel. (220)

This view of things which unites God and the world in an intimate relationship finds a confirmation in Christianity's doctrine of the Incarnation: "The Word was made flesh...and we beheld His glory..." St. John:14) The whole Mystery of the Church is a prolongation or extension of the Incarnation, and thus, the redemption which is founded upon it is "un symbole réel." (221)

Casel's position here is completely contrary to the thought of Béranger, for whom the Sacraments are nothing more than physical means by which the work of Christ is called to mind. The symbol here contains no actual reality hidden in it. The idea of sacramental union is not based on the fact of Christ's descent from heaven, but on the belief that the human heart is lifted up and mystically united with Christ in heaven. From this point of view, the power of Christ's Body in the Eucharist is communicated insofar as human hearts contemplate the Incarnation and Passion. The Eucharist is therefore, "un souvenir purement symbolique et non dans un sens réaliste." (222) It is not surprising then, comments Dom Odo,

that if the visible elements of the Eucharist are emptied of their substance in the name of such spiritualizing that the mystical action is therefore much more difficult to appreciate. This, he feels, illustrates an excessive separation of the divine and human realms, a separation which does not lend itself to realism in terms of Mystery.

Despite controversy in the history of the Church over these matters Casel rejoices in the fact that the realist concept of the Mass was never really lost, and that symbol and reality were reunited. (223) He mentions the scholastics (224) such as Peter Lombard, who upheld the doctrine of the Mass as the sacramental representation of the sacrifice of the Cross wherein Christ is considered to be immolated daily in a sacramental way. He comments on the Change in terminology's meaning from the High Middle Ages onwards when the word "repraesentio" under the influence of spiritualist allegory took on the sense of a subjective interior mental significance; this, he notes, brought about a grave disorder in the Eucharist in that the idea of immolation became divorced from the "re-presentation" in its spiritualized sense and that many thought of the offering by the priest as the true sacrificial act. (225) St. Thomas, however, came to the rescue to insist on the traditional doctrine, so that Casel can say: "Tout sacrament...opère ce qu'il signifie." (226)

Casel's realism is logical in the working out of his thought. Christ really suffers in the Mass and is really immolated in the Mass. It is in fact just because of "le mystère" that Casel believes in the fact that Christ's bloody immolation and offering is there in all its actuality. He sees the Lord as forever glorified.

in the heavenly places, "mais il souffre de nouveau pour nous dans le Mystère;" that is, by this Mystery the Lord's Passion is made present, thereby achieving for man, liberation from sin.(227) Christ's bloody immolation and offering is accomplished in an unbloody Mystery:

...elle trouve maintenant son renouvellement dans le mystère non sanglant. La mort même acquiert une présence mystique; et aussi le corps du rédempteur peut être mangé, son sang être bu. (228)

d) Holy Communion

In every Mass, Christ's redemption is offered to the worshipper in a mystical way. It is as if one stood back afresh in historic time at the foot of the Cross. In this conviction, Casel derives his rationale for frequent Eucharistic celebrations and frequent communion.

Man is seen as constantly falling from grace, and therefore as being in daily need of God's help. Christ is not able to die again, and so He gives the Sacrament to those who come with true faith and true intention. The Lord comes under symbol, to be sure, but it is also the act of His sacrifice which is perpetually continued among us. (229) Redemption becomes each day an actual presence in the concrete Memorial, and communicates grace in living way. Daily Eucharist, therefore, is a necessity; as real as our sins are; also as real as their pardon, through a truly real celebration of redemption.(230)

Significantly, Casel, for all the importance which he attaches to the Eucharist as an effective instrument, never speaks of grace (as we have seen previously) as being mediated in a mechanical fashion. He does not isolate aspects of the life of grace any more than he isolates particular elements within the Eucharistic celebration, or in the worship of the Church in general. All is Mystery, done in Mystery; it is indefinable, ultimately. All one can do as a Christian is to live the Mystery in those incarnated aspects of its expression which are the most tangible ways available. Involvement in the Eucharist is fundamentally an entry into an order of being. Referring to the act of Communion, Casel says:

To have part in the Lord means something vast;...Communion...clearly means a real sharing, a sharing which is of the order of being...bread and wine are signs, the supposita of Christ's body and blood. So the communion points to an achievement of union with the body and blood of Christ at a level of being. (231)

This sharing in Christ is not a moral relationship, but "ontic" (232) in its reality: here, we really do taste and eat.

To have a share in Christ means to be united to him in all reality; to have a real part means that being with which he is united gives a part of his very being.(233)

Again: "This is a share in being: Christ in our nature and we in his divinity." (234)

The church...wants us to touch Christ, she gives us his body and blood. This means a share in being...it is physical, through the immediate presence of the Lord and with him. (235)

In this sense, religion is, "the life of our own day and of eternity ever present." (236)

e) The Church's Living Mystery

For Casel, the Christian Mystery is nothing else than the Lord continuing to act on earth through His Church; He is not only present among us, but is acting among us, and continually accomplishing His work. (237) Accepting the fact that Calvary cannot be repeated, but that Calvary's reality is truly present "dans le Mystère," the necessity of liturgy is recognized. Liturgy is symbol, the accomplishment of a divine action under the form of rite (238) The Church is not here concerned with the presentation of historic details, but with the re-presentation of the unique act in its eternal substance under the veil of symbol, and which is apparent only to the eye of faith:

Certes, au dehors, nous ne voyons que le rite, mais les yeux de la foi perçoivent la réalité qu'il recouvre. Le mystère comporte donc un double élément, extérieur et intérieur, cadre et contenu, rite et effet, célébration et grâce. A l'accomplissement du rite figuratif du culte, est liée aussitôt la réalité intérieure de la grâce...(239)

He points out that while for the Apostles the Eucharistic celebration was certainly taken to be a memorial of the Lord's death, it was also celebrated in the light of the resurrection. It is the whole Redemptive Act which is the content of the Mystery given to the Church. (240) All the Church's benefits come from the mystical renewal of the Sacrifice, which is really the Lord present in His Church. The union between Christ and His Church is so close that Casel may say: "un même sang coule dans les veines du Christ et dans celles de son Epouse..." (241) This is the milieu, (the Church) where the Christian's "double-life" becomes evident, for through her Mysteries, he is taken out of his bodily existence to share in God's immortal life. (242) This is the sphere of "Catholic Mystery" where an objective action takes place sacramentally and seeks its "echo" in the worshipper's life, apart from momentary interior disposition. Above all, the liturgy is "l'action de Dieu en notre faveur et celle de l'Eglise oeuvrant à notre salut." (243)

Casel speaks of the Mass as follows:

...la structure de la messe est très simple; on place sur la table d'autel du pain et du vin; sur eux on prononce une prière, puis on les distribue pour être mangés. La foi seule pénètre de son regard profond ce rite insignifiant et contemple la réalité divine, la puissance du Mystère comme disaient les Anciens (244)

This divine reality is nothing else than the totality of salvation - the reality of the new life which the death, followed by the resurrection and the glorification signifies.

Casel affirms that entry into the fullness of this reality is achieved through faith's cultic activity, and not by mere passivity and moral strivings. This latter method, he says, is not God's plan for the salvation of man. (245) All is of God's grace, to be sure, but it is God's life in us which sustains our life with Him and lets us become "hommes vivants". Thus, the faith which God gives us, must become our work too. (246) St. Peter, Casel indicates (Acts 2:38) called not only for repentance but for the act of coming to baptism as necessary for the Holy Spirit. Participation in the Mystery of the Church then, is taken to be the logical and necessary result of faith. Here Casel seems to distinguish between two aspects of faith, which, when brought together combine both passive and active elements:

Si la foi est l'entrée dans la sphère vitale du Christ, les Mystères sont, à l'intérieur de cette sphère, l'exercice d'une activité qui est une collaboration à la fois active et passive avec le Seigneur qui opère le salut." (247)

Faith and sacraments are therefore inseparable. The Church's Liturgical Mystery is basically a participation in Christ's activity. The Saving Work of Christ must remain perpetually present in the Church, and be effective. Above all, the Eucharist, instituted by Christ as "la somme et le symbole de toute son oeuvre rédemptrice," "le Mystère suprême," (248) assures this. It is the "testament" of the Lord given on the point of His death to those with whom He desired

to share His benefits, namely, His life. The celebration of the Mass therefore places the worshipper at the foot of the Cross and in the presence of Christ's Saving Work, and upholds the Church as the sphere of redemption, that is, as the milieu of effective redemption. The Mass through the elements of bread and wine and the words pronounced over them proclaims above all the death of Christ, which through the resurrection is the source of life. The whole meaning of Christ's passage from death to exaltation is rendered present sacramentally in the Eucharist, so that invitation to participate is invitation to enter into the life of Christ which is this very passage from death to the heavenly victory. As all Christian life flows from the Cross, so too the Mass in the Church which renders the Cross present in all its reality performs the same function "...la messe, c'est la croix rendue perpétuellement vivante dans l'Eglise..." (249)

Two ideas dominate, then, in the Eucharist; those of death and life, or, better stated, "il n'y en a qu'une: la vie par la mort." (250) The Christian's vocation is to follow Christ in His sufferings so that he may share in His glory. Indeed the sharing in glory requires participation in the suffering. The Eucharist offers sacramental participation through the fact that in our baptism we are made part of the Body of Christ. By virtue of the Christian's incorporation into the Mystical Body as a member, he is one with Christ in such a way that what is enacted by Christ sacramentally is part of his own enactment:

...Nous ne sommes pas de simples spectateurs du drame du salut, de simples initiateurs de ce qui s'accomplit devant nous, mais des coopérateurs, des acteurs, puisque par le baptême, nous appartenons comme membres au Corps du Christ. (251)

If the Head of the Body renews His sacrifice in a sacramental manner for the salvation of the world, then the members of the Body, the Church, in following their Head, must die to sin with Him and, by His power be resurrected to new life.

The first condition, in Casel's opinion, for any sound thinking on the Eucharist, demands the opportunity for a worthy and convenient celebration. As the Fathers well knew, the Cultic Mysteries are effective through their ritual accomplishment. The artistic worth of images lies within themselves and are capable of affecting the worshipper without additional comment. This is not to say that the content of the Eucharist is always present and effectual and that the rest is mere aestheticism. In the Mysteries, as in all the works of the Creator, "fond et forme vont de pair et ne peuvent être séparés." (252) The full content of the sacrifice of the Mass, therefore, is not made available unless the form of the celebration expresses meaningfully its internal nature. We deal here with a Sacrament, that is, an action of God who confers His grace through an essential link with a sign. The fact that it may not always be possible to celebrate the Eucharist in a ceremonious manner, should not concern us however. The rite remains basically valid and efficacious. The Fathers themselves asserted the fact that the Christian Mysteries had no need of great exterior dress, for God had instituted the New Testament Sacraments under a simple and uncomplicated form. What could have been more simple, asks Casel, than the primitive rite - and what could have been more impressive and involving in terms of the cultic participants? He goes on to suggest here that a lesson might be learned for his own time:

Celui qui voit la divine réalité à travers un rite dépouillé dont aucune surcharge inutile ne voile la transparence, ne peut que s'unir de toute son âme à l'acte sauveur de Dieu, en remerciant et en coopérant. (253)

The essential things, however, must always be emphasized. That which the rite must do is two-fold: on the one hand make present sacramentally the sacrifice of Christ which is the Church's sacrifice; and on the other, be nourished by this same Christ who through the sacrifice becomes her food. Casel sums it up this way:

Deux actes doivent donc être clairement structurés et mis en relief: d'abord, l'oblation du sacrifice avec sa prière, le Canon de la messe; et ensuite, la participation des fidèles au corps et au sang du Christ, la communion; autrement dit: le sacrifice et le repas sacrificiel. (254)

PART TWO

MODERN SCOTTISH PRESBYTERIAN THEOLOGY

I.- The Reformation Background

Undoubtedly Casel's understanding of the Eucharist as Mystery originated in a perception of God stemming from the comprehensiveness of Roman Catholic tradition. In modern Scottish Presbyterian theology, one perceives too, that it is a particular conception of Deity arising from a church tradition which determines in large measure attitudes to worship and the Eucharist.

It was out of the Reformation period that the Holy Catholic Church in Scotland emerged with fresh insights and new approaches in terms of faith and practice. These bore a distinctive witness to the Gospel and continue to do so to the present day. In the matter of worship, here the foundations of the ethos of the Presbyterian approach to God were laid. These foundations must now be examined.

a) John Calvin: His Worship Rationale

The Reformation background of the Church of Scotland is essentially Calvinistic. It is therefore theocentric in character, with relatively little orientation towards any humanistic approach to life. J.S. Whale comments that Calvin's concept of God regarding His will, sovereignty and judgement, naturally affected worship, giving

it a somewhat stringent character. The Bible was often interpreted legalistically, and, notable, the use of the Decalogue in the Sunday morning Service along with the fencing of the tables or excommunication "gave to the Calvinist cultus...einen recht harten character." (1) Behind everything that Calvin did or wrote concerning worship - indeed, behind his whole life and theological system lay his "master thought":

...an adoring sense of the transcendence and sole causality of God, before whose infinite majesty, incomprehensible essence, boundless power and eternal duration man is utterly insignificant, save to illustrate the operation of God's grace in election and redemption. As is His majesty so is his mercy. (2)

God is not the proper subject for definition through philosophical arguments, for His essence is incomprehensible; His majesty remains hidden far above the realm of the human senses. (Institutes of the Christian Religion, 1:5:1) God's mysteries are understood only by those whom God chooses to understand. (I.1:7:5) Man's nature is perverse, needing the witness of the Holy Spirit to help him apprehend Deity. There is an "irreconcilabile dissidium" between God and man, (I.2:16:3) a gulf fixed, between Creator and creature. How is it possible, Calvin asks, for man who has been "befouled with his own corruption and overwhelmed with every curse" (3) to raise himself to God. His whole being is affected.

Calvin's attitude to the Incarnation therefore, was one which saw Christ in an act of abasement and utter humility, deigning to enter this fallen world, not because this servant posture was natural to Him, but because of His gracious will. (4) There logically followed from this, a suspicion of the material as opposed to the spiritual in worship. Specific liturgical forms for Calvin were almost taken to be a concession to man's weakness. Outward forms should be simple and minimal, and always judged in the light of revelation. Calvin's outlook, comments Wallace, was that:

God accomodated Himself to the weaker and unripe apprehensions of the fathers by the rudiments of ceremony, while he extended a simple form of worship to us who have attained a mature age. (5)

It is only natural, then, that in the Reformed Tradition which has always interpreted the relation between Creator and creature and between the sign and the thing signified in such a way as to reject the "analogia entis", that its worship whould illustrate this theological position in a most pratical and visible way. In spirit, the Reformed Tradition stands squarely upon Calvin's refusal to add to the Person of Christ through the way of nature and reason (natural theology) or mysticism. True worship means docility and treachableness before God, with a hearty suspicion of private opinion. Inventiveness in worship is to be discouraged (I.1:4:3), and thus a fixed liturgy is to be preferred, and this, in as austere a setting as possible.

In the light of Calvin's theological orientation, the Sacraments, resultantly, are taken by him as part of God's accommodation in His providence, to our limited, human and semi-spiritual natures; we are not like angels, but live in fleshly bodies. We need "outward helps to beget and increase faith within us." (I.4:1:1) It would be a mistake however, suggests W.D.Maxwell, to imagine that Calvin's aim was to replace sacramental worship by preaching:

His aim was twofold: to restore the eucharist in its primitive simplicity and true proportions-celebration and communion-as the central weekly service, and, within this service to give the Holy Scriptures their authoritative place. The Lord's Supper, in all its completeness, was the norm he wished to establish. (6)

His standard, as opposed to the Mass, was the corporate worship of the early church which he saw in terms of a balance between Word and Sacrament. The Lord's Supper, apart from the Word is powerless. (I.4:17:39) The true requirement is not an incarnation focused on the eucharistic elements, but a "living preaching" of the promises of Christ to the congregation. These promises in fact, are antecedent to the Sacrament seals and confirms the Divine Promise to which it is joined. Without the Promise verbally proclaimed, in the Biblical Sermon, Words of Institution, and liturgy in general, the Sacrament is nothing but an insipid ceremony where the worshippers "taste a little bread and wine." (I.4:14:3ff)

The Sacraments, then, are truly means of grace and Divine Acts, even though Calvin's thought is such that he compared them to nurses leading children by the hand. (7) The Eucharist provides sacrifice in terms of self-oblation and a communion fellowship in terms of union with Christ and the brethren. Participation in the Eucharist "makes" the Church or Body. (8) The fact that the Holy Spirit is joined with the Sacraments provides good hope for the possibility that those who use them may live godly lives. (9) The emphasis is thus on Communion as a means through which a life of oblation may be lived, rather than on the fact of making an historic memorial of the Lord's death. Brilioth's following remark in this connection is certainly significant as regards this particular thesis:

...Calvin's...desire to escape from the bare idea of an act in memory of the Lord's death makes him forget that the historical side also is an aspect that needs adequate expression...the meaning of the Lord's death as an actual fact in history is altogether overshadowed by its eternal significance as the means of salvation. (10)

b) The Eucharist as Mystery

Brilioth makes the point that whereas among the Reformers, Zwingli's idea of God left no room for the element of Mystery, "the religious centre of Calvin's view", however, "is his

grasp of the element of Mystery." (11) There is "greater depth" to Calvin's idea of communion fellowship and this lets him speak of the Eucharist as "ce saint mystère." Union with the ever present Saviour is Calvin's "religious focus" here, and such, "he always feels to be something beyond his comprehension and description." (12) The fact the Sacrament uses visible signs to symbolize spiritual realities does not compromise its religious meaning. (13) Calvin does not hesitate to employ the Lutheran image of the "seal which guarantees the truth of the words of promise." (14) The fact of bodily eating symbolizes spiritual feeding on Christ; the bread nourishes our bodies and the Body of Christ nourishes our souls. Here is a true sacramental reality:

...here we have no more symbol; we have the reality. By the sacrament we are assured that he and all his is ours, and we are his. The eucharistic words convey that which they signify. There is no need to define sophistically the manner of the real presence of Christ's body and blood; what matters is, that we possess Christ himself, and share in the grace that he gives. (15)

Calvin hated the speculative philosophizing of the Lutheran and Zwinglians concerning the eucharistic elements. For him, it was through the mysterious working of the Holy Spirit that the bread and wine conveyed the very Body and Blood of Christ in a spiritual manner. He saw the attempt to define a local presence in the actual

elements as the weak point of Medieval doctrine. The Mystery of Christ's presence in the Eucharist is the theological expression, it seems, of his master thought:

...I am overwhelmed by the depth of this mystery, and with Paul am not ashamed to acknowledge in wonder my ignorance...let us therefore labour more to feel Christ living in us, than to discover the nature of that communication. (16)

Associated with, and fundamental to Calvin's thought on the Eucharistic Mystery, was his belief as to the nature of Christ's resurrected body. He heartily disputed Luther's doctrine of ubiquity where he distinguished between the earthly and glorified body; he insisted on one fleshly body of the Lord. This leads to the "special crux" of his particular Reformed Doctrine (here akin to Zwingli's) that the Body of Christ has a local existence in heaven. It logically follows from this that if a belief in the Real Presence is to be retained, it is the Holy Spirit that throws, as it were, a "bridge" across the gulf fixed between heaven and earth. The Sacrament, and not just the Spirit however, is necessary for our participation in the whole Christ, that is, in His Manhood. The Sacrament is necessary to living in a state of grace. The reality accompanies the sign, and this is Mystery too:

Si Dieu ne peut tromper ni mentir, il s'ensuit qu'il accomplit tout ce qu'il signifie. Il faut donc que nous recevions vraiment en la Cene le corps et le sang de Jésus-Christ, puisque le Seigneur nous y représente la communion de l'un et de l'autre. (17)

In all this however, Calvin emphasizes the unworthiness of thinking of Christ descending from above to be present in the earthly elements. Over all lies the Spirit of God who in His power makes participation in Christ real; "wherefore it is called spiritual." (18)

Brilioth notes that Calvin's eucharistic doctrine evidences two strongly conflicting notes:

...on the one side, his desire to maintain the religious value of the real presence, on the other his conception of the heavenly Lord as exalted far above this world. (19)

The exhortation in the Genevan Rite of 1542 well illustrates this point:

...let us lift our spirits and hearts on high where Jesus Christ is in the glory of His Father...Let us not be fascinated by these earthly and corruptible elements which we see with our eyes and touch with our hands, seeking Him there as though He were enclosed in the bread or wine. Then only shall our souls be disposed to be nourished and vivified by His substance when they are lifted up above all earthly things, attaining even to heaven, and entering the Kingdom of God where He dwells. Therefore let us be content to have the bread and wine as signs and witnesses, seeking the truth spiritually, where the Word of God promises that we shall find it. (20)

Brilioth suggests also (21) that this Genevan Eucharistic Rite was far from being an adequate expression of Calvin's ideas in that it failed to give sufficient importance to the characteristically Reformed elements of "eucharistic praise, communion-fellowship, commemoration, and the offering of personal devotion." (22) Most of this celebration is an attempt to give a correct definition of the Mystery. The fact that Calvin puts such an emphasis on the transcendence of God above the material order takes from the element of Mystery its deepest meaning. Brilioth comments here:

...the *raison d'être* of the bread and wine is not to direct our thoughts to the Lord who is far away in heaven, localiter circumscriptus, but to testify that he has condescended to redeem and take to himself the earthly and material. (23)

We have, then, an "essential incompatibility" between Calvin's theological ideas and the Sacrament as Mystery. The liturgy mirrors this. Spiritual communion with God, was, without doubt for Calvin a Mystery, heightened indeed by his concept of God's transcendence in relation to His creation. But, notes Brilioth, there is a problem:

...this thought has no immediate connection with communion; the visible nature of the signs which symbolize spiritual food and spiritual communion with God constituted really a difficulty which the liturgy ought to have found a way to overcome. The mysticism of Calvin has perhaps a Johannine element in it, but without the idea of immanence, without the Incarnation. (24)

It is therefore not surprising that in the Calvinistic tradition one observes the Eucharist divested of all ceremonial which would suggest any honour being given to outward signs or the material Elements.

II.- The Church of Scotland and its Worship

a) Historical and Liturgical Perspectives

1. The Reformation Onwards

"The purest representative of Calvinism in the Anglo-Saxon world is the Church of Scotland." (25) Knox's Book of Common Order, 1564, is the basic document. In 1562 it was required for the administration of the Sacraments, and by 1564 was designated to be used as the standard for all liturgical acts. This situation remained until its replacement in 1645 with the Westminster Directory. (26)

The Book of Common Order (27) was, in fact then, the vehicle of corporate or "common" worship; it allowed the minister much freedom for extempore prayer, but still set a standard of liturgical form and procedure which he was expected to honour. Clarity and simplicity were stressed, the vernacular was used, and symbolism was generally mistrusted. Further reaction to the Roman Catholic past was seen in the disuse of priestly vestments, articles which were taken to symbolize a false distinction between clergy and laity. The Psalms assumed a metrical form for the benefit of congregational participation.

It would be false to suggest however that all symbolism disappeared; it remained strong in reference to Word and Sacrament:

...the pulpit and table, together, were the most powerful signs of Scottish worship, being symbols of the Word that goes forth to the people, and of sustenance in Holy Communion. Both meant that he speaks and gives to his people, and invites them before all else, to hear his Word...and to receive his gift... True worship occurs when the Word of God is given and received in the church by audible and visible means, and the church makes its response of praise and prayer, trust and obedience. (28)

The Sunday Service was also based on the Eucharist. "The Book of Common Order assumes that the sacrament is celebrated monthly;" (29) when the Eucharist was not celebrated the worship structure remained, omitting only that pertaining to consecration and communion. The form used most frequently therefore, was an Ante-Communion, for as Brilioth reminds us, "it was not long before the usual Reformed practice of four communions a year prevailed here also." (30) The days appointed for the eucharistic celebrations played havoc with the liturgical year, for commemoration in the Eucharist "was reduced to its absolute minimum, the memory of the Passion." (31) It must also be admitted, notes Bard Thompson, that in Scotland where the celebration of the Eucharist occurred so infrequently, that, "the union of Word and Sacrament was not as palpably experienced as elsewhere in the Reformed tradition;"(32) The fact that the pulpit rather than the

Lord's Table was used as the locus of worship, may, he suggests, illustrate this separation.

Although the celebration of Holy Communion in Scotland was restricted pretty well to four yearly occasions - the first Sundays of March, June, September and December - and was therefore a very infrequent occurrence, this result had nothing to do with a Zwinglian view of the Sacrament. Thompson quotes from the First Scot's Confession to prove his point: "We utterly damn the vanity of those who affirm sacraments to be nothing else but naked and bare signs."(33)

The Book of Common Order, 1562, is a derivation of Calvin's La Forme des Prières with some influence from the Book of Common Prayer of 1552. The Order for the Celebration of the Lord's Supper was as follows:

The Liturgy of the Word

Confession of sins
Prayer for pardon
Psalm in metre
Prayer for illumination
Scripture Lection
Sermon

The Liturgy of the Upper Room

Collection of alms (?)
Thanksgiving and Intercessions
Lord's Prayer
Apostles' Creed (prose version)
Offertory: preparation or presentation of
elements while a psalm in metre
is sung

Words of Institution
Exhortation
Prayer of Consecration:
 Adoration
 Thanksgiving for creation and redemption
 Anamnesis
 Doxology
Fraction
Minister's Communion
Delivery
People's Communion, while celebrant reads 'the whole
 historic of the Passion'
Post-communion thanksgiving
Psalm ciii in metre
Aaronic of Apostolic Blessing. (34)

This, says Maxwell, is the Eucharist "redeuced to its simplest elements," still worthy, however, as a "vehicle of devotion", and "unmistakably "catholic" in composition. (35) The most serious omission, he points out, was that of the epiclesis, although noting the fact that this same omission was not uncommon to other Reformed liturgies and to the Roman and Anglican rites as well. For the Ante-Communion Service, all material following the Creed was replaced by a metrical Psalm and the Blessing.

The Book of Common Order or the Forme of Prayers remained the accepted standard of worship in Scotland for some eighty years after the Reformation, (36) a period during which attempts were made at revision. Efforts to introduce the Anglican liturgy into Scotland failed, and out of the Westminster Assembly there emerged not only the Confession of Faith and The Form of Presbyterial Government, but the Directory for the Public Worship of God, 1644, which

remained the legal standard of worship in the Church of Scotland almost to our own day.

The Directory was precisely what its name implied - a directory or guide for the ordering of services. It contained no prayers. The following is the Order for the Lord's Supper:

The Liturgy of the Word

Call to worship - 'Let us worship God'

Prayer of Approach:

Adoration

Supplication for worthiness

Supplication for illumination

Lecture from Old Testament - one chapter in course

Lecture from New Testament - one chapter in course

Metrical psalms to be sung before and, or, between the lecture.

Prayer of confession and intercession:

An explicit and lengthy Confession of sins, with prayer for pardon and absolution, and for a sanctified life; intercessions for the whole world, the Reformed and British Churches, the King, Parliament, and all in authority; for pastors, teachers, schools, universities, city or town, the local congregation, all in distress; for seasonable weather and fruitful seasons; and for the sanctification of the Lord's Day; together with prayer for grace to enter into fuller fellowship with God; and for the minister in his office and life.

Sermon

General Prayer:

Thanksgiving, more especially for the Gospel and for redemption; supplications related to the heads of the sermon; self-oblation together with prayer for the acceptance of the spiritual sacrifice of worship; special prayer and intercession

suited to the needs of the times. (In Scottish use, the whole of the intercessions might be included in this prayer).

The Lord's Prayer:

after which, if there was no celebration of Holy Communion, the service concluded with a Psalm of Praise and the solemn blessing of the people.

The Liturgy of the Upper Room

Offertory:

(No specific directions, but it may be inferred from the rubrics following that at this point the Holy Table was decently covered, the elements placed thereon in suitable vessels; during which, it may be supposed, the Psalm mentioned above was sung).

Invitatory exhortation, and Fencing of Table
Setting apart of elements from all common uses

Words of Institution

Exhortation

Prayer of Consecration:

Prayer of Access

Thanksgiving for Creation and Providence

Thanksgiving for Redemption

Thanksgiving for the Word and Sacraments

Anamnesis

Epiclesis

Fraction

Delivery

Communion (Celebrant receiving first)

Exhortation to a worthy life.

Post-communion Prayer:

Thanksgiving for benefits received in Communion

Prayer for a worthy life

Metrical Psalm of praise

Solemn Blessing (37)

Brilioth, in commenting on this rite, makes some interesting and important comments regarding its Mystery-character and link with its Calvinistic past:

It would be hard to find anywhere a piece of ritual which for sheer dramatic power can compare with this creation of the Puritan spirit. The whole of this liturgical outline is marked by stronger grasp of the element of Mystery than the older Reformed rites. It retains and develops the positive features of Calvin's work, and leaves on one side the rhetorical allusions to the worthlessness of the corruptible elements and the thought of the exaltation of Christ to a local heaven; the leading thought is rather that of his presence that he may enter into the hearts of the faithful and unite them with himself. (38)

He also notes that the emphasis on preparation for communion adds to the element of Mystery. There was a certain penitential and awe-ful character associated with coming to the Sacrament, an aspect which the practice of infrequent communions may have added to, despite the Directory's urging to frequent celebration. The idea of communion fellowship in the rite was emphasized in the fact that communicants came forward and sat around the Holy Table to receive.

The Directory Service, W.D. Maxwell notes, while being comprehensive, was found to be detailed and long. The Scottish Assembly therefore accepted it only with "reservations and revisions" (39) From the beginning there seems hardly to have been unqualified approval. (40) As a concession to the views of extreme English Independents, the Creed dropped out of use along with the Doxology, followed by the abandonment of the Psalms. The recitation of the Lord's Prayer was discontinued, the reading of Scripture Lessons was neglected,

and generally speaking, from the Cromwellian period onward there was a marked decline in the quality of Scottish worship. The celebration of the Holy Communion was infrequent, and the ordinary services themselves were extremely bare; they illustrated an exaggerated devotion to freedom. The normative rite was somewhat as follows:

- Metrical Psalm (sung)
- Long Prayer (extemporaneous and often didactic)
- Psalm
- Sermon
- Long Concluding Prayer (extemporaneous etc.)
- Metrical Psalm (sung)
- Benediction (41)

Psalm tunes were very limited until the end of the eighteenth century, and the innovation of a precenter is to be noted. In other words, for all practical purpose, the Book of Common Order had ceased to be used. Along with the Lutheran and Anglican traditions in the Reformed world, the Church of Scotland exhibited in her particular way the general liturgical malaise of the times.

2. Modern Developments

The revival of worship in the Church of Scotland began in the latter part of the nineteenth century. G. MacGregor suggests this was a reaction against the arid spirit of eighteenth century rationalism:

There was a new interest in the deeper roots of the culture of the past,

especially the Middle Ages. At its worst the revival was a mereley romantic cult of the antique. At its best, however, it revealed a lively consciousness of the essentially sacramental character of the Christian religion, a deepened appreciation of... corporate worship, and an exceedingly painful recognition of the extent to which the Christian heritage had been lost, and the life of the Church correspondingly attenuated. (42)

One of the major sources of revival was that of the Service Society. This association was a grouping of Scottish Presbyterian clergymen whose stated purpose was unique and revolutionary for the times. Though some suspected it of attempting to introduce a liturgy foreign to the minds of the people, this was not its intent. Its purpose was, rather, to improve the condition of worship in the Church through:

...the study of the Liturgies, ancient and modern,...with a view to the preparation and ultimate publication of certain forms of prayer for public worship, and services for the administration of the Sacraments, the celebration of marriage, the burial of the dead, etc. (43)

The sentiments of these pioneers as regarding the state of affairs to which they addressed themselves are well expressed in the following comment:

The Reformation was accompanied by the Deformation. We got our omelettes in the form of freedom and faith, but we paid for

them dearly with the broken eggs of
ruined shrines and shattered services...
We severed our connection with the
Roman Catholic Church... but in doing so,
we, for a time, loosened our connection
with the Church Catholic...

(44)

This emphasis upon the Catholicity of the Church of Scotland as regards her liturgical past was one of the primary notes sounded by the Church Service Society. Not only did their efforts point the Scottish Church to a recovery of its rich tradition of worship in matters of beauty and dignity, they also developed a sense of its ancient roots:

Our Society has done much to show that
our Church is not only National but
Catholic, not a sect or denomination,
but a living branch, and that a most
fruitful and honorable one, in the Holy
Catholic and Apostolic Church.

(45)

This emphasis was seen in the attitude of the Church Service Society to the Eucharist. The value of the Sacrament to the worshipper would be enhanced, it believed, if the form of celebration was left less to the discretion of the individual minister, and more to the consensus of the Church- "so that whenever the worshipper might sit down at the Lord's Table, he might know that the Church and not the mere individual minister was addressing... him."

(46)

In 1867 the Church Service Society published its Service Book, known as Euchologion, a Book of Common Order; it was a remarkable liturgical achievement for its time, and passed through several editions. (47) The chief defect, suggests Maxwell, is to be seen in the fact that the Sunday Service pattern was based on

Anglican Morning Prayer rather than on the Reformed Ante-Communion structure which is the normative Directory in the Church of Scotland. Nevertheless, all subsequent liturgical forms owe much to this book. It forms the substance in large measure of Prayers for Divine Service published in 1924.

The Eucharist is set forth in the Euchologion in a manner closely following the Directory, but, significantly, notes Brilioth, it does not stop there. It "fills in the outline with materials drawn from the liturgical treasures of the Universal Church". (48) The old Sancta sanctis is read at the close of post-sermon exhortation; provision is made for the setting apart of the elements in a separate ceremony; the possibility is given for an address concerning the meaning of the Sacrament in terms of the Incarnation, Sacrifice of the Cross, and union of the faithful with the Lord and one another. The Nicene Creed follows with confession, three-fold Agnus Dei, absolution and a form of offertory prayer. The Sursum Corda leads into the "invariable" Preface containing thanksgiving for the Incarnation and Atonement and for the Holy Spirit and everlasting life. The Sanctus, Benedictus, Epiclesis and Oblation follow, ending with the Lord's Prayer. The Pax is then given, and, as in the Directory, an exhortation relating to thankfulness and the living of a holy life. This "Exhortation to Thankfulness" which is notably Calvinistic in tone reads:

... Let us therefore show forth His praise
from this time forth forevermore, glorify-
ing God in our bodies and in our spirits,
which are His; ever walking worthy of His
grace, and of our high calling in Christ
Jesus.

(49)

The above is optional and may be replaced by an Intercession for the Church Militant, Thanksgiving for the Church Triumphant and the Nunc Dimittis or a hymn before the benediction. Brillioth sums up the importance of the Euchologion in terms of its eucharistic and Mystery aspects:

This eucharistic rite, based on the classical scheme of the Directory, and yet freely drawing on the noble forms of the ancient Christian service, is one of the most interesting liturgical products of modern times. Rooted in the deepened and emancipated Calvinism of modern Scottish theology, it ranks with the liturgy of Bersier (50) as marking the highest point which the Reformed tradition has attained. It is evident that the element of Mystery, the relative neglect of which in the early reformed liturgies and doctrinal formulae was their outstanding defect, has here been recovered, and found worthy and thoughtful expression.

(51)

He sees the major drawbacks in two areas: church ceremonial and the Church Year. The Law and Church Tradition of the Church of Scotland prevent "justice being done to the Memorial aspect" in terms of ceremonial, although the liturgical texts themselves are quite adequate. As regards the Church Year, the commemorative aspect of the Eucharist, is, though "nobly set forth" in the Euchologion, unable to reach its fulness due to a traditional suspicion of and aversion to the Church Year.

The "emancipated Calvinism" to which Brillioth refers in connection with modern developments in Scottish theology is certainly one of the major factors standing behind present liturgical usage and ideals in that church. The theological renaissance

of recent years stems in large measure from the evangelical movement of the nineteenth century and the necessity to find a suitable apologetic in answer to the proddings of natural science and biblical criticism. This has meant, suggests Brilioth, not only attention being paid to the Atonement, but a new focus on the Incarnation. The logical consequence has been a new emphasis on the Sacrament. He suggests that perhaps the "Calvinistic starting-point" offers:

... special opportunities for a sound eucharistic theology; for while the doctrine of the local exaltation of Christ in heaven has dropped out of mind, this tradition includes a strong grasp of the reality of the presence in the eucharist, together with a refusal to localize it in the elements.

(52)

In 1929 the United Free Church of Scotland united with the Church of Scotland. It brought into the union the Book of Common Order (1928), representing, says Maxwell, the "best tradition". Here much room for the commemoration of the great festivals of the Church Year were restored. Provision is made for the Great Entrance.

An interval of liturgical experimentation followed, during which An Ordinal and Service Book for the Use of Presbyteries (1931) was published. In 1935, the Manual, Prayers for the Christian Year, was published by the authority of the General Assembly. This Manual contains complete services for all the major seasons of the Church Year and material for use in the observance of Holy Week. The Introduction or Preface to the First Edition is interesting as a statement of the position which the Church of Scotland had reached both

theologically and liturgically by this time:

The observance of the Christian Year ceased in the Church of Scotland at the Reformation. At that time there were cogent reasons for such a departure from ancient custom. With the disappearance, however, of the conditions from which they derived their force, these reasons have long since lost their validity. Other conditions have now emerged which make it desirable that a return should be made to the general practice of Christendom, on those great occasions when the transcendent facts of the Christian Faith are the subjects of commemoration... Further, the Church of Scotland believes in the fellowship of all believers... The commemorations referred to afford it inspiring opportunities of bearing witness to that element in its faith, by uniting ex animo with the Holy Church throughout all the world...(54)

The Preface makes quite clear that these forms of prayer are not intended for common liturgical use, but are designed "for the guidance of Ministers in making their own preparation for leading their people's worship." (55)

Finally in 1940, the General Assembly authorized the publication of the Book of Common Order, which is today the authorized standard of the Church of Scotland. Again, the Preface of this Service Book is of historical and liturgical interest; its release is for the "guidance of Ministers in the worship of a reunited Scotland."

It attempts to combine the best features of...Prayers for Divine Service, 1923 and 1929, and the Book of Common Order 1928, and includes much of the material contained in them...Morning and Evening services have been so framed as to include all the elements that belong to a full act of public worship and to set them in that ordered sequence, which alone makes possible the full participation of the worshippers...Four Orders are provided for Holy Communion. (56)

The normative Order for the Eucharist is as follows:

The Liturgy of the Word

Introit: Let us Worship God
Metrical Psalm
Scripture Sentences with suitable Seasonal reference
Collect for Purity (B.C.P.) (57)
Confession and Absolution (P.D.S.) (58)
Canticle, Psalm or Hymn
Old Testament Lesson
Prose Psalm said or sung ending with Gloria,
or Metrical Psalm
Epistle and Gospel
Nicene Creed, if not said at the Offertory
Intercessions and Commemoration of the Saints
Psalm or Hymn
Banns of Marriage and Intimations
Collect of Prayer for Illumination
Sermon
Ascription of Praise.

The Liturgy of the Upper Room

Offertory: Collection of Offerings
Invitation (Scriptural)
Psalm or Paraphrase during the Great Entrance.
Nicene Creed (if not already used)
Unveiling of the Elements, Prayer and Offertory Prayer
Salutation and Warrant
'Taking' of elements
Salutation and Sursum Corda
Prayer of Consecration:
 Prayer with Thanksgiving and Seasonal Proper
 Sanctus, Benediction and Hosannah
 Vere Sanctus
 Anamnesis, Oblation, Epiclesis
 Self-oblation, Oblation of the Church in the
 Communion of Saints.
The Lord's Prayer
Words of Institution with Manual Acts
Agnus Dei and Minister's Communion
Delivery of Elements and Peoples' Communion
The Pax
Postcommunion Thanksgiving (B.C.P.) and Commemoration
 of the Departed
Psalm or Hymn of Praise
The Benediction
(59)

Maxwell adequately sums up the worth of this form in
these words:

This noble and notable rite indicates
the richness, centrality and unique-
ness of the Scottish liturgical tradi-
tion, its catholicity yet independence.
It is not a creation de novo, but a
long tradition brought to its perfec-
tion. An action of the whole company,

it possesses a simple but solemn ceremonial chiefly utilitarian rather than symbolic...In its dignity of action, felicity of expression, and adequacy of content, it provides a worthy vehicle of worship entitling it to a place among the great rites of Christendom. (60)

b) The Present Day Ethos

1.- A General Statement.

Let a contemporary voice from the Church of Scotland be heard:

The public worship of the Church of Scotland, as a Reformed Church, is Christian worship under continual restraint towards purification from corruption, superstition and deadness; towards improvement in form and content; and in the direction of renewal and reformation in obedience to the Word of God. The Church's liturgy or divine service of Almighty God must never be finally crystallized in any static form. While the content of the divine service, namely the whole Gospel of God is supernatural, transcendent and sovereign, the human form of the Church's worship can never be finalized or made absolute...(61)

Louden makes this very positive and Protestant statement in full consciousness that the freedom therein witnessed to stands upon the foundation of a Catholic past. He sees the traditional pattern of the Eucharist as a confirmation of the apostolicity of his church. (62)

We are reminded of the strong biblical tradition which exists in Scottish worship (63), the unique place of the Psalms in its praise, the scriptural basis of all that is done in the Service. The Warrant read at Holy Communion is given as the supreme example. Emphasis on the importance of the congregation (64) and their corporate involvement in a congregational act is stressed. The Church is thought of primarily as the people of God gathered as believers around Word and Sacrament. While verbal participation may be lacking in large measure on the part of the worshippers, the norm nevertheless is there. The local congregation is in its corporate worship the Catholic Church seen in its particular local expression.

As one might well expect, Loudon sees the fact of the Sovereignty of God as the underlying touchstone of the practice of worship in the Scottish Church. "Deo Soli Gloria" (65). This is the constitutive factor; it engenders a preference for simplicity and even austerity over fussiness; it rests on a creaturely approach to the Creator Who deserves praise and adoration - a praise and adoration that we poor mortals can never render satisfactorily. All worship therefore begins and ends in God for He is both Subject and Object. The human side is always kept in its place:

The emphasis is on God and His glory, rather than on the congregation's response, confession of sin, or even faith... the emphasis is on God in His reality and greatness rather than upon the human vocation and activity which a church service provides... Elements of subjectivism remain essentially alien to the genuine Scottish tradition or worship. (66)

The importance of the Sermon and Preaching is emphasized by Loudon. He goes so far as to suggest that in itself preaching is of equal importance and equal effectiveness as the Eucharist as well as being prior to it:

No divine service is complete without the congregation being evangelically confronted by the claims of Jesus Christ...being offered, so to say, almost sacramentally, in the preaching of the Word. (67)

The symbolic action of the Table is "paralleled" in the coming of the real and objective Christ by the Spirit through the preached Word. Scottish practice will have nothing of a celebration of the Sacrament without some preaching of the Word, however brief. Preaching is considered to be, not a human art, but God's power for salvation.

Loudon reminds his readers that in the matter of the reception of the Sacraments, faith is far from the realm of subjectivism or experimentation. The Sacraments are "the sovereign acts of the Lord Jesus Christ" who creates in men the faith which appropriates and receives His blessings."(68) There is a personal relationship with Christ which awakens faith. The Lord's Supper is the Church's supreme act of worship. It is a majestic and mysterious act for which due preparation should be made. As a Memorial, Loudon expresses the Church of Scotland understanding thus:

The Sacrament of the Lord's Supper is the proclamation and offering of the Real Presence of the Saviour in the Church, the Body of which He is King and Head. It is a memorial feast, and as such, a dramatic representation of Jesus Christ Who died at Calvary...It is not however, an inanimate memorial, but a living memorial which renews in the memory of the Church those saving acts by which Christ called forth His Church, and, in the commemoration of which He is Himself really and spiritually present and alive. The feast is kept until He comes...

Significantly, Loudon adds:

None of the essential elements of the traditional rite of the breaking of bread in Catholic Christianity is absent from the Kirk's practice of the Lord's Supper. (69)

2. Philosophic and Symbolic Considerations

While Loudon certainly provides us with a certain understanding of worship in the Church of Scotland in terms of practice and basic influences, there is still a deeper level of thought which must be touched upon in terms of the philosophy of worship. D.H. Hislop is of great value here in his discussion of the Scottish heritage.

He comments, that from a "purely external standpoint," one might conclude that Scottish Worship consisted primarily

of the hearing of the uttered word. This he feels would be a mistake. Not only through the ear does God come to us:

...there is also symbolism in the Presbyterian form. The celebration of the Holy Eucharist, makes use of the eye and of touch and of taste... There are gestures... such as the act of Benediction... there is the Offering, which represents the rendering of our means and activity to God's will and Purpose... When we trace the inner meaning of these words, acts, these visible and tangible things, we discern that these external things of sense are the means whereby there is a meeting-place for the Eternal God and the human spirit... Something is uttered... depicted... done... (70)

Public Worship in Hislop's view is basically an act of oblation to God as opposed to merely an expression of feeling. "The drama of the divine and human life is represented. The uplifting of the soul and the coming of the Deity are shown." (73) There is the element of "mystery drama" which witnesses to primitive beginnings. Of this link with the past, this writer says:

In historic times this approach to the Divine becomes in the Mystery religions a sacramental drama wherein the redemption of man's soul is sought through the coming of the Divine... Into the service of the Christian Faith this form has come. The death and triumph of Christ are represented, and the story of God's saving Grace is recounted, while within the heart of the believer the work of

redemption is repeated. To every form of Christian worship there belongs something of this pictorial drama... Traces are found in our service apart from Holy Communion. They are depicted in the praise, the Scripture lessons, and the preaching... (72)

The spirit of Christian worship has taken over elements of the oracle, mystery, and sacrifice from the past, and have a direct relationship to the fact that the Christian Faith is the religion of the Incarnation. As the Word became flesh, "so must the Spirit enter the world of sense through these three types." (73)

Hislop sees an ascending and a descending movement in worship, and it has direct reference to symbolism, of the ascending movement, he says:

The external symbols of devotion...are the ladder by which the soul makes its ascent to God. Words, objects, gestures must be of such a nature and arranged in such a sequence that this movement is unbroken... (74)

Ritual and sense of community in worship aid the worshipper here, be it simple or elaborate, designedly or undesignedly used. If the soul is to ascend to God there is a necessary "sequence" of word or action corresponding to the mood of the soul. "The liturgy, the words of prayer, the holy image...when they are used...become the vehicle of the inner aspirations of the worshipper." "And, continues this voice of the Presbyterian tradition:

Through the concentration of all who are present in devotion upon the external object, be it a material thing like a cross or crucifix, a spoken word of prayer or a passage of Holy Writ, an action like the breaking of bread or the distribution of the sacred elements, a rhythm of sound as the singing of psalm or chant - this external object becomes the symbol and instrument of worship... The liturgy in use... is the embodiment of the worshipful experience. The spirit of corporate worship finds its body and its incarnation in the rite. (75)

The descending movement in worship, which is the movement based upon God's revelation demands simplicity in word and symbol for an appropriation of the Divine Presence. The words used must have "august associations;" symbols such as the uplifted cross or reserved sacrament, which suggest God's presence, are considered fitting. This movement of the soul may be developed through the use of a liturgy suitable to the experience of the worshipper "passing from the Awe of the divine revelation to the consequences of that revelation." The liturgy, is in fact, says Hislop, "the embodiment of God's Presence and the vehicle of His Power." (76)

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It seems evident, then, that when one attempts to state the present-day ethos of worship in the Church of Scotland, one is confronted with varying, and at times almost conflicting strands of influence and approach. This will likely become even more apparent as this thesis deals more particularly with the Eucharist itself. The

Church of Scotland is both Catholic and Reformed. As Catholic, there is a strong pull to enter into the spirit of the liturgy and symbol as expounded in Hislop's "ascending" movement in worship. Quite obviously this links with the return of the Church to more historic forms, since the time of the Reformation. As Reformed, there is a strong emotional tie with Puritanism, centred in revelation and passivity under the Word. This corresponds to the "descending" movement. Each influence qualifies the other. From the standpoint of a common consensus and practice however, it would seem that despite a more Catholic approach, the Reformed strand dominates still. This is not to say that in the interplay of these two forces one finds a fundamental inconsistency and lack of order. One senses, rather, a creative tension and the possibility of new insight.

III.- THE EUCHARIST IN THE CHURCH OF SCOTLAND

a) The Sacramental Principle

1.- A General Statement

The recent developments in the Eucharistic rite of the Church of Scotland, have, as we have seen, indicated a new emphasis upon the Incarnation. In A Manual of Church Doctrine by H.J. Wotherpoon and J.M. Kirkpatrick we have a strong statement on the Sacraments linking the themes of incarnation and redemption:

The method of Redemption...is incarnational, in which God adapts Himself to our creaturely existence in order to reconcile us to Himself and lifts us up to share in His own divine life and love. It is in accordance with this that the application of Redemption by the Spirit of Christ should proceed, as it does, not only by such means as those of the Word-prayer, but also by Sacrament, in which Jesus Christ in His grace condescends to give Himself in a form suitable for us,...under the sign and veil of physical objects... grants us to share in the mystery of the incarnate life and death and resurrection. The Sacraments result from the fact that Salvation operates by Incarnation; and they import that our relation to Christ is a living relation embracing our whole nature, bodily as well as spiritual. We are not only 'one Spirit' with the Lord, but we are also of His Body. The Sacraments, are, then, an essential part of the Gospel...(77)

Wotherspoon, in his Religious Values in the Sacraments is seen to clarify this line of thought further in his view of sacramental operation being a Divine Method:

Non in dialiectica complacuit Deo Salvare populum suum: not in a syllogism or by argument or philosophy, not by mere process of self-revelation, not by leading humanity to elevated trains of thought and so to a certain spiritual culture; but by doing things for men and in men, and by making men do things themselves - that is the Divine method; the Sacraments conform to it and are part of it. (78)

The Sacraments are "congruous to the Incarnation and are consequent upon it." (79) They operate in a world where God's self-expression is seen at its fullest in that human nature which God took over for His purposes in Christ. The universe, therefore, as part of this process, bears "the seal of the Divine activity" or a symbol of the Divine. Wotherspoon sees the material world as sacramental, an embodiment of a sort of flow of God in a "continuum" of revelation.(80) Symbolism, therefore, serves in reference to God as "the outward sign of the inward and imponderable. (81) The physical and material mediates the spiritual. Thought has language as its medium of expression just as clay or marble is the artist's mode of communication. Language is basically symbolic, for the words which it handles denote originally the physical.

But language, asserts Wotherspoon, isn't enough; in our thirst for God words can go only so far. Symbolism comes to our rescue.

Thus, Christ in the last resort in the Upper Room said "Do this" as a Memorial. (82) In the Eucharist one goes past what is expressible through Sermon and Scripture. One finds a new possibility apart from words:

...There remains that the Bread and the Cup may speak for God to us and for us to God, and may show what words cannot say. What the Bread and Cup say for us has been in all the rest;...in our confession...in our praises...in our prayers ...but in the Action itself, the offering, the giving, the receiving of the symbols which mean it, God deals with us and we with God...in a sense of reality...attained in no verbal communication of God and man. Deity would seem indeed to be the arch-symbolist, and we the inevitable imitators. (83)

This does not mean that every symbol is a Sacrament, although every Sacrament is symbolic in nature. A Sacrament has a definite content and character:

It is the symbol in excelsis; a symbol which is a sign from God and is warranted by the fact of its origin. It speaks, not to the imagination but to faith;... faith in God...that what by the symbol He indicates Himself as doing, that He does...The sacrament is not only significant - it is also efficacious. (84)

God in Baptism or Eucharist is the only object of faith. The Sacrament itself is through its symbolism, a "transparency...through which

our vision passes direct to the Mediator of Divine gifts..." (85)
Faith here rests in a God Who is faithful to His own appointment.

P.T.Forsyth's (86) comment that the modern understanding of symbol differs from the ancient idea, is of relevance here in thinking of the Eucharist. The ancients thought of symbol in an "energetic" way; moderns approach it generally from an "aesthetic" point of view only; (87) it is something that "shows" us but does not "act" upon us. A Sacrament, however transcends symbol in its meaning; it does so as "opus operatum":

It is quite inadequate to speak of the Sacrament as an object-lesson... It is not an hour of instruction but of communion. It is an act, not a lesson; and it is not a spectacle nor a ceremony. It is an opus operatum... an act of the Church..the act of Christ present in the Church...(88)

The material elements used, are thus, in themselves, symbolic in the modern sense of conveying nothing. They point, however, as valuable instruments, to the "significate" of God in Christ. The really sacramental "thing" is the context of action in which the elements are employed:

...the action...is symbolic in the greater and older sense in which the symbol contains and conveys the signifycate, and is really a sacramental thing. (89)

The elements remain material in the midst of a spiritual, and therefore real action. As matter, they are made sacramental by "promise"

and by "use." "They are charged with Christ but not converted into Christ." Their value is "moral and not substantial." (90) The action conveys the thing signified, "has it within it, brings it within it, gives it, does something, is really sacramental." (91) The Last Supper was far more than a parable in the sense that something was actually "done with His impending deed." (92) The Eucharist therefore is an action which "conveys the sacrificial Christ in one way, as the act of preaching the Gospel does in another." (93)

This "Divine Method" of which Wotherspoon speaks and which Forsyth upholds, illustrates a recognition of the spiritual debt owed by the Church to certain positive values in the Pagan Mysteries. While Wotherspoon does not consider the connection with the Christian Sacraments to be "genealogical," he does see it as "a link in the nature of things...God...man... the Universe." (94) The link is "in the truth," seen in shadow in the Mysteries, but a truth which Christ "recognised and fulfilled in His sacramental Institutions." (95) The Mysteries and their association with the Christian Sacraments witness to a need of human nature "to externalize belief in symbol and symbolic action." (96) The Sacraments correspond to the sacramental instinct evidenced by the Mysteries, even though they are "given" by God and are not, like the Mysteries themselves, only devised rituals. Sensible forms give contact with that which is beyond our attainment. Though unique, the Christian Sacraments have correspondence with certain principles enshrined in the Pagan Rites:

...what is told of the gods may be represented in drama: what is said to

have been done, men may do for themselves; what is felt or hoped may be enacted and is thereby confirmed. So the belief and the fellowship in belief is realized; grasp upon it is assured; and the powers toward which the ritual is addressed is strengthened. (97)

All this is not to say that Wotherspoon sees the Christian Sacraments in the "same class" as the Pagan Mysteries or - that he admits the necessity of Christianity's borrowing. Nevertheless, the Mysteries are not to be despised, for through their influence on Christian cultic practice, they are an aid to the appropriation of the all-sufficient work of Christ. Forsyth holds essentially the same view. He states that the Eucharist is to be seen as a rite which really conveys what the pagans sought after but never achieved, namely participation in the life of the Deity. The Mysteries were a "Preparatio Evangelica." (98) They lead the Church to a Catholic view of the Sacrament which thinks of a full communion in the life of Christ -in the Body and the Blood- rather than only in terms of some post-resurrection spiritual body.

In this whole sacramental approach, it appears that cultus and communion, rather than idea and dogma are taken to be the true expression of religion.

2.- The Sacraments, Grace and the Christian Life.

Union with God, in its highest degree, is a possibility attained through the mediation of Christ's perfected humanity to man

by the Holy Spirit. This union is accomplished, says Wotherspoon, "through methods which are congruous to the Incarnation such as the Word, Sacraments, and Prayer." He continues:

Whoever says Sacrament says grace: for grace is the differentia of a Sacrament, by which it is more than a symbol. (99)

It is not a thing, or a substance, but something dynamic: "a process and an action - or rather an interaction - between God and man." (100) The whole Gospel of redemption is implied. It is intimately linked therefore with the Holy Spirit's energizing of the Body with His immanent life via the Ascended Lord. Grace, Christ and the Spirit are one:

It is by the mediation of the Spirit that the gulf between the Christ in the glory of the Resurrection and ourselves in our mortality is bridged... It is known to us only as a presence... To speak of grace is to speak of Christ acting through His Spirit...as the immediate causer...(101)

A clear distinction is thus drawn between the Means of Grace - the Sacraments as channels of grace, and Christ Himself, the Source of all grace.

Forsyth makes the same point when he speaks of grace as having to do with God's Person and not His essence:

The gift was moral mercy, it was not medicine...mercy to guilt... The great grace is not sacramental grace in any substantial sense, but evangelical grace, moral grace, the grace of holy love dealing with the conscience by a personality. That grace is the soul of sacrament. (102)

This means, not absorption into God or God into us, but an interpersonal relationship. The Means of Grace convey Christ's Person "as consummated in His saving work;" "they convey an "act" more than a "nutriment." (103)

Despite the danger of thinking of grace in substantial terms in reference to its "channeling," man nonetheless is man who seeks grace from God in all his inability and need. Thus, in the Church he finds it, as Wotherspoon puts it, "at definite points accessible to us." The initiative remains with God, but, "the action of God is designed with a view to the human re-action." (104) Man responds to the prevenient gift.

In considering the distinction which is sometimes made between grace and "sacramental grace", Wotherspoon refuses to support it:

Sacramental grace is simply grace... as bestowed and not acquired...as the immediate gift of Christ by the action of the Holy Spirit; not less immediate or less an action than is grace when associated with the Word or communicated in answer to prayer. (105)

The means of God's working and communications are varied, ranging from verbal exhortations and emotional appeals to bodily acts. God seeks man, who is body and soul, along many avenues, and His grace comes to us in many ways. (106)

The Sacraments, then, Wotherspoon intimates, are really part of a sphere of grace; they exist in a sacramental world, and particularly, in the context of sacramental church, liturgy, and prayer. When the Word is proclaimed, and of necessity, prior to Baptism and the Eucharist, this leads to the possibility of a meaningful sacramental involvement in the strict sense. As the Word is essential to every Sacrament, so is prayer:

...a sacrament is on our side prayer,
appeal to God before it is on God's
side an answer to prayer...sacramen-
tal grace is simply grace. (107)

These theologians representing not only the Scottish, but the Free-Church Tradition, make it quite clear that they consider sacramental worship and the Sacraments in particular, as essential for the development of the spiritual life. The Sacraments are taken to be salvation in one sense, in that they stand as central to the life of grace. This salvation, of course, before it may be established in a sacramental way, must be acknowledged in the faith of believers. There is, "the Sacrament and there is that of which it is the Sacrament." (108) The Sacraments are central to the Christian life through faith in what they signify, seal and apply:

He who has faith, but cannot obtain a
Sacrament, has Christ: he who has a
Sacrament but has not faith, has nothing.
The Sacraments do not add to the Gospel-
rather they embody and apply the Gospel.
(109)

Despite the intellectual demands of faith, the Christian in the Church is confronted with the Gospel through the Sacraments in a manner which in Wotherspoon's view is more practical than any other. One escapes thereby, he suggests, those factors of human failing in the preaching of the Word and the leading of the prayers which sometimes obstruct the Gospel. The Sacraments have religious value in that they affirm "that God has other ways to the soul than the dialectic." (110)

3.- The Church as Sacramental Microcosm.

The Church is a sacramental organism. In Platonic terms, Wotherspoon describes it as "an outward sign of spiritual presence;" it is a creation which by its very nature is:

...pregnant with supernatural forces,
so that in its administration for
Christ the eternal corresponds to the
unseen and the earthly to the Heavenly.
(111)

Within this locus of Divine activity, all life may be recognised as sacramental. God's grace is present in the Church, not in "doses"

but in a continuous movement: "it is life which we receive, and life is a flow; "further, the Church is not sacramental here and there, now and then, but entirely or not at all..." (112) This emphasis in the Church of Scotland apparently flows from a profound meditation on the meaning of the Incarnation. The Church is seen as "an actual and substantive Society" in a material world. She is dependent on the Word made Flesh, and so she must externalize in embodied form what her treasure is for the sake of man who is an "embodied" creature. In the light of the Incarnation,

...faith must be clothed in dogma,
truth must be uttered in words, pray-
er must take place in petition, emo-
tion must express itself in gesture,
and the spiritual act be evidenced
by bodily act in order to be appre-
hensible to man, who is himself a
sacramental creation, a spirit in-
carnate; the thing signified demands
sign. (113)

How this sacramental milieu affects the Christian in his life and worship depends to a large degree on himself. The milieu of the Church may be sacramental, but it is not magical. It is very much the community of prayer:

Our invocation are prayers...the Euch-
aristic consecration is prayer; all that
the Church does, it does by way of pray-
er...sacrament is the act of God. (114)

Baptism and the Eucharist within the whole sacramental

context are the foci of regula, or, otherwise stated, the points at which in the Church's life "the formative idea of the whole becomes graphic." (115) The Church, set in the macrocosm of a sacramental world as a visible microcosm of truth, looks to the two Dominical Sacraments in such a way as to see practically everything else as dependent on them. They are "perfect sacraments" related uniquely to the Incarnation by the fact that they possess the sensible sign and "claim matter itself as an instrument of spiritual action." (116) They are important in themselves in the following aspect too:

...together they are all-comprehensive and by themselves cover the content of the Christian life...Everything soteriological bears upon one or other of two intentions: upon entrance into Christ or upon life in and by Christ...(117)

Love, mercy, incarnation, atonement, resurrection, ascension, etc., are all set forth here. By their very nature, these two Sacraments must be seen as part of the living unity of the Church, whose other rites and customs they interpret. They infuse the supernatural element into worship and also have a teaching function within the whole economy of grace. They help us to view the larger macrocosm of the world in such a way that prompts us to find the holy in the common. They provide us with a sacramental orientation to live the life of faith in society.

b) Some Qualifying Factors

It has already been noted that within the Church of Scotland there exist varying strands of approach and two major influences, the one Catholic and the other Reformed. These influences, we have seen, may be contrasted in terms of incarnation over against revelation, or ascending movement opposed to descending movement. In fact, they are complementary. We have observed so far that in the theological and liturgical developments within Scottish Presbyterianism in recent years, there has been a marked swing to a more Catholic position in terms of an increased appreciation of the incarnational element.

Before moving to a consideration of the Eucharist itself, however, we must attest to the fact that in some quarters in the Church of Scotland, thought of a more traditionally Reformed view on the Church and Sacraments is held. Thus qualifying factors must be considered.

1.- The Church in Eschatological Perspective

Whereas such a theologian as Wotherspoon in his stress on the Sacramental Principle tends to see everything to do with the Church in terms of sacramental reality, others, such as T.F.Torrance exhibit certain very definite reservations. Theirs is an emphasis not so much on Incarnation but upon the freedom of the Spirit in the Church. Less stress is put on the idea of the union of Christ with the Church, and more on the idea as Christ as Ruler over the Church.

There is less idea of the Church as a cooperating organism in the work of Christ. A fear of possible excesses in the sacramental and incarnational approach is indicated, and the Spirit is thought of as the preserver of the Church's liberty. He prevents the manipulation of grace by man. He assures the "subordination of the Church at every point to Christ Himself." (118) The Spirit is not the "soul" of the Church, not a "new immanent norm." Rather, He lets the Church "share in Christ's obedience." (119) Christ is seen chiefly as the Risen and Ascended Lord in Sovereign Majesty. The transcendent rather than the immanent note is sounded. There is no human claim, no Churchly claim, upon Him:

Christ...is in a place that is beyond definition...It is through the Sovereign Spirit that He graciously condescends to be really present in the appointed space of the Church and to make that His place on earth. But He does not thereby bind Himself to that place on earth; rather does He bind us through that place to His own real Presence; to His heavenly place...(120)

Here we have a mode of thought which puts far less stress on the matter of the relation between symbol and reality than is done by the theologians to whom we have previously referred. The idea of the Church in itself as being a supernatural realm of grace akin to an extension of the Incarnation is highly suspect. The fact that we speak of the Church as being called to continue the Mission of Christ does not mean that it is prolonging the atonement or redemption, "but that it is sent out into the world to serve Him." (121) This does not mean that here is no supernatural communion with Christ on the

part of the worshipper, but it does suggest a communion almost extricated from the idea of a sacramental setting. The Holy Spirit, it is emphasized, comes to the Church as a fulfilment of Covenant Promise and the Eucharist is thought of in these terms. The Sacraments are the outward form of the Covenant, "pledges", "signs and seals" of God's fulfilled promise. (122) "Christ is the Church, for the Church is Christ's only in Him..."(123) The Church is not Christ. She is His Body only insofar as she participates in Him Who is her life. She celebrates the Eucharist because she needs grace and renewal and to "remember" that in her relationship to the Lord she is "bone of His bone and flesh of His flesh:"

...As often as the Church celebrates Holy Communion it remembers that Christ identified Himself in utter solidarity with it... (124)

The tension between the incarnational approach as illustrated by Wotherspoon and the more traditionally Calvinistic approach exemplified by Torrance, may be thought of in terms of the problem of telos vs: eschaton. As the more recent Catholic approach in the Church of Scotland indicates in its sacramentalism an eschatology of a more realized nature, and views the Eucharist in terms of the meeting of past and future in sort of eternal present, the following comment of Torrance on the report Catholicity is interesting:

The greatest single weakness is a failure to grasp properly the basic eschatological tension in which the New Testament doctrines of the Church, the new creation, election, justification, sanctification, etc., are cast, and therefore the confusion between eschatological fulfilment and temporal continuity... (125)

Anything in the Eucharist therefore, which leans away from the weight of an eschatological corrective in terms of the temporal is suspect; anything which there suggests the Divine Presence as being tied to institutions of space and time, is disavowed. Christ comes to us in a non-temporal process in that His relationship to the Church is a non-temporal "koinonia and abiding, and is eschatologically conditioned." (126) Every partaking of Holy Communion while it is a communion in Christ's real presence, has an associated implication:

...we receive also the judgment of the Cross upon the forms and fashions of this passing world, and that includes the forms and fashions of the sinful historical Church. (127)

Liturgical forms are held therefore comparatively lightly in themselves, and while they may be accepted as helpful mediatorial instruments, they are certainly thought of as open to change. Sanctification and justification are available in the Church as within an eschatological and not a sacramental context; they are not part of a "process in sinful history." (128) Everything is conditioned by the Parousia. The Church is warned in the New Testament "against systematization or schematization to the patterns of the cosmos." (129) The present temporal order is, in a way, suspect: in the past stands the unrepeatable Salvation Event of Christ; in communion, there is a forstate of things to come; there is little feeling for the Church as an Ontological Mystery within the temporal order:

The Church continues to live within the time of this on-going world, but it finds its life above and beyond it in the risen

and ascended Lord, not in some timeless eternity, but in One who has Himself descended into our time, redeemed it and gathered it up in Himself into union with Eternity. (130)

This means that in the Eucharist, emphasis lies not on eternity, but in Christ's New Humanity:

In the Supper the Church's life and ministry is so ordered that it is bound to the historical Jesus, to His death on the Cross, but at that very point in time the Church is given to have communion with the risen and ascended Lord and to share in His New Humanity. (131)

Torrance sees the Church, in fact, in terms of Atonement rather than Incarnation:

...the Church is the atonement becoming actual among men in the resurrection of a new humanity corresponding to the resurrected Body of Jesus. (132)

2.- Kerygma As Sacrament

Wotherspoon, we have observed, stressed the importance of worship from its sacramental and therefore, its cultic side. This naturally, to some degree, means that the preaching of the Word cannot retain a completely central place in the worship service. Torrance,

on the other hand, calls preaching sacramental, and emphasizes thereby, not activity, but the importance of hearing passivity under the Word in worship.

Kerygma may be defined...as objective sacramental preaching with an eschatological result, such that the original event, Christ incarnate, crucified and risen becomes event all over again in the faith of the hearer. (133)

This is in the sense of an eschatological repetition in the hearers. From this the Sacraments follow, Baptism, proclaiming the "once-for-allness" of the event, and Eucharist "in which its constant eschatological 'repetition' is enshrined." This, he says, "is the great mystery manifest in the flesh..." (134)

Worship is considered to be "personal encounter with the living Christ." (135) This is through the Word, after which Holy Communion has "its rightful place." (136) Christ comes to us through the Word, and the Eucharist is "the sacrament of the Word made flesh..." (137) Sanctification comes primarily through the Word and the heart's obedience to it. The Sacrament becomes then, an act which is the culmination of faith through the Word. Christ is the Truth, the Mystery, in Personal terms as a Personal Being. Therefore what is important is not the wholeness of tradition, but "the wholeness of Christ..." (138) There is no sense of a Mysterious Process in worship. Emphasis seems to be upon the "tremendum" rather than the "mysterium". The Mystery is

fulfilled in the Church through the preaching of the Word...It is revealed in the preaching of the Gospel, and by Word and Sacrament men are given to participate in it. (139)

In kerygma, the Word which became flesh in the Incarnation, "continues to be made flesh." (140) The New Testament kerygma is the highest sacramental act:

...it is the living Word, behind the witness of the Church which sacramentalizes, so to speak, water and bread and wine in Baptism and Eucharist.(141)

The sacraments exist because we wait in the eschatological hope of the Parousia. The Church lives in a "teleological suspension" of the union between Word and Act; this union is given to us now, however, in Word and Sacrament as a finished work...(142) This is our "nourishment in the once-for-allness of justification(which is our sanctification), that is, in the New Humanity of Christ.

While Torrance does not in any way deny the possibility of faith's intellectual assent to the Word being translated into cultic activity in his emphasis on kerygma as sacrament, it is evident that the weight of his apologetic reveals an eschatologically conditioned and therefore restricted view of the meaning of sacrament.

These qualifying factors of approach to worship in the Church of Scotland will again be noted as this thesis deals with the Mystery-character of the Eucharist. For the moment, however, let us return to the liturgy in its modern developments and view the Eucharist from different perspectives.

c) Aspects of the Eucharist

1.- Act of Worship and Means of Grace

The Eucharist is distinguished from Baptism, states Wotherspoon, by its complexity. God's action in Baptism is "complete," but in the Eucharist,

we ourselves become active...we show...
the Lord's Death with all that it comprises and has effected and imports...
(143)

There are really two movements here - man to God and God to man, reflecting "two stages of the sacramental action of which we speak as the Consecration and Communion..." (144) This is more succinctly defined in the Manual, where, quoting from The Westminster Confession of Faith xxix.2 it is stated that the spiritual part of the Sacrament is:

1.-...the commemoration of Christ's offering of Himself upon the Cross once for all; and an oblation of all possible praise to God for the same;

and

2.-...the reception and feeding upon Christ crucified, His Body and Blood, followed by Thanksgiving. (145)

These two aspects are inseparable and yet distinct. They are inseparable in the fact that the elements through commemoration are

consecrated for human consumption, and that communion depends upon their prior consecration. The very showing forth of the Lord's Death implies communion if that showing is to be complete. These aspects are distinct in the sense that in making memorial we come to God "to show His Son's death" and in communion the Lord comes to us for blessing and nourishment.

The Eucharistic Action of the Sacrament corresponds to the descent of the Son of God to unite Himself to us and us to Him in Incarnation and Atonement, and to His ascent in Resurrection and Ascension to the throne of God where He now lives as our Mediator and High Priest... In this Sacrament we both are given communion in the Body and Blood of Christ and are lifted up in Him to the face of the Father...the Sacrament is thus at once a supreme act of worship and a supreme means of grace. (146)

This worship rite is the response of faith not in words but in the final recourse of action. "When we stretch out between God's judgement and ourselves the witness of Christ, let that speak for us." (147) We are one with Him as the Body united to its Head in the "pleading" of His accomplished Sacrifice. Through the Spirit we are united with Christ in His Heavenly Priesthood. Christ "as alive from the dead" is offered to the Father, and we with Him. (148)

The Eucharist as well as being considered an oblation of praise is also the "utmost act of Prayer", for here God is appealed to in intercession through the way of action. (149) It is active intercession with Him who by His life and death makes us acceptable

to the Father. In Christ's presentation of us at the throne we are accepted in Him and because of Him - because of His obedience and sacrifice. As the Last Supper represented His self-oblation to the Father under the veil of dramatic action, so "the celebration of the Supper in the Church is to be regarded as the dramatic counterpart on earth." (150) The Eucharist therefore contains "every part of worship." It is in itself "the specific worship which Christ has ordained." (151)

It is not surprising, then, in view of the above, that the Eucharist is to be considered the supreme means of grace. As Wotherspoon puts it, there is an "answer":

Now when we have shown, our part is done:...the Body and Blood have spoken for us and we have witnessed... we can only wait before God for His response...when the Holy things are taken from the Table where they have been left before God and are given to us to be our food.. It is the answer to our showing absolution to our penitence, reassurance to our faith, the Bread of God which comes down from heaven for our hunger, the Cup of Life for our fainting. (152)

We have turned Godwards in cooperation (the rite); He now turns to us in blessing (communion).

2. - Memorial

Brilioth comments that it is quite a remarkable thing that in Scottish theology we find "a new estimate of the Memorial aspect, of the pleading of the one sacrifice as the highest form of prayer." (153) This estimate cannot be expressed in more exalted terms than those of Wotherspoon, who states unequivocally that in the Lord's Supper, the act of Commemoration or Memorial has priority over the Communion or Reception: (154)

...the Commemoration has priority, and...
the Communion is dependent upon it. The
former of the two is that of which Christ
has said THIS DO: for the second is not
of our doing-it is of His giving...(155)

While in both movements there is a proclamation of the Lord's Death, "it is in the former of them, not in the latter, that the dying of the Lord Jesus is exhibited." (156) Communion follows the Memorial Action because the Memorial Action pleads the Atonement from which all benefits of grace flow. The Apostolic Age, states Wotherspoon, names the Eucharist by its memorial aspect - "the Breaking of the Bread," and St. Paul himself thinks first of this action when speaking of the Sacrament.

Wotherspoon admits that it is always possible to over-emphasize one or other of these aspects of the Eucharist; he acknowledges the fact that solitary Mass is a danger, as illustrated in Church history. In the other direction, however, he notes the possibility of regarding the memorial aspect as a mere preliminary to

Communion, with all the emphasis laid on a subjective reception. He criticized the point of view which regards Cranmer as having changed the Mass into a Communion, that is, shifted the emphasis from the Memorial aspect to the Reception. He suggests that Communion, rather, might have been restored to its own proper emphasis, thereby leaving the Sacrament as instituted and unmarked by human modifications.

The Sacrament is basically an action with a "Godward intention." The assumption, therefore, that the primary purpose of the Eucharist is the receiving of spiritual food, should not go unchallenged. The Lord's Action, continues Wotherspoon, was always primary, for until His self-offering to God was accepted, no giving to man was possible.

The Atonement was an action and the Sacrament is an action - Christianity is both redemptive and nutritive, but primarily redemptive... Christ is for us before He is Christ in us. This is the order of priority and stress in the Sacrament... (157)

As in the Eternal Purpose the Atonement is prior to the Incarnation, (which is to be the means of working out the Atonement) so in the Sacrament the Action which presents the Lord's work of redemption in the rite "should be correspondingly emphasized." (158)

Wotherspoon sees the excessive interest sometimes paid to the consecrated elements of the Eucharist arising from over-emphasis on Reception over against what is done as Memorial. This leads to a false understanding, in his view, for "it is the Action which is

the symbol, and the Elements of Bread and Wine only its language or instruments."(159) While the elements are symbolic in themselves, and, having been "hallowed" are even more than symbol, they are not the Sacrament. "The Sacrament is the action in which the Atonement is set forth in appeal to God, with God's response to that appeal." (160) The religious value in the priority of Memorial over Communion, is taken to be evangelical, in the sense of "the presentation to human faith of the Atonement as an accomplished fact." (161)

This raises an interesting question: Must the worshipper always communicate at the Eucharist? Not always says Wotherspoon; he may not be reconciled with either himself or his brother. Nevertheless, it might be, that

...he feels it would help him to join at least in the action which shows that Christ died for such as himself, and to plead His merit before God; perhaps in spirit to enter some little way into the fellowship of those who are fed. (162)

While the Church should celebrate the Eucharist frequently, it may not always be "spiritually profitable" that every member think it a duty to communicate. The visible action is not the property of the individual but the Church, in which individual participation is invited."The Church cannot wait on the individual for opportunity to worship..." (163)

We see here then, considering the Memorial aspect of the Eucharist, that the priority which is assigned by Wotherspoon to the

ritual action apart from communion tends to a separation of the idea of the showing of the Lord's Death from the communion aspect (something which the Manual, as we have seen does not do) and also that the views expressed as to the necessity of receiving the Sacrament depend on a church practice where there is frequent eucharistic celebration. This of course is not yet the case in the Church of Scotland, although the trend would seem to be in this direction.

3.- Communion

This second stage of the Sacrament, which is termed the "Divine response to the appeal of the commemoration of Christ's sacrifice" (164) must now be considered. Its religious value is this:

...immediate contact with the actual Divine, of the most intimate and personal absorption of the transcendently holy, of the closest wedding of the self in spirit, soul and body to the Divine Humanity, with whatever that means and promises and assures of absolution from guilt, peace with God and grace sufficient for need, and with whatever response of penitence, devotion, thankfulness and love the soul finds itself capable of yielding to the infinite Charity. (165)

The "mode and method" of this gift are secondary questions to the Church's experience in celebrating the rite, and the worshipper's experience in receiving the elements. Attempts to philosophize and

define are beside the point. Apart from divergent opinions as to how Christ is present, there is, states Wotherspoon, general agreement that:

...in the Sacrament Christ Himself is the Giver: that the Holy Spirit is the Medium of His action: that the gift is of His Body and Blood for our spiritual nourishment: that these can be effectively received only upon spiritual conditions which are to be sought in him who receives; and that common reception recognizes and knits vital and spiritual fellowship between all who unite in it. (166)

The "spiritual conditions" which are to be met may be defined in several ways - as "state of grace"; as "an activity of faith"; as "an ethical conformity" to the Gospel. (167) The idea of a mechanical appropriation of the blessings of the Sacrament merely through the physical act of reception, is not to be countenanced. In all sacramentalism, faith is a condition for any true benefit. A "receptive activity of the soul" is necessary: a "capacity to receive" what Christ offers must be there.

The worshipper communicates in the context of a sacramental action which finds its true perspective when viewed not simply as an earthly event, but "on the plane of our Lord's present existence." (168) He participates in a heavenly celebration. Moreover:

It is not the Elements - it is we and the whole action and the Elements in the setting of the action which are taken up into the atmosphere of the supernal:...we taste the powers of the coming age and look upon the invisible. (169)

Communion is made in a mystical context, and the elements, though the matter of the Sacrament are not the Sacrament itself: (170)

A Sacrament is an action, not a thing however sacred. An element is that which is used in the action of a sacrament... A Sacrament cannot be reserved - an element can. (171)

As the Eucharist is corporate in nature, it is something which is shared. It is the "seal of fellowship, with the Church." (172) To receive at the Holy Table is to know one's brother and to be known in Christ. It is social action.

4.- Sacrifice

The idea of the Eucharist as a simple memorial meal, in Wotherspoon's view, is "abandoned." He says that now "one may begin to recognise the sacrificial aspect..." (173) We note that Scottish theologians even before the beginning of this century were preparing the ground. The following is a comment of W. Milligan in the Baird Lectures of 1891 regarding the Eucharist in the Church:

There can be no doubt that in that service the idea of offering is more fully and forcibly expressed than in any other Christian ordinance... With the exception of a comparatively small number in recent times, her members have never been able to rest in the idea that the Sacrament of the Supper is simply a memorial of the death of Christ. They

have beheld in it, in one sense or other, an offering which they make to God, as well as a remembrance of what God has done for them. (174)

Wotherspoon observes that the Jewish and Christian backgrounds recognize two main forms of sacrifice - that which is expiatory, and that which is more a response of gratitude towards the Deity and a desire for fellowship with God. Association with this latter form is the Covenant-type of sacrifice, which places the stress on God's action rather than man's. The officiant at this sacrifice acts on behalf of God and not on behalf of the worshipper. "The Eucharist, if sacrificial, is sacrifice of this third type." (175)

Christ's words, "This do for my memorial" have a sacrificial intention in the sense that the word do, refers to an act of worship or religious institution; it has the same connotation as "This celebrate." Similarly, ἀναμνησῖς far from meaning simple "remembrance," in terms of the worshipper's remembering, is instead, a reminding or "witness" before God. (176) It is a witness to the Covenant of Old, sealed by the sprinkled blood of the Passover. The institution of the Sacrament in the Upper Room was, for the disciples and all men, not appointed to be repeated (an impossible thing) but for a "reproduction of its witness before God and man," (177) until the end of the present age. As the act of Christ in instituting the Sacrament preceded His passion, our celebration of the Supper follows the passion and commemorates "not the Institution, but that which the Institution anticipated, namely the sacrifice of the Cross." (178) Wotherspoon pointedly remarks that it

is more obvious to see Christ's self-offering as sacrifice in his death than to see the Eucharist as sacrificial in itself, and not just "reminiscent" of Christ's offering.

The essence of sacrifice is seen in its true meaning as an act of will involving the offering of the self. The will must be completely surrendered. Mankind has only one perfect example of this in the Person of Christ; at the Institution in the Upper Room, we see this "preliminary" offering of will (179) Faith however, turns not to this but to Christ's action on Calvary, for the offering of will is not enough; it is not an expiation.

The Institution is not Gethsemane:... it is not the Atonement. But it guarantees for these the will to be offered... Man has nothing of his own to give to God, but only his will-which is himself...whatever else he may bring, that alone gives it worth. The sense of this...underlies all acts which aim to be sacrificial. (180)

Christ's life and sacrifice were one, and therefore His will to self-sacrifice was carried through to actual sacrifice of death. This however, is an eternal sacrifice, that is, an offering of life which goes on in the heavens, containing in itself all the obedience and love that was always inherent in it. The atonement of the Cross is over and done with. The expiatory sacrifice is accomplished. Christ Himself, now in His own Person, is the "propitiation for our sins." (181) Christ as the Lamb Figure in the apocalyptic vision signifies His meaning in the Heavenly Places: "Christ in the Heavens is Himself the Memorial,

the Anamnesis before God, of His Passion and Death...(182) Heaven and earth are linked in terms of symbol and reality:

What the vision discloses in Heaven the Eucharist sets forth here. The vision and the Sacrament speak in the same language - the language of symbol, by which the unimaginable can be revealed and the unutterable can be spoken. The altar in Heaven, holy and spiritual...is ours as well - there is in Heaven or Earth no other altar, as in truth there is no other sacrifice than that which is upon it, and no other priest for men but Christ. The rest are "shadows"... Joined to the Lord we are with Him one in Spirit,-He in us and we in Him- we in Him to be presented to God...He in us to plead here too what there He pleads...

And this means that

The Eucharist is our co-operation with Christ in His Heavenly Ministry: or equally it is His cooperation with us in our approach to God. (183)

Any consideration therefore of what Christ offers in the Eucharist involves a "losing in Him and in His action consciousness of ourselves except as His agents." (184) To speak of offering Christ ourselves would be too close a self-identification with His personality. We cannot speak as though Christ could be passive in our hands or that the symbolic elements are identical with Himself. He is always the "Celebrant of His own Memorial," (185) and we are but "the instruments by which He wills that His witness to an accomplished

Atonement be made on earth as witness to it is made in Heaven." (186)
Through our agency, however, there is a fulfilment whereby Christ appears pleading Atonement and its application for the believer. He wills that in His pleading before the Father the worshipper should be "active". But "we must be aware of Him as the Doer," for the Sacrament is His - not ours or the Church's. (187)

Sacrifice in the Sacrament is not a mere remembering of Christ in His death, but a setting forth in a Memorial Action, the crucified risen and ascended Lord in all His accomplished work of salvation in union with Him as He still acts. It is a showing of the Lord's Death with all its implications in the knowledge that this is the only true offering we can make -in union with Christ and in His merits. (188) There is no thought of prolonging or continuing the oblation offered on the Cross, nor of repeating the Institution. "The whole action of the Eucharist is de presentio... It is the witness of the accomplished." (189) The only repetition is in terms of "form and matter." Holy Communion is not communion in the lifeless body as laid in the tomb, but communion with the Living Lord:

The Body given is the Body which was broken in death, one and continuous but changed; the Body not as in humiliation but as in exaltation. Christ's Body no longer exists as mortal- (190)

There can thus be no possible interpretation of re-immolation. The Eucharist is the form through which Christ uses our means to represent His presentation in the Heavenly Oblation.

W. Milligan sums up the spirit of this sacrificial apologetic when he speaks of the Church's first duty as being that of her "priestly offering" in a "visible surrender of her life to God." (191) He gives a cogent presentation of what has been said:

As our Lord's offering of Himself to His Heavenly Father never ends, or can end; so in that offering His people, organically united to Him, one with Him, must be offered, and must offer themselves; and this they do in the expressive and touching symbols of the Eucharist. (192)

Forsyth speaks of the Eucharist in its symbolism as a sort of "antiphonal" perpetuation of Christ's eternal sacrifice in which the worshipper is not "quiescent" but active in response. (193) Indeed, the Eucharist is our vehicle of sacrifice in union with Christ:

The great thing...is not to be sure that something was done, but to have part and let in doing it, to have it done in our soul, to be doing it with Christ, with Him to die and with Him continually to rise. (194)

Donald Baillie, in his Theology of the Sacraments, echoes much of what Wotherspoon and others have said with an even more contemporary voice. He feels that the phrase "Eucharistic Offering" in describing the Lord's Supper carries a truth which bears re-discovery in the Protestantism of an ecumenical age. He sees here, an emphasis which is not only close to the New Testament, but near to

"the best and most Christian traditions of the Reformed Churches." (195)
He notes that the Westminster Shorter Catechism Q.98, speaks of prayer as an "offering up" of our desires to God, and that the Westminster Confession refers to the Sacrament as a "spiritual oblation". The Sacrament is concerned with the offering of ourselves, although God is always recognised as the prime Giver, and we as the humble receivers. The Eucharistic Prayer of the Scottish Liturgy reads:

And here we offer and present unto
Thee ourselves, our souls and bodies,
to be a reasonable, holy and living
sacrifice; and we beseech Thee merci-
fully to accept this our sacrifice of
praise and thanksgiving... (196)

Asks Baillie: "...is there not a profound sense in which the sacrifice of Christ, made once on Calvary, is an eternal sacrifice?" (197) Such a recognition, he notes, involves us in the mystery of the relation of time to eternity, for the essence of incarnation and revelation is the entry of the eternal into the temporal order. The Cross, fixed at one point in history, signifies God's bearing of sin forever for the sake of man. Baillie expresses it thus:

...the reconciling work of our great
High Priest...goes on forever at the
heavenly altar...a continued offering
of Himself to God on behalf of men. (198)

This necessarily has significances in the Eucharist:... "...surely we must make a connection between that eternal self-offering of Christ...

and what we do in...holy communion." (199) This connection involves us in a union through faith with the Heavenly and Eternal Sacrifice by the action of Christ's Real Presence. Can we not say, asks Baillie, that as Christ is truly in the Sacrament,

He unites us by faith with His eternal sacrifice, that we may plead and receive its benefits and offer ourselves in prayer and praise to God?" (200)

In all this, Baillie echoes Wotherspoon's main line of thought, though on a more reserved mystical and incarnational level. Nowhere, for example, does Baillie come to the point of saying that the Eucharist is our "cooperation" with Christ in His heavenly ministry. This is not to say, however, that Baillie speaking from the Church of Scotland tradition, does not imply what Wotherspoon more fully defines.

d) The Eucharist as Mystery

1.- A General Statement

The Church of Scotland's view of the Eucharist as Mystery has progressed considerably from the views of John Calvin. Its theology as Brilioth has said, is that of an "emancipated Calvinism;" it is a theology which takes the Incarnation seriously, and thus adds a new dimension to the element of Mystery.

In its general approach to the subject however, there can be little doubt that many of the basic and formative attitudes of the Reformation period have been retained. It should also be noted, that the new incarnational appreciation in the Church of Scotland has not meant a great change in religious terminology, for Calvin's language may be said to have been extremely Catholic. The Eucharistic Mystery still remains in a profound sense what it was for Calvin. It is an Act of God in His Church whereby, through the mysterious working of the Holy Spirit, the bread and the wine convey the actual Body and Blood of Christ to the believer in a spiritual manner. God's manner of operation here is undefinable; equally so is the manner of Christ's Real Presence. This Eucharistic Mystery is thus expressed in the Westminster Confession:

Worthy receivers, outwardly partaking of the visible elements in the Sacrament do then also inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive and feed upon Christ crucified and all benefits of His Death: The body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses. (201)

And in the Scots Confession (1560)

this union and conjunction which we have with the body and blood of Christ Jesus, in the right use of the sacraments, wrought by the operation of the Holy Ghost, who by true faith carry us above all things that are visible...to feed upon the body and blood... (202)

is another way of stating the Mystery.

The interpretation that modern Church of Scotland theologians, such as are represented in the Manual, place on such material is noteworthy. Here evidence of the "emancipation" from Calvin to which Brilioth has referred, may be seen. These theologians speak not only of the worshipper in the Eucharist being carried by faith to the heavenly places to feed spiritually on the Body and Blood, but of the once "corruptible" elements as in fact being there too:

God's power takes up the earthly, both the elements of the Sacrament and also ourselves, into the heavenly, where all is real, though nothing is explicable to our senses, and there fulfils His Word on which we trust. (203)

The nature of a Sacrament, according to the Westminster Confession xxix.6, is to have two "parts", that is, an earthly and a heavenly one. While the Church of Scotland still refuses to define the manner of Christ's earthly presence, it is significant how, in the church's mind on the Eucharist, these two once very definitely separated spheres have been brought together. The Mystery is no longer based on a "gulf fixed" between heaven and earth. Deep consciousness of the element of transcendence remains, to be sure, but added is the dimension of immanence. The Incarnation has been taken seriously enough in its implications to allow the possibility of there being some connection between the Transcendent God and what is actually done in the Eucharist. God in His transcendence is now Mysterious, not only for the sake of His Sovereign Glory above, but also for His Sovereign Action in the Church's use of material things. Mystery is

acknowledged in the Eucharist on the level of a new insight into the incarnational principle made evident in the fleshly life of Jesus. The Mystery is extended, it would appear, into the context of a larger sacramental world, namely, that of the Incarnation Mystery of Christ's Body the Church, over which, but joined to which, Christ rules as Head.

In the celebration of the Eucharist, then, the Lord is no longer thought of in terms of the localized Heavenly King to whom we lift our thoughts; He is present in His material Creation, which is good, and He is able to be received by the faithful, who, though sinners, are Capax Dei. The Eucharist is more than an "accommodation" of God to our human and fleshly weakness, as Calvin tended to see it, but an expression rather of His nature in the Incarnate Christ. The Sacrament is a Gift of Love, an expression of the mystical marriage bond between Creator and creature. There is a union not only between the worshippers and their Lord, but a union between the heavenly and earthly spheres, Reality and Symbol. In the Person of Jesus Christ eternity has come into time, and hallowed history and the material as vehicles of grace. The Sacrament tells us that the Kingdom is upon us. What Christians do in the Eucharist is to enter into a mysterious sharing in Christ's eternal saving Act. Grace is seen not only as the effect of God's immanence through the mediation of the Holy Spirit to the Church from an ascended Christ, as if in doses, but is conceived of in terms of the Church really being the Mystical Body; grace is the flow of life in the Church and the Mystery of the Eucharist is part of this dynamic Mystery, quite apart from any static conception of God's Wholly Otherness. He is, from the perspective of incarnational grace, the Wholly Present One. In other words, the Eucharist

is the vehicle of the dynamism of grace within the sacramental milieu.

It is evident, then, that the "irreconcilabile dissidium" between God and man has virtually been discarded in the thinking of the Church of Scotland. The shift to a more incarnational understanding, has of necessity brought about in the rite an increasing emphasis on forms, content, and ways of doing, resulting in a more expressive liturgy of worship for the people and thereby inviting their increased participation. The rite, quite simply, with its ancient prayers and responses and canticles, and its deep Catholic awareness has naturally become more mysterious as an instrument of cultic expression. This new possibility of ritual mystery has come, not merely through longings for the beauties and delights of tradition, but through a seemingly fundamental shift in the theological understanding of man. While during the periods of liturgical change in this century this shift may only have been partially conscious and infrequently articulated, if at all, it has been there. Man had come to be regarded not only from the point of view of his abasement before a Mysterious Deity, but as one who has enough dignity to cooperate with this Deity. In liturgy, this approach finds its logical conclusion in the invitation to man to become an Actor, in the Divine Drama.

Thinking of the Eucharistic rite in its many aspects, it has been observed that Calvin placed the major emphasis on spiritual communion. In this survey, it has been evident that the importance of the memorial and commemorative aspects of the Eucharist have now come to the fore in much Scottish Presbyterian thinking. What is done is now taken seriously. The Eucharist, as Wotherspoon

has said, is the "dramatic counterpart" of the Heavenly Celebration. Here the action has priority. The reception of spiritual food is no longer thought of as the only point in celebrating the Lord's Supper; it is an involvement in the atonement by means of rite: ritual witness before God; an active expression of faith; a sensible presentation of God's love; an active pleading. This is the Church's Mysterious Action, her response to the Lord's command. The sacrificial aspect is naturally an important part of the Eucharistic Mystery too, for man's ability and vocation to show the Lord's Death in Memorial assumes also his capability and worth in the merits of the Incarnate Lord, to offer himself in that eternal sacrifice with Christ in a oneness of will and purpose. Involved in this capacity of being a priestly actor is the sense of the Church offering herself to God as a corporate Body at every Eucharist. Christ's priesthood in the Sacrament becomes the Church's priesthood into which the individual worshipper enters.

It would be wrong to suggest that the "emancipated Calvinism" of the Scottish Church which has resulted in a new Catholicity in the Eucharist has left behind those positive values of austerity, dignity and restraint in worship which have always witnessed to the Mystery of God's Being or revelatory love in Christ. This has always been the distinctive ethos of Scottish Presbyterianism. It would be equally wrong however, to deny the fact that this Mystery in recent years has been deepened by a new appreciation that the Word indeed, became flesh, and dwelt among us.

2.- The Church Year

The Book of Common Order, 1940, has five orders for the Eucharist: it also has a variety of Proper Prefaces for the principal festivals of the Christian Year. This is a departure from the past which is of no little significance.

These Propers, found in an Appendix with additional Scripture Sentences for the Christian Year, (204) are as follows: Easter, Christmas, Epiphany, Lent, Passiontide, Easter, Ascension, Whitsunday, Trinity, All Saints. The inclusion of these Prefaces does away somewhat with Brilioth's lament that while the Euchologion rite offered noble Commemoration, a revival of the Church Year was necessary before the Memorial aspect of the Eucharist could really attain its rightful place. Certainly it may be said that while a profound consciousness of the Christian Year may not be the characteristic hallmark of the Church of Scotland, at least the liturgy now provides ample opportunity, when used to the full, for a development of that consciousness as part of her traditional inheritance in the Church Catholic. Memorial in the Eucharist is now a commemoration in word, not only of the actual Passion, but an enactment of praise before God which highlights various themes in the Gospel - themes arising from different periods of the Lord's life as cherished in the tradition of the Church. Such commemoration of such scope, seems resultantly, to illustrate the sanctification of time in the coming of the Person of Christ into the earthly sphere, as well as the union of earthly and heavenly.

The Christian Year, then, through its historic associations with the New Testament Salvation History, becomes a vehicle for the deepening of the Eucharistic Mystery. Its festival symbolism conveys particularized aspects of Gospel Reality. If the Eucharist is celebrated frequently enough, it becomes the means of a showing forth of the whole story of redemption within the cycle of one year, and therefore is much enriched in participative value. The Lord's Death is proclaimed ritually, not simply in a rehearsal of the bare facts of Christ's passion and death, but involving all the scope of redemption-especially the resurrection and glorification aspects. The Gospel in the immediate historic setting of a particular festival's Eucharistic celebration, becomes that much more present to the sensitive worshipper. He may well be better able to offer himself as a sacrifice with the Church and with Christ when his offering is linked to a particular historical moment within the cycle.

To be sure, the Eucharist is Mystery enough in itself without the Church Year called in to support it. The Church of Scotland, or any Church, for that matter, does not depend on the use of Proper Prefaces to uphold the Mystery Element. Nevertheless, the new incarnational emphasis in the Scottish Church in its logical outworking necessarily involves her in this wider aspect of the Mystery to which the Christian Year witnesses. This may well be associated in temper with the idea of grace being the flow of God's Life in the Church which the worshipper may appropriate in different ways at different festivals. The Church is sacramental and symbolic. The base of her liturgy in all its aspects, is the Eucharist. Every festival

of the Church Year is "eucharistic material," so to speak, for every festival reveals some aspect of the Christian Faith. This lesser thanksgiving is well linked with the Great Thanksgiving which takes into itself all lesser aspects of gratitude and mystery.

3.- Eschatological Qualifications

T.F.Torrance, as we have seen in his discussion of the doctrine and nature of the Church, has greatly emphasized its eschatological character. We must now therefore examine how this strong factor in Scottish Presbyterianism bears upon the understanding of the Eucharist.

While admitting that Holy Communion is indeed "a communion in the mystery of Christ" Torrance is careful to note that any use of the term "mystery" in reference to the Sacraments, differs "toto caelo" from its use in the Hellenistic and Pagan Mystery Rites. (205) It is to be used as a means of recovering the sense of the Sacraments in the context of the Trinitarian Faith as the means of communion in the Mystery of Christ. Its biblical sense is taken to be superior to the term "sacrament," in that the term "mystery" would do away with the pattern of numbering sacraments and cause the Church to speak in terms of "two essential 'moments' in the one whole relation of the Church to Christ." (206) The first moment would relate to Baptism- "once for all participation in what Christ has once and for all done"- the second, to Holy Communion- "our continual renewal in that perfected reality in Christ Jesus." (207)

From the perspective of history, Torrance holds that the Protestant Reformers' rejection of the Mass as a timeless rite, coupled with their insistence on a return to the historical action of the Supper, eliminates any linking of the Eucharist to the idea of Mystery as found in the Pagan Mysteries concept:

What was probably at stake here was the assimilation of the Eucharist to the pagan conception of the mystery of the dying and rising god and to the process of deification and trans-mogrification that involved. That reduced the Sacrament to a mythos, the counterpart in time, dramatically ritualized, of a timeless reality...
(208)

The Reformed eucharistic understanding then, has nothing to do with timeless reality, but everything to do with historic fact. It is a communion with Christ Who rules over the Church, and necessarily a Mystery of eschatological character. Referring to Calvin's emphasis on the ascension of the risen Christ, Torrance states:

The Lord's Supper is a communion with the risen and ascended Christ through the Spirit which He pours upon His Church...the Church is given to taste and experience already the powers of the age to come. (209)

The Presence is a Presence conditioned by the Sursum Corda, and the whole rite is seen as a "prelude to the new creation" in the "overlap"

of the present age which is "in our midst through His Spirit." (210) This new age is veiled by the present age, but it is also unveiled "sacramentally" as it looks forward to the "great unveiling of the Kingdom of Christ at the final Parousia." (211) A distinction, therefore, is set up between "Eucharistic Parousia" and "final Parousia." This distinction, however, in no way is meant to suggest that the Lord's Supper is a mere memorial involving an "unChristological separation between the sign and the thing signified..."(212)

Torrance sees in this approach to the Lord's Supper what he terms sacramental fulfilment and eschatological suspension. The Sacrament is seen as designed for and operative in, the time between Christ's Ascension and His Second Advent. In the Eucharist, Christ is believed to perform His Word "in such a way that its final fulfilment is yet to take place..."(213) Baptism seals the work of salvation; Eucharist "seals our renewal in that finished work and gives us to participate in its effective operation until he comes again..." (214) For Torrance, the Church lives the sacramental life in a period of "eschatological reserve" or "the age of kerygma." (215) The Holy Spirit incorporates us sacramentally, however, into the new creation, so that there is a foretaste of the age to come. In a sense the fullness of time is already here; the Sacraments are "signs" of this fullness; they are "charged with the power of the resurrection":

They enshrine in time the great mys-
tery concerning Christ in His Church...
The sacramental signs are charged with
the real presence, but it is a presence
which is also yet to come...whose full
reality is yet to be unveiled...(216)

Like "sign", says Torrance, Mystery is basically "event"; that is, "event which is not yet fully disclosed..." (217) The Sacraments in the Church are really an inadequate embodiment of the eschatological fulness to come. They do not reveal fully the union between the historical Church and the New Creation. Hence, we must speak of this union as mystery in eschatological terms.

The Sacraments are a Mystery only in a very secondary sense to Christ Who is The Mystery. They witness to Him as Mystery. To participate in the Mystery of Christ, "we must raise up our minds and hearts above and beyond our senses..." (218) There can be no idea of a fusion between Christ and ourselves in a sacramental union. Rather, in the Lord's Supper, we communicate in the life and New Humanity of Christ which brings us into a "covenanted union" with God. (219) Sacramental union is dynamic and theocentric; we must think in terms of "active analogy" in reference to sacramental participation:

...the kind by which we are conducted
upward to spiritual things, and are
more and more raised up to share in
the life of God. (220)

Torrance does not deny that the Eucharistic action is a pleading of the merits of Christ before God. The memorial aspect is important as a re-presentation of Christ's unique sacrifice. He emphasizes, however, that the really significant thing is occurring on the transcendent level, and maintains the very Calvinistic spirit of not really giving credence to the link between earthly and heavenly action in terms of what is done at the Holy Table. When

the elements are before us, we are told that "the stress should be laid upon the taking and eating and drinking..." (221) Torrance fears that undue emphasis on the sacrificial idea might lead to thought of the oblation's repetition. The Eucharist is chiefly a participation in the once for all achieved benefits of Christ which flow from His unique sacrifice. The mystery of the incarnation and crucifixion is "reenacted" in the believer through his faith at the Sacrament.

The Church has an "ontological" relationship to Christ through the Spirit, which, in the Eucharist, allows her to "step over the eschatological boundary and to partake of the divine nature." (222)

It is both the filling of the Church with the divine mystery and the manifestation of that mystery within history without its ceasing to be mystery. (223)

Union with the Divine is achieved in the Eucharist through communion in the consecrated elements, and therefore the Church becomes the Church at the Eucharist as nowhere else in terms of ontology and eschatology.

The Eucharistic Mystery involves both a "katabasis" and "anabasis" of Christ. In the anabasis, He is said to bear the Church "up with Him to the throne of God" in an "eschatological anticipation both of the Advent of the Son of Man and the rapture of the Church." (224) The Sursum Corda symbolizes for Torrance the telling point that in the Eucharist we are involved in a reality distinct from the

categories of space and time, our union with Christ lying in the historical and non-historical spheres.

4.- Mystery Types

It is now quite obvious that within the Church of Scotland the Mystery understanding of the Eucharist reflects, quite naturally, the two movements that influence her approach to life and worship, namely, the movements of ascent and descent which in themselves correspond to more traditionally Catholic and Protestant approaches respectively. These may be related to the "Mystery-types" referred to by Y.Brillioth(225) where he affirms that the Christian Mystery has two poles or foci, revealed in the New Testament as "Synoptic" and "Johannine" types. While these two orientations are far from being mutually exclusive, and indeed, overlap, he makes the following distinction:

The first is the thought of the Saviour as personally present at the eucharist; the second, the thought of the sacred elements as channels of Divine power and grace. (226)

If one accepts Brillioth's distinction -which is somewhat helpful- and the sense in which he uses the words "Mystery-type", then the following may be said pertaining to this thesis:

Wotherspoon's orientation is definitely Johannine, where the weight is placed upon the reality behind the symbol, the elements of the Sacrament being thought of as the material channels of the flow

of God's timeless life. Communion here is a mystical union, resting upon the Incarnation itself. The Mystery is immanent.

Torrance's orientation is definitely Synoptic, emphasizing the Lord's personal Presence at the Eucharist. Communion is thought of more as a personal relationship with a living Saviour. The elements are regarded as symbols, not only of His Presence, but as a guarantee of the connection with His historic Person and of the fact of redemption's once-for-all accomplishment in Him. To eat and drink is to show forth the Lord's Death, and thus to participate, not in the eternity of the Divine Life, but in the New Humanity of Christ who will come again, and who is always the basis of eschatological hope in the Sacrament.

For Torrance, then, and those of his viewpoint, it is the communion aspect of the Eucharist which is taken to be the primary showing forth of the Lord's Death in a covenanted congregational communion-fellowship with the Lord and with each other. Wotherspoon however, exhibits along with his Johannine sacramentalism a definitely Pauline trend in his emphasis on the Memorial and Commemorative aspects which in their stress on cultic participation exhibit a very marked incarnational rationale. Wotherspoon's link with Johannine thought in terms of sharing in the mystery of the immanence of the Divine Life, does not exclude the associated Pauline and Synoptic ideas of mystical incorporation into the Crucified, and union in the fellowship of the Mystical Body.

PART THREE

COMPARISONS AND CONCLUSIONS

We now move to a comparison of the thought of Odo Casel and the Church of Scotland in terms of the Eucharist as Mystery. We do so aware that this comparison involves a confrontation between two living traditions which hold in tension many attitudes and levels of apologetic. The new-found Catholicity in the Church of Scotland, and the rich and comprehensive nature of the Mysterienlehre witness to the impossibility of drawing any facile conclusions based on the once-thought rigid distinction between Catholic and Protestant.

I.- GENERAL SIMILARITIES BETWEEN CASEL AND THE SCOTTISH CHURCH

a) The Times

It is significant that both Casel's approach and much of the thrust of modern Scottish Presbyterianism are quite evidently common attempts to rectify a particular situation as it pertained to the philosophy of their respective communions.

Casel's efforts, as we have seen, were very much set against certain modes of thought which tended to view Christianity chiefly in terms of a moral code and doctrinal standards. It is interesting to observe that approximately the same time as Casel was promulgating his "answering theology" in terms of the *Mysterienlehre*, events in the Church of Scotland were moving in the same direction theologically and liturgically. From all appearances, the movement in Scottish Presbyterianism to alleviate its own malaise in the theology and practice of worship developed independently from Continental influences and those of Maria Laach. In the desire to deal effectively with the sterility of Scottish worship, there was a "longing" too, after better forms of symbolic expression which were dynamic in character and capable of lifting the common conception of the average Christian to a higher corporate level, away from the ravages of subjective individualism and codified moralism.

In both Casel and the Church of Scotland one observes, then, a dedicated search for an "approfondissement" of the mystery of the Gospel as seen not only in Christ, but especially as reflected in His Body, the Church. There was a seeking after forms which would let the faith live in the existential awareness of the worshipping Christian. There was a realization that the living Gospel as tradition cannot be wholly preserved in dogma, but that it is also its liturgical structure as the vehicle of the Gospel's presentation which incarnates its life-or which at least has the opportunity for so doing. In the words of Dom Gregory Dix as applied to the comparisons being made, we may say that both Casel and the Scottish Church illustrate the deep conviction that the Christian liturgy is not a "museum specimen of

religiosity," but in fact, "the expression of an immense living process made up of the real lives of...men and women in all sorts of ages and circumstances." (1) The efforts of Casel and the Scottish Church in the realm of worship therefore, were not prompted by any theoretical and academic interest in the liturgy for its own sake; these theologians were concerned rather, to save worship from misunderstanding and falsity so that in its practice men might receive the saving benefits of the Gospel in all its fullness.

b) The Pagan Mysteries and Faith's Cultic Expression

We have already noted that both Casel and the Scottish Church (with the exception of a significant school represented by T.F. Torrance) hold similar views concerning the Christian debt to the Pagan Mysteries. There is agreement as to the fact that the Christian Sacraments, while not having a genealogical relationship to the Mysteries, nevertheless are in some sense a fulfillment of their intention through their provision of a religious type for Christianity's use in terms of its own unique Gospel. The Mysteries are taken to be a providential preparation for the Gospel's ritual expression in terms of the Sacramental Principle; this Principle corresponds to a view of the world which is mystical and immanent. The Cultic Act is seen as a ritual transcendence of space and time; there is a wedding of the heavenly and the earthly.

Casel and Wotherspoon agree that in the whole context of Mystery it is not just Christ's teaching that is important, but the whole compass of Christ's Saving Deed.

On the part of the Scottish Church with its great emphasis on the Sacramental Action as opposed to any focussing of presence in the elements, there can be no legitimate quarrel with Casel's dictum that the Church leads men to salvation not only by words, but by "saving actions,"-actions which are founded in the one Saving Action of Christ.

The basic Mystery is the same for Casel and the Church of Scotland, namely, the Person of Christ Himself, the revelation of God, who, in His Person energizes the Church through her sacramental life. Taking Wotherspoon and his school as normative here, both approaches may be said to view Christianity as a living Mystery. Faith is not simply the acceptance of the Work of Christ, but a sharing in this Saving Work. From the human point of view, God's initiating action is seen to call forth faith's cooperation in terms of ritual involvement in the drama of salvation. The Mystery is seen, not just as Truth, but as the communication of this living Truth Who is God. Faith is from God and helps us grasp something of the Mystery. This grasping, far from being something only of the will and mind, however, is a lifting of the whole person into God's sphere; it is a re-centering of the person, on the immanental side, in the God Who is in the midst of life. The Archetype of the Mystery is the Incarnation by which the process of atonement is revealed. This process is taken to be closely linked to the Church, which thereby reflects the Mystery of Christ's Person through human and divine acts. As Christ's Person is considered essential to any faith by which man attains salvation, so too, the same must be said of faith's cultic aspect. Everything rests on the Sacrifice of the Lord which was "once for all" offered (Hebrews 10:10). Hearing and doing witness to the fact of redemption.

The Eucharist is not only something given by God. In it man responds to the Word of God who is Christ.

c) The Church and the Christian Year

Wotherspoon's description of the Church as a sacramental body "pregnant with supernatural forces" and as a living organism embodying the flow of God's Life, reveals a close similarity with Casel here. This similarity rests in a common perspective drawn from a mutual appreciation of the Sacramental Principle implied by the doctrine of the Incarnation, and which is consequently applied rigourously in formulating an understanding of the Church as the Body of Christ. The Church is the incarnation of Christ, in the sense that she is the "Corps Pneumatic," or, the Spirit-filled dynamic expression of Christ in the material order. She is the Divine Milieu. In this milieu the cultic action becomes the vehicle of God's Mystery in Christ, and thus, Mystery itself.

The accompaniment to the Church of Scotland's increasing emphasis on the Incarnation has been a shifting in her worship from passivity under the Word to activity in the Service. This has meant the growth of a richer understanding of the Eucharist as Mystery. Associated with this, we have observed too not only a recovery of some of the treasures of Catholic Christendom, but a new appreciation of The Christian Year. This has been reflected in the increasing provision in succeeding Service Books for the liturgical celebration of the Church's major festivals. Here one cannot but note a closeness to the Caselian approach to the "oikonomia", that is, to the idea of

the liturgy of the Church being, in its cyclical expression, the sacramental embodiment of the whole scheme of salvation from Incarnation to Parousia. This suggests that the Church of Scotland has shifted away from the idea of a strictly "moral" sharing in the life of Jesus through the act of individual remembering, towards a corporate mysticism akin to Casel's thought. The worshipper is believed to share in the ongoing life of Christ through the instrumentality of the liturgy as it moves from season to season in celebration of the major events in the life of the Lord.

This increasing commemoration of the Christian Festivals in the Church of Scotland, involves the major act of the Liturgy, namely the Eucharist. Proper Prefaces, as our survey has indicated, are now provided for use in the Service of the Lord's Supper. This means that a new cast or tone is necessarily given to the Eucharist in Scottish Presbyterianism, for the old Protestant focus on the Passion alone is thereby modified with the notes of joy sounded through Advent, Christmas, Easter and Pentecost. The Eucharistic thought of the Church of Scotland therefore, lies increasingly open to this new, and indeed Caselian position, which views the Supper as a celebration of the whole design and panorama of salvation. The memorial is the memorial of the death and resurrection; the Easter theme of Christ's Passover dominates. This is the Action which, is indeed, to use Casel's word, the act of "passage."

d) Sacrament and Symbol

The Mystery Presence as seen from the perspectives of both churches under consideration, indicates an understanding of

Deity as Life in the Church into which the Christian enters. In the Eucharist especially, one gratefully receives a specially appointed means of entry into the timeless reality of God's Being through objective ritual acts of a mystical and non-rational character. Within the Eucharistic Offering of the Church there is manifested the concretization of the reality witnessed to through faith, symbolism and sacramental operation.

Many in the Church of Scotland who take a strong sacramental position, while they would certainly deny any theological differentiation of "types" of grace, imply nevertheless, that such a position as Casel takes in distinguishing between historic and sacramental reality is at least helpful in safeguarding the unique once-for-all saving Act of Christ. Both Roman Catholic and Protestant positions uphold the Eucharistic worship of the Church as the constant provision of the work of the Cross as present reality in an anamnesis of the one historic event. When Casel insists that the res or factual reality of God's Saving Act is the unchanging basis of sacramental particularization, he and the Church of Scotland are one in spirit, if not in language.

A basic factor in Casel's Mystery Theory is the assertion that in the Sacraments there is present, not only Christ, but the saving acts of His ministry, especially His Passion, Death, Resurrection and Ascension. These are taken to be given to the participant in full mystical reality. This corresponds very closely to the view in Scottish Presbyterianism that the Sacraments grant the Christian to share in the Mystery of the Incarnate Life of Christ

and all that means in terms of life, death and resurrection. A living union with Christ is acknowledged which is nothing other than a mystical relationship. There is implied on the spiritual level a veritable dying and rising with the Christ Whose death and victory are shown forth in the Sacrament. This is part of the Eucharist Mystery-Presence of the Reality of Christ's salvation into which the worshipper is taken and given resurrection life in the Mystical Community of the Resurrection-the Church. Here is sacramental reality within the Sacramental Milieu.

From the perspective of symbolism, it appears that the Church of Scotland's position is one with Casel and Roman Catholicism in affirming the fact that the Sacraments "contain" the grace they signify (Euchiridion Symbolorum 849). Here the word "contain" is to be thought of in the way in which a cause contains its effects; the sacramental symbolism signifies the effect to be conferred. When received in faith, the Sacrament is efficacious. There is a union between the sign and the thing signified. The Westminster Confession, 27, 2&3, speaks of a "spiritual relation or sacramental union between the sign and the thing signified" and of grace which is "exhibited" (elsewhere "applied") in or by the Sacraments. The writings of Casel and the Scottish theologians imply acceptance of the general principle that whereas a symbol is a sort of language in action, representing and signifying something, there is a difference from a sacrament in that the latter has instrumental as well as didactic value. Neither Casel nor the Church of Scotland in her true theological stance can therefore accept the Eucharist as merely an acted parable. God does something in the Sacrament. In regard to symbol and sacrament, both sides are one in acceptance of Oliver Quick's distinction between instrumentality and significance:

Instrumentality is the relation of a thing to that which is effected by it; significance the relation of a thing to that which is suggested by it. (2)

e) A Divergent Strain

Despite the many similarities which exist between the thought of Odo Casel and that of the Church of Scotland, it has been observed that there exists within the Scottish Church a divergent strain. This is best represented by T.F. Torrance.

Torrance admits of no legitimate connection between the Pagan Mysteries and the Eucharist. There is a particular scriptural orientation about his thought which insists on maintaining a dualistic tension between the material and the spiritual, the present world and the next, which finds its key in God's transcendence, to the detriment of His immanence. The important activity, is primarily God's activity-but His activity as from a distance- a factor which minimizes thereby the human activity of liturgical response. The norm in worship tends towards passivity. Justification through faith's consent is that which stimulates active response in the ethical realm outside the Service of the gathered Church. While in Casel and Wotherspoon, the importance of the cultic memorial aspect of the Eucharist was stressed over the actual reception, in Torrance one observes emphasis on communion for strengthening for action in the world. For Casel and his contemporaries of similar conviction, the important thing is regarded as the provision by God of a dramatic "way" in the Eucharist whereby

the Christian is taken into the reality of Christ's Sacrifice.

We have seen that Torrance accepts the idea of the Eucharist as being a sacramental enactment of Christ's Presence; equally noteworthy is the fact that he is unable, however, to speak of a sacramental enactment of Christ's Sacrifice. In his view this would appear to be far too close to the concept of a repetative oblation. He sees the sacramental action as being primarily an incorporation of the believer into the New Creation or New Humanity of the Lord, but does not draw out the incarnational thought into full sacramental understanding. There is no concept of the wedding of time and eternity. There is no acceptance of the idea of eternity being rendered meaningful by Christ through "timeless" religious acts which make worshipping Christians fellow-actors with the Lord in working out their salvation on the sacramental level. Torrance and those of his conviction, would seem to think not so much in terms of participation in God, but of communion with God as a Person in this Great Mystery. There can be no real joining in, so to speak, in a cooperative sense with the accomplished Fact of redemption. One may intellectually give assent to it and in faith take it as one's own, but that is really all. It is a Fact witnessed to by Baptism, and appropriated through faith and Communion in the Body and Blood. Casel and Wotherspoon, however, think more of redemption as a "process" of eternal reality in historic time into which one enters sacramentally.

Torrance does not in fact restrict the activity of the Eucharist to merely the reception of Communion, but also admits to the setting forth of the bread and wine before God as being an acted prayer. He does not think however of the action of God in the Eucharist

as being such that it energizes the faithful to acts of cooperative ritual involvement. Faith is present chiefly in the lifting of mind and heart to the heavenly realms and Christ in glory. There is no "incarnational reaction" in terms of faith's activity on the human side. The Supper is celebrated in obedience to the Lord who commanded it, and one questions the necessity in such a rationale of having any prolonged liturgical Memorial enactment prior to the reception of Communion. Like Calvin, Torrance appears wary of the "analogia entis" of natural theology and mysticism, for this leads not only to a more "realized" approach to eschatology, but suggests a view of the Church implying not only sacramental magnitude but sacramental Kingdom.

While Casel and modern Scottish theology in general with its incarnational emphasis has asserted the idea of the sanctification of time through the observance of the Church Year, Torrance is seen to place very little weight here. His highlighting of God's Sovereign Rule over His Church, shows a hesitancy to identify Christ too closely with historical and earthly manifestations. The Church lives in the "not yet;" it waits its battle is the way of the cross; its victory is seen more in the sense of hope rather than in the conviction of the hiddenness of achieved triumph. The Parousia is strictly an event to come. The Church lives, not in the via gloriæ, but the via crucis.

II.- THE EUCHARIST AS MYSTERY

a) The Complementary Factors

Behind the Mystery-character of the Eucharist as stated by Casel and various theologians of the Church of Scotland, lie differences which are more apparent than real. One cannot truthfully suggest that the Johannine and Synoptic Mystery-types as distinguished by Brilioth are whole in themselves, or that any theological interpretation may be wholly classified by either type. This would be tantamount to saying that there was no eschatological tension in the approach of Casel and Wotherspoon, and no sacramental appreciation in Torrance, an observation which is obviously false. Thus, while the Mystery character of the Eucharist is not always expounded in the same way by the churches represented in this study, the differences are not always of fundamental importance. (3)

Basic to the points of view expressed, the agreed common Mystery, is, par excellence, God Himself who is incarnated in Jesus Christ. No-matter what interpretation follows, this is fundamental to all. How this Mystery is interpreted in reference to the Church, Word and Sacraments, is another and consequent matter. Casel, his friends and critics in his own Church, and all expressions of Scottish Presbyterianism stand together here. Further, they are one in their approach to the Eucharist in acknowledging the once-for-all events upon which this Sacrament rests. Divergence of thought does not emerge from the womb of Christian Mystery at its fundamental level.

It may also be said, that even where these theologians appear farthest apart (for instance on ideas of immanence and transcendence), the commonly accepted Mystery always qualifies divergences of expression and apologetic to a very considerable degree. The Eucharist itself is accepted as a Mystery by all because of the simple fact that the Incarnate Son has done certain things with bread and wine in a Paschal setting in reference to His approaching death, and therefore, the Church is wedded to that significance of Christ in these terms so long as she remains the Church. The Life Force of the Church springs from Atonement Mystery by way of the Incarnation in reference to this particular act of Christ at the Last Supper. None of the writers pertinent to the subject of this thesis can deny the Mystery in its eucharistic reference, nor do they even think of so doing. The whole compass of Christ is involved here, from Birth to Exaltation, and His life is thereby offered under the Sacrament.

Even the conflicting emphases of transcendence and immanence as they confront each other witness in their confrontation to the Mystery that is the Eucharist. Here on the material level is an action which defies human rationalization. It absorbs into itself many perspectives of ontology and eschatology, and gives to these perspectives a common symbolism and vocabulary.

Speaking more particularly, both the Caselian approach and that of the Church of Scotland witness to the numinous character of the Eucharistic Mystery. This particular ethos results from the dramatic use of art and myth in worship. We have here the method of the Pagan dromenon; the material creation is used in terms of gestures, sounds, ceremonies and symbols to present a dramatic re-enactment of

the Saving Acts of Deity. The worshipper is led to involvement in a rite which develops the sense of the Holy in the midst. This is a living process in which, as Hislop has said, "the drama of the divine revelation is unfolded." (4)

On the matter of Mystery Presence, in the Eucharist, we have seen that both Casel and much of the Scottish Church share a common understanding of the Real Presence as that which thinks of action rather than substance. (This will be discussed later in more detail under ecumenical and eschatological considerations). The Real Presence of Christ in the Eucharistic understanding of the Church of Scotland is a Presence which animates the whole liturgy of the Supper. No words or formulae in the Scottish rite are considered to be indicative of any special point when Christ is thought of as becoming sacramentally present. The closest indication of a particular moment of consecration is seen in the use of the epiclesis, a prayer which invokes the Spirit's descent; this prayer, however, significantly asks the sanctification not only of the elements, but also the people:

...and we most humbly beseech Thee to
send down Thy Holy Spirit to sanctify
both us and these Thine own gifts of
bread and wine which we set before
Thee,... (5)

Casel's Mystery Theology is such that emphasizes the Eucharist as the liturgical act in which Christ's saving acts become truly present in a sacramental way. This action is a process which invites the worshipper to live out the events of His life mystically with Him, and thereby shifts the focus of attention away from the

sacramental species. The chief idea is that of a dynamic cooperation with Christ in a ritual way. The Spirit is invoked upon the elements in this context in the sense that they may become bearers of the God-Mystery present within the whole liturgy of representation.

b) Divergences

Because we are dealing with the Eucharist from the perspective of Mystery, which itself cannot be precisely defined, many complementary factors may be recognized within the all-embracing compass of the Mysterium. It is when an attempt is made to define the Mystery, however, that divergences appear.

The divergences which are revealed between Casel and the Church of Scotland, as this thesis has already shown, vary according to one's particular orientation within the Scottish Presbyterian milieu.

The Mystery for Dom Casel, to re-state his position, is a participation in the life of Christ-in salvation-through a ritual involvement in the Eucharist, which, by effective actions, symbols, and words, makes present the accomplished and eternal work of Christ in a sacramental manner. This concept is linked to a sacramental approach to the Church, a "realized" understanding of eschatology, and the idea of cooperation in the salvific process. All this, as we have seen, is accepted in principle by Wotherspoon and the newer strand of Scottish Presbyterian theology. We have noted, however, that those who think in

more transcendental terms, such as T.F. Torrance, the Mystery seems to have much more to do with the Church witnessing to revelation. Cultic activity does not appear to be much more than an aid to one's mental faculties in apprehending and grasping the disclosure of salvation in Christ. The Eucharistic Mystery is not taken to be a dynamic process of union between earthly and heavenly spheres, a thought which would seem gross presumption in the face of Deity. Rather, the Mystery is simply the Fact of God's presence in the Sacrament, interpreted through the preaching of the Kerygma, and received in faith's passive acceptance.

Both Casel and Torrance would agree that the basic Mystery is the revelation of God in the Word made Flesh; their point of difference comes both inside and outside the Eucharist when the Incarnational Principle is broadened to involve as part of this Mystery an understanding of salvation as: union of the earthly and heavenly; union of the human and the divine; union of Spirit and matter; and the Church as the Pneuma-filled incarnational expression of Christ. Those of Torrance's school see little Mystery on the earthly and human level, apart from the fact that faith is given to men to acknowledge God, and, in the Sacrament, to appropriate the Mystery of God's salvation in response to the command of Christ to celebrate the Supper. For Casel, Wotherspoon, and others of the Kirk, the ultimate Mystery of God's revelation in Christ is not merely appropriated by faith and faith's obedience; it is more the living of the mystical life of the Church, than an "appropriation." This ontological oneness of communion with the Lord, realized most fully in the Eucharist, leads to gradual sanctification and transfiguration.

The point at issue here arises not so much from a particular interpretation of the Eucharist as such, as from a particular view of the Church. It is the milieu of the Eucharist to which our attention is brought, for one's understanding of the Church colours one's understanding of the Sacrament. If, as with Casel and Wotherspoon, the Church is taken to be a Sacramental Mystery composed of members who are considered worthy and capable of cooperating with Christ in His Work of Salvation, then one's understanding of the Eucharist as Mystery is much richer on the immanent level than in the idea of Mystery restricted to revelation given to passive and rather unworthy believers. Torrance's concept of the Church does not allow him to progress from what Casel terms the Primary Mystery (Urmysterium) God Himself and His revelation in Jesus Christ, to an understanding of this Mystery in its ritual representation and sacramental actualization in the Eucharist, in any way which suggests human cooperation. The Church for Torrance is not the human-Divine community of mystical life, and therefore it logically follows that the Eucharist cannot be for him and those of the Scottish Church who are of his mind, a Mystery that is both human and Divine.

We have noted similarities existing between the approaches of Casel and the Church of Scotland concerning the idea of the Mystery of Christ's Real Presence in the Eucharist being a presence within the action as a whole, and not specifically restricted to the elements. A qualifying factor must be interjected here, nevertheless, which reveals a certain inconsistency in Casel. As in the Church of Scotland, Dom Odo speaks of an epiclesis in the sense of an invocation prayer; this however is an epiclesis whose purpose is couched in the traditional philosophic terms of the doctrine of

transubstantiation, a doctrine which in its scholastic tenor has little to do with Casel's whole Mysterium theology:

...une 'invocation' adressée à Dieu pour lui demander de bien vouloir faire descendre sur les oblats soit le Logos, soit l'Esprit-Saint, et changer le pain au corps et le vin au sang du Christ. (6)

Casel obviously held to the accepted teaching of his Church in terms of definition of the Sacrament, while at the same time promulgating a Mystery Theory which in fact negated the spirit of such a definition. J. Plooiij states this apparent fact as follows:

The teaching of the mystery-representation and that of transubstantiation which are put side by side by Casel as if they were each other's equals are in fact two completely different explanations for the presence of Christ in the sacrament. (7)

It could be noted, however, that this divergence in Casel from his Mystery Teaching, and thereby as a result, from a similarity of view with many in Scottish Presbyterianism, is a difference of a peripheral nature only, and not fundamental to his presentation as a whole.

III.- A CRITICAL APPROACH TO CASEL'S MYSTERIENLEHRE

In this comparison of the Eucharist as Mystery from the perspectives of Odo Casel and the Church of Scotland, it has been noted that both similarities and divergences of thought are by no means restricted to either ecclesiastical tradition therein represented. This, naturally, is the case in respect to Casel's Mystery Teaching which underlies his approach to the Eucharist as the summit of the liturgy. Jungmann is as strong a critic of Casel's position as Torrance is of the theological and liturgical approach of Wotherpoon.

As we have seen, both Jungmann and Torrance have serious qualifications regarding Casel's belief that the Pagan Mysteries had a profound influence on Christianity and its sacramental life. Neither Jungmann nor Torrance think of the Eucharist as having its roots in the Hellenistic Cults, but see it emerging from the Old Testament and the Judaism of Jesus' day, being Divine and historic in nature and eschatological in hope. Jungmann echoes Torrance's conviction that the difference between the Pagan Mysteries and the Christian Mystery is "toto caelo" in quality. They appear to be one in their belief that it is very questionable to think of the Christian Liturgy and the Eucharist only from the perspective of the Hellenistic rites, when, in fact, the Christian Mystery rests upon historic reality, and the Mystery Religions are founded only upon myth. Historic revelation, ethical law, and salvation by grace witness to a unique Act of God in Jesus Christ. Casel's whole dependence, therefore, upon the "dromenon", is put into serious question; the liturgical representation of the death and resurrection of

a god in the Pagan Mysteries must be taken as a participation not in Truth, but in Myth. The question thus arises: Can what was so bound up in unreality(Pagan Mysteries) be applied to unreservedly to that which is reality (the Christian Gospel) in the conviction that what was claimed functional for a purely mythical cult may be given the same weight of credibility for a celebration of the saving work of the Christian God in Jesus Christ? Karl Rahner makes somewhat this same point in his Theological Dictionary:

Above all, the anamnesis practiced in these religions only enacts mythologically dramatized death and renewal of nature, so that they remain confined to the pre-personal dimension of the powers of nature. The salvation which Christianity celebrates in its worship is a sharply defined event that occurred once only in the history of mankind itself, an historical event that belongs to us and to the one, absolute God. (8)

The presence of redemption in the Christian liturgy, therefore has no binding tie to the Pagan understanding of the phenomena for its justification. As Jungmann has said, it is not "essential" to an objective commemoration in the Eucharist. The Living Christ is, as Torrance would be quick to agree, therein truly present. Salvation is by grace, and grace, while certainly not a substance, is not the redemptive act itself transcending time and being born anew in the community of worshippers; it is the available effect of the one unique act; it is the sacramental fulfilling of all that this unique act can mean for man in the historic present.

Even Wotherspoon, notwithstanding his deep admiration for the "Divine Method" of the Pagan Mysteries which he believes served as a model for the early Church, does not admit the "necessity" of their aid for the sacramental life of the Church.

Kilian McDonnell, in a passage contrasting Calvin and Odo Casel, highlights something of the point at issue as regards this critical approach to Casel's Mystery Theory:

To be joined to Christ is to be put in relation with the mystery of Christ, his death, Resurrection and Ascension, and Second Coming. Calvin's point of view is not that of the *Mysterium* theology of Odo Casel. His efforts are not directed to showing how we live through these mysteries of Christ with Christ, but rather to showing the meaning of these mysteries as far as the benefits we receive from them are concerned by reason of our union with Christ through faith and the sacraments. (9)

The ultimate expression of the Calvinistic, as opposed to the Caselian approach in terms of the *Mysterium* is perhaps seen in the following passage of Barth's *Church Dogmatics*. Speaking of the past historic Saving Act of Christ and its relation to the Lord's Supper, he writes:

...there can be no question of any representation of that event, or even an actualization which has still to be effected. It need no completion or representation... The confession of Christians, their suffering, their repentance, their prayer, their

humility, their works, baptism too, and the Lord's Supper can and should attest this event, but only attest it. The event itself...is that of the death of Jesus Christ...no other event, no earlier and no later, no event which simply prepares the way for it, no event which has to give to it the character of an actual event. This is the one mysterium, the one sacrament, and the one existential fact before and beside and after which there is no room for any other of the same rank. (10)

Here one observes the rationale which lies behind Torrance's implicit rejection of all that Casel stands for. Apart from the fact that Casel's dependence on the Pagan dromenon idea is unacceptable, Torrance with his transcendental emphasis cannot conceive that the worth and virtue of the one unique Sacrifice on Calvary in any way may be lived out in mysterious acts which imply that the Church is an immanent Mystery. Wotherspoon, on the other hand, as representing another perspective in the Church of Scotland, has no difficulty while witnessing to the unique historic Act of Christ, in seeing its meaning gathered up into a process extending from the historic Event to the supra historic "events" of the heavenly exaltation, a process which in the cultic act may be relived sacramentally. Faith and the Sacraments, to be sure, are the link with Calvary, as Barth and Torrance would say; but Wotherspoon says it much more within the context of the Faith and Sacraments of the Divine Milieu. Thus the Mysterienlehre of Dom Odo would naturally be much more acceptable to him. Torrance looks back to the objective act of Christ in spirit of subjective remembering, while at the same time affirming the Real Presence. Jungmann and Wotherspoon, on the other hand,

with Casel, hold to the belief that the commemoration of Christ's death and resurrection is the objective act for the Mystical Body. The Church is energized by the Immanent Presence of the Living Christ who is also Lord of the Church. In no way does this suggest, however, that Casel's theory of the unique Act of Christ being sacramentally repeated in the worshipper is accepted in full. It is accepted in the sense of the reality of that Act being available to the worshipper in the Person of the present and living Christ.

One cannot but conclude that while Torrance's reasons for his very probable rejection of the Mysterienlehre would rest in an orientation to the past event of Calvary and a particular eschatological understanding of the Church, the rationale for Jungmann's actual rejection lies more particularly in his thought on the Eucharist. This he tends to see, not from the perspective of the Caselian dynamism, but in more static medieval and scholastic terms. Casel's Mystery Theory carries with it the strong implication that the Sacrifice of the Church in the Eucharist is but the realizing anew of the offering of Christ; it removes thereby, any strong presentation of the Sacrament, as being the actual Sacrifice of Christ offered by the Church. Jungmann however, is not content to see the Eucharist presented as an offering only in terms of a sort of communal living out of the sacramental reality of Christ crucified, resurrected and glorified in the Mystery of the cultic act. For him, the Eucharist is the Mysterious Objective Act of the Church; the setting in which the reality of the Sacrifice becomes present is for him of secondary importance. The Mass is the cultic Sacrifice, (the cycle of Christ's life and death) the focal point of the gathered Christian

community; it is around this that they assemble, and this which they offer with Christ to God:

...das die Messe nicht lediglich eine indifferent Gegenwärtigsetzung des Kalvaria-Opfers, sondern das Opfer Christi in seiner Kirche, das kultische Opfer der Gemeinschaft der Erlösten ist, die sich immerfort um diesen Mittelpunkt sammelt, um hier einzugehen in des Sterben und Leben des Hauptes, in seinen Gehorsam vor dem Vater. (11)

IV.- ECUMENICAL CONSIDERATIONS

One cannot make any general comparison between the thought of Odo Casel and Scottish Presbyterian theology in the realm of Mystery, and assume thereby that both Roman Catholicism and Protestantism have been duly compared and the results noted. Indeed, Casel's Mystery Theory, as we have seen, is far from being wholly representative of Roman Catholic thought on the Eucharist; nor may Scottish Presbyterianism be said to represent the fullness of Protestant understanding in this regard. Nevertheless, in dealing with Casel and the Scottish Church, points of general agreement have been touched upon in both camps, so to speak, and these merit some consideration from the ecumenical point of view before Casel's particular significance is considered, and conclusions are drawn as to the importance and viability of his Mystery Theory itself.

a) Eschatology

We have observed within the Scottish Presbyterian Church the growth of an emancipated Calvinism, reflected in international terms in a new understanding of what participation in the Sacrament of the Eucharist means. Dom Gregory Dix very helpfully puts this obvious rapprochement with Roman Catholicism into the context of its historic background, in terms of eschatology and anamnesis, and the transcending of a theological "impasse"; he assists us in appreciating some of the factors implicit in Protestantism's increasingly richer appreciation of the Eucharistic Mystery. Here indeed is

involved the background of Casel's Mystery Theory itself, and the concept of the past becoming present reality.

Dix reminds us that the Early Church took seriously the fact that history's purpose was truly manifested within time. He classifies "anamnesis" as an eschatological idea which makes real in the present the entry of the Kingdom into history. After the fourth and fifth centuries, however, the primitive concept changed with the bringing of "metahistorical and eternal" facts about Christ (His Resurrection, Ascension and Exaltation) into association with the fact of His Passion, that is, into historic time. This meant that the eschaton was now conceived of as having been brought "entirely within time, and split into two parts." (12) The first was relegated to past history, the second to future history, and no sense of having them together as "a single fact of the eternal present" remained. (13) There was little justification for the language of "achieved triumph" in worship. (14) Slowly, the eschatological element in the Eucharist became weakened. Instead of being thought of as the rite which "manifested and secured the eternal consequences of redemption"(15) in the sense of transporting the worshipper into the eternal reality of the Kingdom, the Eucharist came to be regarded primarily as "the enactment before God of the historical process of redemption, of the historical events...by which redemption had been achieved." (16) Thus we can understand the Medieval Church's concentration upon the historic crucifixion as a past event in the Eucharist, seen as the proclamation of the Lord's death. The Church had reached an impasse:

The Church...can only be considered to enter into a wholly past action in one of two ways, either purely mentally by remembering and imagining it; or else, if the entering into it is to have any objective reality outside the mind, by way of some sort of repetition or iteration of the redeeming act of Christ. (17)

This problem promoted the idea of a fresh sacrifice and immolation of Christ at every Eucharist, for this was the only way in which the reality of the Eucharistic action could be understood in the medieval sense. The Protestant Reformers, faced with the same problem, took the only other alternative which lay open to them, namely, that of affirming entry into Christ's Passion through a purely mental remembering and imagining. The Eucharist, in their view, was assuredly not a sacrifice but only an acted memorial and a pledge of allegiance. Remnants of both ideas, it might be suggested, may still be seen in the background of Jungmann's and Torrance's rejection of Casel's Mysterienlehre in terms of their respective dispositional approaches.

Dix points however, to another significant fact which has always held out promise for the relief of the aforementioned stalemate:

The resurrection and ascension (which are the transition from time to the eternal...from history to the metahistorical) and the eternal action of the High-priest at the heavenly altar has never been entirely excluded from the scope of the eucharist in Western theological discussion. (18)

This factor, is, of course, very pertinent to this thesis in that the Church of Scotland's new approach to Eucharist Mystery (and that of other Protestant churches) reflects a transcending of the Medieval and Reformation impasse through an extension of the concept of Mystery and indicates a coming to terms with the meaning of Christ's resurrection and exaltation in the "metahistorical" sense. This accounts for many similarities between Wotherspoon and Casel. The idea of Christ's self-offering is extended beyond the historic passion into the heavenly realms. In one sense, the Eucharist is "saved", so to speak, in both Roman Catholicism and Protestantism from the confrontation of two mutually exclusive extremes by a return to a more primitive sense of eschatological oneness regarding the dimensions of time and eternity. The Eucharist is seen as a corporate action with two spheres of operation-the earthly and the heavenly. What is done on earth involves the heavenly offering of Christ and vice versa. The Mystery is first of all Christ Himself, but Christ seen in certain perspective: in terms of His past achievement-Calvary-and His victorious triumph-Parousia. This is the meaning of the Eucharistic Mystery: past and future converge on the present and so the worshipper in the historic present partakes of salvation in all its historic and supra-historic significance.

While Luther and Calvin taught the Real Presence, they disagreed on its mode. All the Reformers however, certainly repudiated the doctrine that Christ's self-offering was in the Sacrament, for, as we have seen, they had, from their point of view, to protect the uniqueness of Christ's one offering upon the Cross. Today, some Reformed theologians at least, most certainly accept the coalescence

of original event with sacramental event through an eschatological understanding of Mystery. A contemporary Canadian Presbyterian theologian, David Hay, writes:

It follows that the Son's once-for-all offering of himself to the Father is in the sacrament. We do not merely "receive" the benefits of the sacrifice; we participate in it "eschatologically."

And he continues:

...The quiescence of Reformed worship has its root...in failure to accommodate in its thought and liturgy the upward movement of the offered ascending Humanity. (19)

It is impossible to divorce the history of eschatological thought and the transcending of the medieval impasse of which Dix speaks, from the contribution of Odo Casel's *Mysterienlehre*. Dom Odo gave the term "Sacrament" the more dynamic concept of "Mystery" through a return to the ancient understanding of the Greek term Mysterion; he stated the offering or Sacrifice of the Mass in terms of the anamnesis or action-memorial. In the words of Dom Vonier, one of Casel's disciples, in the Mass we are "acting Christ's death sacramentally." (20) Casel attacked the old Medieval idea which interpreted the Sacrament as a "thing" rather than an action, and which gave the Church the problem, as Wedel expresses it, of how a spatial substance can be the vehicle of a personal presence."

Wedel notes:

In the...pre-medieval understanding of a mysterion or sacrament, so Dom Casel and his followers argue, the Eucharistic real presence miracle...is first of all a time-miracle, not a space miracle. (21)

The ubiquity of the human nature of Christ is actually replaced with a "time universalization."

Rudolph Otto in his Religious Essays points out the possibility of ecumenical understanding concerning the Real Presence, where he states that Christ at the Last Supper identified his death, in word and deed, not with substance (bread and wine) but with action, namely His Sacrifice. He writes:

...it is not divine materials that are present, but...the most numinous fact in the world's history, the fact of Golgotha. (22)

Referring to an article on the Mass by Odo Casel in Die Religion in Geschichte und Gegenwart Vol2, where he speaks of the Eucharist as a symbolic act containing the presence of the redemptive act, and the Church at the Eucharist as making the redemptive work of Christ present through the anamnesis, Otto affirms the similarity with his own position:

We have to do then not with a trans-substantiation of a physical substance into a hyperphysical substance but

with the transubstantiation of an event (namely the breaking of bread) into another event (namely the event of Golgotha). In a 'mystical manner' time is eliminated and what was past becomes 'really present'.
(23)

This shift in thinking in the Church, which represents a pre-medieval understanding of the Real Presence in the Eucharist is one which would seem to hold much promise for the bridging of the gulf which has existed for centuries between Roman Catholic and Protestant theology. The categories of space and substance are transcended in favour of an Action done in eschatological mystery. Past, present and future converge in a ritual which mystically imparts the life of Deity. To quote Otto once more:

Informing and underlying the celebration of this meal the redeeming and atoning sacrifice on the cross is present, a new covenant between Deity and mankind, and in it, judging and saving, sensibly near, the covenant-making, mysterious God. This indeed is a Real Presence; what other presence is like this?(24)

b) Faith's Participation in Salvation

Casel's Mystery Theory when contrasted with modern Scottish theology tends to highlight a factor which is common to all Roman Catholic - Protestant dialogue, namely, the question of

the nature of grace and the possibility of man's collaboration with God.

The general Roman Catholic approach sees God's grace as a gift which "divinizes" man and in all reality makes him a true child of God. The Protestant, tends to think of grace more as an act of God's favour towards a sinner, and therefore, any idea of collaboration with Divinity is usually taken to mean a lessening of God's power and glory. Naturally, in regard to the Eucharist in Protestant thought over past years this factor has tended to minimize activity in the Sacrament in terms of self-offering. Our study of the Scottish Church, however, has revealed that the Reformed tradition has moved far from the Calvinistic rejection of the "analogia entis."

It is evident from our comparison that ritual involvement in no sense may be taken as a substitution of works for faith; instead, faith, through the cultic act, is lifted to a vehicle of communal expression. It is the "work" of living piety. This is the true "work" of the Church, and is inseparable from the Church's faith. If symbols convey reality, and symbol is the action as well as the matter of the Sacrament, then there is every justification for understanding faith's intent being worked out in a cultic and active way.

The Church draws inspiration and wisdom from Christ's ascended humanity; that is, it believes man's new humanity is symbolized by the exalted Christ. There is no longer an inseparable gulf between heaven and earth, God and man. Man participates eschatologically in this new being and therefore he becomes a "fellow-actor" with Christ, a "fellow-offerer" in the eternal and heavenly oblation. That

heavenly oblation is his, for he wears (proleptically) the same nature as His Lord.

This is something far more substantial than the Pagan Mystery rites where by a series of cultic actions one entered into the life of a particular god. The Christian God has already made His life His peoples' own in Jesus Christ; cultic participation therefore is participation in an accomplished historical fact and its meaning, which ultimately is participation in the meaning of their very own lives. The joy of heaven may be acted out on earth because heaven and earth have been reconciled to the point where symbol and reality are, in a living sense, one. What Christian men do with words and matter and actions in the Eucharist, is all they can do in offering the sacrifice of mind and heart and will. This is the vehicle of self-giving commitment for Roman Catholic and Protestant alike which brooks no rival. It is of the Mystery of God, employing to the full whatever faith men bring to it, and evoking faith from those who come.

c) The Psychological Dimension

One of the great fears of Protestantism in its worship has been that of appearing to put any claim on God through what is said or done. While Calvin admitted to the fact that God used instruments or secondary causes such as sacraments to fulfill His purposes, this in no way meant, from his point of view, that God was obliged to use them. (25) We have seen that even to this day in the Church of Scotland the ethos of austerity in the cult witnesses to the fact that God rules in sovereignty over His Church; this may be said despite the more

recent tempering forces of liturgical revival. The Protestants, and notably the Calvinists with their great emphasis on God's transcendence and man's creatureliness, and the Divine action to which they saw themselves called to witness to in a passive way (as opposed to human action in the sanctuary) left very little theological justification or psychological yearning for aesthetics or ritual. In a sense, such things were basically irrelevant. The Eucharist, after all, was not a Roman Catholic "repetition" but a Protestant "Memorial." Their psychological needs were met, in part, through an individual spiritual experience achieved through certain mental acts of faith. Dom Gregory Dix highlights this point and offers his criticism in a passage which, distinguishes between "puritain" and "ceremonious" worship types:

...the puritain theory is that worship is a purely mental activity, to be exercised by a strictly psychological 'attention' to a subjective emotional or subjective experience... all external things which might impair this strictly mental attention have no rightful place in it...Its principal defect is its tendency to 'verbalism', to suppose that words alone can express or stimulate the act of worship. Over against this...theory...stands another -the 'ceremonious' conception...whose foundation principle is that worship as such is not a purely intellectual and effective exercise, but one in which the whole man-body as well as soul, his aesthetic and volitional as well as his intellectual powers- must take full part. It regards worship as an 'act' just as much as an 'experience.'

It is interesting that in tracing the increasing liturgical emphasis in the Church of Scotland in this century it was noted that one of the reasons for change was the fact of man's increasing psychological understanding of himself as a being who responds to life with his whole person. He is appealed to by life, and responds to life, not only mentally but as a body-soul. Colour, action, words, attitudes, pictures, sounds, -all have a profound effect upon the human personality. Preaching alone, as a psychological instrument, cannot be considered as wholly effective outside a larger context of worship which makes use of and appeals to the whole being.

From the aesthetic point of view, then, Protestants of the Reformed tradition must admit that Roman Catholic worship, and the Eucharist in particular has had greater psychological worth in terms of appeal and in the creation of an atmosphere of numinous quality. Man therein has been appealed to and spoken to in the very depths of his creaturely existence. The immanent approach, despite its dangers has provided a certain therapeutic integration of the individual with the Creation and material order. This does not mean, however, that the Roman Catholic, despite certain striking aesthetic and psychological advantages has necessarily become a consciously involved participant in a liturgical act which he sees as an act of the whole Christian community, any more than the Calvinist who has erred on the side of intellectualism. We have already noted that Casel and the Scottish Church faced a very similar situation regarding a proper understanding and execution of the Church's worship. The problem was not basically that of the Roman Catholics needing to put greater emphasis on the Word, or that of the Protestants needing to pay closer attention to the matter of aesthetics; it was the need,

rather, of raising the level of corporate involvement in the consciousness of an objective action.

Happily, both Casel and the Scottish Presbyterian Church agree that the Eucharist is, above all else, an Action, a communal rite offering the liturgists participation in the Divine Life, and thence, hopefully, the development of a Christian attitude and a Christian life. From the psychological viewpoint, this "Divine Method" is the sound method. In a world of technology which is so often lacking in mystery and symbolism, and where the life of modern man seems increasingly alienated from nature and the cycle of the seasons, the Sacraments offer the non-dialectic possibility of acting out the meaning of one's existence. The sterility of modern life is offered the healing balm of mythical interpretation. Rightly understood, the Eucharist offers man participation in the Mystery of Christ who sums up all things in Himself.

Whether or not then, one accepts Casel's wholehearted attachment to the idea of the Pagan dromenon as a basis for explaining the real presence of the past historic acts of salvation in the cult, one must attest to the fact of the psychological worth of cultic ritual involvement for creating an atmosphere and building up a sense of being the Christian community.

d) Casel's Importance for Reformed Theology.

Casel apparently never expressed his views in any scholarly fashion on the subject of Reformed theology, and probably

spent little time reflecting upon the relationship between his mystical approach and the worship of the Reformed churches.

His point of view always remained traditionally Roman Catholic; he consistently upheld the real oblation-character of the Eucharist as opposed to the Protestant tendency to regard the Eucharist as a mere "expression" of the Faith. Casel's impression of Protestant worship was that of a cultus characterized by an attempt at a "subjective and psychological multiplication of the atonement deeds." (28) The life, death, resurrection and exaltation of Christ must take place in the hearts of the worshippers: His death must be subjectively felt and contemplated.

It was with alarm that Casel linked this Protestant psychological mysticism with the liturgical temper of newer Roman Catholic scholars. He believed that these fellow Churchmen saw in the Eucharistic mystical celebration of the Work of Salvation, the possibility of involvement chiefly in subjective terms. The liturgical signs, he felt, they regarded primarily from the viewpoint of activating teaching instruments.

Casel's opposition to such trends, curiously enough, places him in this instance on a line of parallel thinking with Karl Barth. Plooij indicates that while Casel opposes the interpretation of Christianity as faith in a series of revelations which finally through some theological process become characterized in philosophical categories, Barth does the same in setting himself against a "dingliche" (cheap) theory of the Christian revelation. The foundation-stone of Barth's theology is the fact of the revelation of God

Himself, which, far from being a subjective entity is an actual happening. Similar to Casel's abhorrence of subjective psychological mysticism in Roman Catholicism, we find Karl Barth objecting to all so-called "experience theology" and "experiential piety" which are taken to be superficial to God in His omnipresence. (29)

It is Plooijs's opinion, therefore, that Casel's Mystery Teaching clears the path for a renewed theological debate between Roman Catholic and Reformed theology. He sees this as particularly true concerning dialogue over the matter of the Real Presence. The Reformed rejection of the doctrine of transubstantiation has always been a rejection of a "dingliche" notion, namely, a rejection of a theory which has contracted space and time and suggested that Christ is actually seen with the eyes, touched by the hands, eaten and drunk by the mouth, and digested by the human body. It is this doctrine of transubstantiation which has been so unacceptable to Reformed theology and to which Casel's Mystery Teaching provides the possible bridging concept. The Mysterium Christi, i.e.: the hidden historical eschatological salvation reality of Christ's transitus is present to us under the veil of symbolism, not historically, but sacramentally. Thus, because the sacramental symbolism and the historical reality of the sign and the eternal reality of the meaning are together, the participation of the faithful in the Sacrament means at the same time participation in the Mysterium Christi. The teaching of the mystical reality does not correspond with that of the concept of the "voortgezette incarnatie" (extended incarnation) Plooijs asserts, but honours the distance between the historical reality in which the Church lives, and the eternal reality of the Mysterium Christi. To be sure, there is a definite connection between both realities in the

Sacrament, but this connection does not take the form of eternity becoming time; rather, it means a fulfilment of the historical reality in the eternal reality of the Mysterium Christi. This fulfilling takes place through sacramental grace. But this grace is again, not a "virtus" that is poured into the souls of the faithful, but a freeing from bonds through a binding to Christ and His Mystery. The death of mankind and its resurrection with Christ is once and for all accomplished on Golgotha and done again and again by faith's participation in the Sacrament. As such, we are brought to the place of salvation. This we may term as "a psycho-somatic experience of historical salvation which is made manifest in a freedom that loves the Triune God and one's fellows in Christ."(30)

Casel's Mystery teaching, then, is in principle, acceptable to Reformed theology for we see that the Reformed point of view of "finitum non capex infiniti," is therein honoured. Eternity does not become time so that time may capture eternity. It works the other way around: eternity captures time and makes it holy: "infinitum capit finitum."(31) The Sacrament is something quite different than a "visible word" only; it is primarily a salvation or redemptive media. Plooij states:

The word of salvation is God's love in Christ going into the world to bring the world in judgement and grace back to God. The Sacrament is the movement of mankind towards God insofar as men are subjectively involved in the Mystery of Christ's transitus, that is, in his sacrifice of death leading to life eternal in God's kingdom. (32)

Here we have two complementary movements: that of God to the world through "the incarnation and the word;" that of the world to God through "the transitus Christi and the sacrament." (33)

The fact that Casel's theology has produced some connective points with what Plooij terms "the new reformed theology" is something Casel himself very likely would not have imagined; it is, indeed, something which only this present ecumenical age could permit.

V.- AN EVALUATION OF CASEL'S MYSTERIENLEHRE FOR THE MODERN CHURCH

We have observed that the Fact of Mystery has been expressed in various ways in dealing with the Eucharist. Casel's method was to see the Mysterium chiefly as God's saving activity made present through the cultus. His critics generally took the view that the word Mystery indicates not so much God's activity, but chiefly the mysterious character of His Being as revealed Truth. There does seem to be however, a general agreement on Casel's main point concerning grace; the Christian is seen as living in the knowledge and power of Christ's redemptive work constantly becoming present in him. Grace is not a "something" which flows from the fact of redemption to the believer, but the life of God empowering the believer. Christ, from this perspective, is a synthesizing Reality who embraces all. Casel's approach goes far beyond the thought of Mystery as mere truth which lies beyond reason and revelation as that which is addressed to the mind alone. It is the Divine self-communication; it is the Reality of God, hidden, yet communicated.

The above is an extremely helpful concept from which Roman Catholics and Protestants alike have benefited. Even when Casel goes on to insist that the liturgy and especially the Eucharist is indeed the mode of entering into this redemptive reality, much agreement remains. The active participation of the liturgical community in an objective action is valid, both from the theological and psychological standpoints. Through the ritual expression of faith the worshipper enters into the sacramental reality of the living Christ who

lives anew in him and thereby vitalizes him with all the benefits of his death, resurrection and exaltation. There is a sense of entering into the work of Christ in a cooperative way. Here is a liturgical joining of the communal Body, the Church, with the Head who takes the Church into His Heavenly Offering. The Church offers Christ in offering herself, for she is Christ's Bride.

Casel's Mysterienlehre, however, goes much farther even than this. He insists that the worshipper through the liturgy is taken into the transitus movement of Christ from passion to glory, and so relives the Mystery of Christ. He enters into the work of Christ, not merely through an objective rehearsal of the historic acts and a celebration of their supra-historical and eschatological fulfilment, but he becomes one with Christ in the redemptive act itself which overleaps historic time and becomes sacramental reality. Christ performs in us what was done in Him; the history of salvation becomes our personal and corporate history; we die with Him in His passion and rise with Him in His resurrection in a sacramental way. This is no mere sharing in the glorified life through its living effects. We live out now, what was His previously and what is His eternally. The Eucharist therefore, becomes the realization of Christ's sacrificial offering, rather than being thought of so much as the Church's objective offering of the Lord.

Charles Davis has pointed out that this theory raises problems concerning the possibility of acknowledging the effect of the unique historic acts of Christ upon the worshipper. These unique events of Christ's life, he suggests: the death and resurrection,

...would not themselves directly influence us. Nor would they themselves be present in the liturgy, but only their reproduction in us. (34)

We have observed that Jungmann sees similar dangers in Casel's Eucharistic thought, particularly in the threat it poses to the idea of the Sacrament being the objective offering of the Sacrifice of Christ in its unique historic reality.

Casel, quite naturally did not attempt to prove his theory. Apart from an appeal to God in His Mystery as the Principal Cause or Causal Influence for effecting in the present what took place in the past, one observes no definitive statement as to how the very historical work of Christ becomes present in the liturgy. The "functional" idea of the *Mysterienlehre*, rests in Casel's understanding of its origins in the concept of the *dromenon* from the Pagan Mysteries. These Mysteries, as we saw, had no historical basis as compared with Christianity's fundamental historicity, and one cannot but share the reservations of Rahner and Jungmann. While the idea of reliving the Mystery of Christ in the liturgy may be extremely helpful on many levels, it is difficult to see how Casel's complete interpretation may be fully accepted without running the risk of denying the Gospel. It can never be said to be essential, as such, to the corporate life of the Church.

The fact remains, however, that the "Divine Method" to which both Casel and Wotherspoon witness comes from a common appreciation of the Pagan Mysteries, and contains values which tend to

encourage a corporate sense of the Church gathered in a cultic action around the Fact of the Incarnation. In this sense, Casel's insights are extremely valuable. Perhaps the answer lies, as Jungmann suggests, in an approach akin to that of Gottlieb Söhngen where sacramental reality is taken to mean that the saving act of Christ becomes present through a sort of "image of the Redemption" (35) being created in those participating in the Eucharist. The external ritual of the Church is here taken to be an effective sign containing the reality it signifies. The communicant is offered up with Christ and thereby receives sanctification. The redemptive act itself is not produced in the worshipper, but its effect, which is grace. This modified view of Casel's Mystery theology would seem to indicate a wide area of possible agreement between Roman Catholic and Protestant Eucharistic thought especially now when both traditions think of the Sacrament increasingly in terms of a corporate liturgical action. Here in fact lies the basis for what is even now a common understanding of anamnesis.

E. Masure in speaking of the three realities present in every Sacrament- the past, present and future- makes an interesting comment on the Mystery Presence which might well summarize one observation which this comparative thesis has brought to light:

Soulignons...la valeur intrinsèque de ces trois réalités, dont la première n'est rien moins que la passion du Christ, contenue ici comme un mystère toujours existant: comment? peu importe, que ce soit à la manière de Dom Casel ou autrement, c'est un fait.

L'important, c'est que le mystère soit là; cette affirmation nous suffit pour expliquer la causalité sacramentaire. La seconde res, c'est la grâce, et la troisième, en gage ou en espérance... c'est la gloire ou la vie éternelle.
(36)

This, surely, must be the attitude of the modern Church. Casel has pointed the way in Roman Catholicism; others in Protestantism have independently grown towards some of his conclusions. The meeting ground must be ultimately in the Mystery which is recognized as being there. The exact description of its presence is impossible.

VI.- CHRISTIAN LIFE AND COMMUNITY

This thesis as a comparison between two approaches to the Eucharist as Mystery constantly raises issues having to do with the matter of Christian life and community. The tension between the aspects of transcendence and immanence which has been observed, the new incarnational appreciation within Protestantism coming in part from a revised understanding of the nature of man, the by-passing of many of the historical factors which have kept Roman Catholics and Protestants apart, and particularly as regards a new appreciation of the Eucharist, all witness to the need for a fresh look at the Church's self-understanding today.

Charles Davis has commented that the inner motivating force of the history of liturgical development has been the pastoral concern of the Church. From our brief survey of the beginnings of the liturgical movement, we can agree that this movement has been and is

...a down-to earth pastoral movement,
working for the renewal of the Christian
life of ordinary people as its centre and
source. (37)

We have observed that one of Casel's fundamental concerns was that of developing a true understanding of Christian faith and life through his insights concerning the Mysterium and the cultic act. Man's sense of isolation indicated to him the dire need for the

Church to be the community of the faithful; to view religion as dynamic life as well as doctrine. Casel saw the curse of the Church in the point of view which took the Body of Christ to be:

a thing exterior from which men might receive life, not a thing into which men must be incorporated that they may live within its life. (38)

This concept of the Church for Casel denied not only its corporate nature, but its work, namely, the involvement of its members together in the primary Act of objective reality, the celebration of the Eucharist. Consequently, it could only mean an impoverishment of the Christian life of the baptized.

It has been seen that Casel's new approach to the liturgy, and a similar reassessment by some of the Church of Scotland at approximately the same time, offered hope for a common malaise. The Eucharist in particular began to be thought of as the vehicle of the impartation of the life of Christ. The rhythms and symbols of the cultus were taken to be infused with His Mystical Life. Worship took on a corporate consciousness, thus increasing a sense of the Church. The worshipper, giving over his individuality to the common action, was taken up in a cooperative oblation before God and in God.

It appears that one of the chief problems to which Casel and his followers and such a person as Wotherspoon and others in the Church of Scotland were addressing themselves, was the lack of a suitable ecclesiology, both on the theoretical and practical levels. On the Roman Catholic side, scholastic factors made it very difficult

for the development of a sense of corporate priesthood in the liturgy. On the Protestant side, particularly that represented by the Church of Scotland, the Calvinistic orientation towards God in His transcendence, and the accompanying tendency to think of man as merely a passive recipient before God, rendered the realization of individual priesthood in any corporate and cultic manner, a virtual impossibility. These problems have pretty well been transcended in the course of the liturgical movement; this has resulted in a new awareness of what the Body of Christ should mean. While all would certainly not agree with Dom Vonier's description of the Eucharist as a mystery in the "ecclesiastical" rather than the "heavenly" sense, his comment is significant for the modern Church:

The Eucharist is not a heavenly mystery; it is directly an ecclesiastical mystery. When the Church celebrates the eucharistic mysteries she does not stretch forth to the unseen regions of heaven;....On the contrary she enters into herself, she utters words of power, a power that resides within herself. (39)

Vonier's comment highlights the logical working out of the Incarnational Principle in terms of God's immanence. In order to be faithful to the Gospel with its understanding of man as a social being, emphasis must be placed not on the Divine Transcendence but upon the Divine Immanence. The Church is an immanent, not a transcendental Mystery, for she lives and acts in time, albeit against the background of the eternal. The need exists for an ecclesiology based upon this understanding where the action of God in Jesus Christ is recognised to be the dynamic historic Presence of the Lord in all His

supra-historical resurrection meaning. The Spirit who Lives in the Church is the Immanent Conveyor of the victory of the Kingdom achieved through Christ.

One of the difficulties of modern man is that he finds himself increasingly alienated from God, or, more specifically, from certain traditional ideas about God. God, seen from the perspective of a Transcendent Person who acts to remedy situations "down" here in times of crisis, is for many no longer credible. Man is more and more aware of a strength and power within, and has no desire to use God to solve problems which are his own to solve. This is the situation of which Dietrich Bonhoeffer spoke:

We should find God in what we do know,
not in what we don't...It is possible
nowadays to find answers to...problems
which leave God right out of the picture...
God cannot be used as a stop-gap...
he must be found at the centre of life:
in life, and not only in death; in health
and vigour, and not only in suffering; in
activity, and not only in sin. (40)

As far as the Church is concerned, this means that if she is to say something relevant about God to the world she will do so from the standpoint which is related to life as it exists. She cannot be an institutional "stop-gap." God's life must be found in her in all its dynamic quality in such a way that enables the Christian to acknowledge Him in the midst of a dynamic modern age. Man's daily life- especially in its strengths- must be recognized as having the possibility of being the material for a cooperative association with Deity

who is part of this life. This is something, however, which cannot be truly learned without some association with the Christian Community. What we are determines our perspective; the Church's task is to give modern man a true Christian outlook whereby he may interpret his life from the vantage-point of the Gospel. This being so, then the Christian Church must live out the Gospel both ritually and ethically. The Sacraments witness to the fact that man may be immersed in a process of new life. We have observed how the Eucharist seen as Mystery offers man as a social being, this ritual possibility. More than this, his being can be changed through sacramental involvement in the things of God, and hence his perspective on life altered. He will still be a modern man, but in his strength, and in the material order, he will acknowledge the God in the midst.

Harvey Cox brings the following question to the same problem:

How do we maintain an affirmation of transcendence within the context of a culture whose mood is relentlessly immanentist? (41)

Part of the answer, he suggests, might be a "reappropriation of eschatology". (42) From the standpoint of Christian community, this thesis in thinking of the Eucharistic Mystery as an immanent Presence of God within the perspective of a realized eschatology, in no way negates the importance of transcendence. It is the fact of God's transcendence, (God as *Urmysterium*) which enriches the idea of Mystery in the immanent sense. The God of the Christian community is never purely Immanence.

Here is the Presence of the Incarnate Christ in the glory of all His supra-historical meaning. As Plooij has pointed out, it is not a matter of time capturing eternity, but eternity capturing time! Man however, must live in time, and the Church is that community in which participation in her cultic acts necessarily means involvement in eternity-captured time. The immanent Christ is the eternal Christ. This does not mean that modern man with an immanentist orientation, must necessarily become more supernatural in his thought as part of the Church. The problem of modern man is not God's transcendence so much as the reality of the immanence of transcendence in the Christian community. The task of the modern Church is the task of being the fellowship of life. It is doubtful if her method can be that of hoping to develop in man a sense of being a "homo religious", a sense of Christian self-awareness, through a mere witness to the transcendent God; her approach must be from the other side. She must be so much the immanent community of Divine Life that her members becoming increasingly aware of the New Humanity being their true humanity, will no longer have difficulty in accepting the mystery of God's transcendence. The words of Teilhard de Chardin speak of this necessity in even broader terms:

Christianity must show itself, with all its resources for renewal, now or never: God, the Christ, presenting Himself as a focus of salvation...not simply individual and 'supernatural' salvation, but collective and earth-embracing too: and a new concept, consequently, of charity (incorporating and preserving the sense of the earth); and all this summed up and made concrete in the figure of the universal Christ. (43)

One of Casel's main desires was to restore to man a sense of his world as a symbol of another reality. For this reason he refocused attention on the Patristic period when, he believed, men were "seers of the whole." The theological and resultant ecumenical value of thinking of symbol in the Church in dynamic terms, has been illustrated in this thesis, especially as regards the Eucharist. Neither the Roman Catholic nor more traditional Protestant approaches such as represented by the Church of Scotland have any real difficulty in thinking of involvement in the Mysterium of Christ's transitus. Whether or not, however, the ritual means provide modern man with adequate symbolism to ensure his subjective involvement in the Mystery, and consequently in a Christian life which is the result of a "vital ritual piety," to use Casel's term, is another question. Is modern man so conditioned, and is the Church so sterile, that the Christian in the Body of Christ is restricted mentally to the Tillichian concept of "sign," and is incapable of passing to "symbol" in its participatory sense? (See Part Two, p.110, Reference 87) Perhaps it depends upon the Christian community itself, as to whether or not her ritual and practical life is not just "sign" but also "symbol." The Caselian approach, which emphasizes the participative value of the liturgy goes beyond sign to symbol; involvement on the part of the worshipper is not purely mental, but an actual entry into the reality through action. This action always culminates in communion, the homely family act of eating and drinking together. Here the Christian, having been activized before God, receives strength for continued activity in the world on the level of mission and ethics: it is in this sphere that the Church moves from her cultic action to activity which renders her not only a "sign," but also a potential "symbol" for those who would receive her invitation.

The matter of "sign" and "symbol", then, is important from the standpoint of achieving a fruitful conception of Christian community today. In contrasting two approaches, those highlighted on the one hand by Casel and Wotherspoon, and on the other by Torrance, this becomes especially clear. With Torrance's position, we noted that the Memorial Action of the Eucharist was minimized and emphasis placed on the reception of communion as a strengthening for Christian life and service in the world. The invitation given to man to join with the Church, is an invitation to a community of moral and ethical nature which fundamentally is a community of "sign" and not "symbol," having little to do with liturgical participation in Reality apart from communion. The Casel-Wotherspoon approach however, with its emphasis on cultic memorial as well as communion, indicates that, strengthened for service in the world, the Church invites men to participation in a community which is not only "sign" but "symbol" in the sense of being an ontological creation and a living organism imbued with the flow of God's Life. She invites man to a dynamic confrontation with the meaning of his life, and not to just a moral interpretation. This is far more likely to appeal to modern man with his immanental orientation than the approach which emphasizes transcendence and seems unwilling to take God's immanence seriously as far as Christian community is concerned.

Having said this, one qualification needs to be made: even if the Church is a real symbol, and not just a sign, there is still no guarantee that men will receive her invitation! At the present moment the Church is rejected by many because of the fact that she is so often only a sign; this is something which she deserves. The possibility exists, however, that should the Church

truly be a symbol, she might well be rejected-but for the wrong reasons. The true scandal of the Gospel has never been overly-popular. Participation in Christ involves crucifixion as well as resurrection. There is something in the human psyche which rebels at the idea of God becoming Man. An immanental God which makes of the via crucis the via glorie can never expect overwhelming acceptance. A transcendent God in his high heaven a "God-of-the-Gaps" is much safer. Realized eschatology is sometimes more dangerous than an eschatology of a less realized nature, for when Christ's victory is considered present reality, life in this world must be taken all the more seriously. It is not sufficient to endure the vagaries of earthly existence with one's mind in the clouds. This earthly existence is the very material of salvation and the way to glory. Personal and social responsibility, therefore, is laid upon every Christian who believes that he shares with Christ in working out the world's salvation in the Sacrament.

VII.- FINAL CONCLUSIONS

This comparative study of the Eucharist as Mystery from the Caselian and Scottish Presbyterian positions has revealed both similarities and differences. Many of the divergences of thought have shown themselves to be in fact complementary in the wider context of Mystery, and to depend upon differences in ecclesiology and different understandings of the nature of man. A combination of factors-theological, historical and psychological, have been seen to work their influence here.

Many of the reservations concerning Casel's *Mysterienlehre* appear justified. While Casel appears to have had no desire to erect a new system of theological thought, the substance of his theory and the thought forms in which he presents it seem somewhat alien to the modern mind. He might well be accused of presenting a new scholasticism under the guise of an interpretation of the Mysterium, which in fact purports to reject all such philosophising. The *Mysterienlehre* emerges as a corrective in the modern situation, but its presentation comes from a mind that is conditioned by a tradition which in many ways still reflects non-patristic and non-primitive influences.

The fact remains, however, that despite the manner of Casel's apologetic, he presents an understanding of the Eucharist which is dynamic and not static, cosmic and all-embracing. He has made possible in our own day a transition in thought on the Eucharist which fits

in more readily with the modern understanding of man and life in the pulsating, questing modern world. In effect, the *Mysterienlehre* opens the possibility for twentieth century man to appropriate the Eucharist and its meaning in a way that older presentations could never do. The fact that this appropriation will likely not take place in an exact acceptance of terminology or his theory in toto, makes no difference. The breach has been made. Points of ecumenical convergence do not rest on the intricacies of his interpretation, but on the fact that through him, a modern acceptance of the Sacrament in modern categories of thought now appears a distinct possibility.

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Note: Further biographical material by B. Neunheuser is to be found in La Maison Dieu, Vol.14, 1948, pp.11-14
- (2) Casel, O. Ibid, Preface, p.xiv
Note: Due to unfamiliarity with the German language, the author of this thesis has relied for the most part on French and English translations of Casel's writings.
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- (4) Bouyer, L. Life and Liturgy, Ch.4, p.39
- (5) Bouyer, L. Ibid
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- (7) Koenker, E.B. The Liturgical Renaissance in the Roman Catholic Church, Ch.14, p.196
- (8) Koenker, E.B. Ibid, Ch.4, p.46
- (9) Koenker, E.B. Ibid, Ch.2, p.10
- (10) The Liturgical Renewal of the Church, ed. M.H. Shepherd Jr., Ch.2, p.23
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- (12) Bouyer, L. Life and Liturgy, Ch.1, p.5
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- (15) The Liturgical Renewal of the Church ed.M.H.Shepherd, Jr., Ch.2, p.25
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- (17) Bouyer, L. Ibid, p.58
- (18) Bouyer, L. Ibid, pp 60-61
- (19) Bouyer, L. Ibid, p.62
- (20) Bouyer, L. Ibid, p.63
- (21) Bouyer, L. Ibid, Ch.2, p.16
- (22) Bouyer, L. Ibid, p.17
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- (25) Ibid
- (26) Bouyer, L. Life and Liturgy, Ch.5, p.65
- (27) Bouyer, L. Ibid, Ch.2, pp.17-18
- (28) Casel, O. The Mystery of Christian Worship, Preface, p.viii
 Note: Casel expresses it this way:
 "Depuis les derniers siècles surtout, depuis la Renaissance et la Réforme, beaucoup ne voient plus dans le christianisme qu'un organisme purement juridique, ou une institution morale et pédagogique bonne pour éduquer le peuple."
-Le Mystère du Culte dans le Christianisme
 Ch. 3, p.102

- (29) Casel, O. Ibid, Part 1, Ch. 3, p. 52
- (30) Casel, O. Ibid, p. 50
- (31) Casel, O. Ibid, p. 52
- (32) Casel, O. Ibid, Ch. 5, p. 80
- (33) Casel, O. Ibid
 Note: Casel writes:
 "L'orgueil satanique qui a déjà séparé au paradis l'homme de son Dieu, dans l'Occident moderne, l'a presque installé à côté de Lui comme grandeur autonome. Certes, on a laissé encore à Dieu sa valeur, mais de son côté il a dû laisser à l'homme sa liberté. Et peu à peu, avec son abandon et sa négation de Dieu, l'homme s'est retrouvé tout seul . . ."
- La Veritable Image de L'Homme, Mystère de L'Homme, p. 25
- (34) Casel, O. Ibid, Ch. 2, p. 37
- (35) Casel, O. Ibid, Part 2, Ch. 2, p. 173
- (36) Casel, O. Ibid
- (37) Casel, O. Ibid, p. 172
- (38) Casel, O. Ibid
- (39) Casel, O. Studia Liturgica, Vol. 3, 1964, No. 3, p. 139
- (40) Underhill, E. Worship, Ch. 11, p. 238
- (41) Brilioth, Y. Eucharistic Faith and Practice, Ch. 2, p. 49
- (42) Brilioth, Y. Ibid

- (43) Angus, S. The Religious Quests of the Graeco-Roman World, Ch. 5, p. 76
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- (50) Angus, S. Ibid, p. 58
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- (52) Angus, S. Ibid, pp. 59-60
- (53) Angus, S. Ibid, p. 61
- (54) Encyclopedia Britannica, Vol. 16, edition 14, p. 45
- (55) Ibid
- (56) Bouyer, L. Life and Liturgy, Ch. 7, p. 87
- (57) Bouyer, L. Rite and Man, Ch. 8, p. 123
- (58) Pagan & Christian Mysteries, ed. J. Campbell, p. 146
- (59) Ibid, pp. 149-155 passim
- (60) Bouyer, L. Rite and Man, Ch. 8, p. 123

- (61) Casel, O. La Fête de Pâques dans L'Eglise des Pères,
Part 2, pp. 118 ff
- (62) Casel, O. Ibid, p. 119
- (63) Casel, O. Ibid, pp. 124-125
- (64) Note: There is no such pattern of a
period of fasting followed by feasting
in the Old Testament Passover Rite.
- (65) Casel, O. Faites Ceci En Mémoire de Moi, Part 2,
p. 66
- (66) Casel, O. Ibid, p. 67
- (67) Casel, O. La Fête de Pâques dans L'Eglise des Pères,
Part 2, p. 126
- (68) Casel, O. Ibid, p. 127
- (69) Casel, O. Ibid, p. 128
- (70) Casel, O. Ibid
- (71) Casel, O. Ibid, p. 129
- (72) Casel, O. Faites Ceci En Mémoire de Moi, Part 2, p. 60
- (73) Casel, O. La Fête de Pâques dans L'Eglise des Pères,
Part 2, p. 125
- (74) Casel, O. Ibid
- (75) Casel, O. Le Mémorial du Seigneur, Ch. 2, p. 28
- (76) Casel, O. Ibid
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- (78) Casel, O. The Mystery of Christian Worship, Ch. 2,
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- (79) Pagan & Christian Mysteries, ed. J. Campbell, p. 151
- (80) Casel, O. The Mystery of Christian Worship, Ch.2, p.35
- (81) Casel, O. Ibid p.54
- (82) Casel, O. Le Mémorial du Seigneur, Ch. I, p. 20
- (83) Pagan & Christian Mysteries, ed. J. Campbell, p. 152
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- (88) Bouyer, L. Ibid, p. 97
- (89) Bouyer, L. Ibid, p. 98
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- (91) Jungmann, J. Ibid, p. 153
- (92) Jungmann, J. Ibid, p. 160

Note: Gabriel Hebert in his book Liturgy and Society, Ch. 2, p. 48 highlights this difference in the following words:
"The Apostles' Creed corresponds to the pagan myths of the saviour-gods. It repeats the age-long theme of the dying god. But the startling words in it are the words 'suffered under Pontius Pilate.' This salvation myth was enacted in the full light of history. This saviour-God really died and rose again."

- (93) Jungmann, J. Ibid
- (94) Jungmann, J. Ibid, p. 161
- (95) Jungmann, J. Ibid
- (96) Jungmann, J. Ibid
- (97) Jungmann, J. Ibid, p. 162
- (98) Jungmann, J. Ibid, p. 163
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- (100) Jungmann, J. Ibid
- (101) Studia Liturgica, pp. 146-157
- (102) Ibid, p. 146
- (103) Casel, O. The Mystery of Christian Worship, Ch. I, passim
- (104) Casel, O. Ibid, p. 7
- (105) Casel, O. Ibid
- (106) Casel, O. Ibid, p. 12
- (107) Casel, O. Ibid, p. 13
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- (112) Casel, O. Ibid, Part II, p. 99
- (113) Casel, O. Le Mystère de L'Eglise, Intro., p. 10

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- (115) Casel, O. Le Mystère de L'Eglise, Intro., p. 10
- (116) Casel, O. The Mystery of Christian Worship, Part II,
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- (118) Casel, O. Ibid, Part I, Ch. I, p. 74
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- (124) Ibid
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- (126) Casel, O. Ibid, p. 16
- (127) Casel, O. Ibid
- (128) Casel, O. Ibid, p. 17
- (129) Casel, O. Faites Ceci En Memoire de Moi, Part 2,
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- (130) Casel, O. Ibid, p. 64
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- (133) Casel, O. Ibid
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- (140) Casel, O. Ibid, p. 141
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- (142) Studia Liturgica, p. 151
- (143) Ibid, p. 149 (as quoted from J.L.W., 15, 1941, p. 253)
- (144) Ibid
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- (146) Filthaut, T. La Théologie des Mystères, Ch. 2, pp. 58-59
- (147) Casel, O. The Mystery of Christian Worship, Part II,
p. 124
- (148) Casel, O. Ibid, p. 125
- (149) Casel, O. Ibid
- (150) Casel, O. Ibid
- (151) Casel, O. Ibid, p. 154

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- (165) Casel, O. Ibid, Part I, p. 63
- (166) Casel, O. Ibid, p. 64
- (167) Casel, O. Ibid, p. 65
- (168) Casel, O. Ibid
- (169) Casel, O. Ibid, p. 66

- (170) Casel, O. Ibid, p.67
- (171) Casel, O. Ibid
- (172) Casel, O. Ibid
- (173) Casel, O. Ibid
- (174) Casel, O. Ibid
- (175) Casel, O. Ibid, p. 68
- (176) Casel, O. Ibid, p. 69

Note: In another place Casel writes:
 "...toute l'année liturgique n'est qu'un seul Mystère uniforme. Il trouve son sommet dans le Mystère par excellence qui est le sacramentum paschale, le Mystère de Pâques, dont chaque dimanche ramène le souvenir et la commémoration. Il est le renouvellement mystique et l'application aux fidèles de la rédemption qui culmine dans le sacrifice de la croix, et de la transfiguration de l'Eglise qui résulte de la divine résurrection."

--Le Mystère du Culte dans le Christianisme,
Ch.4, p.137

A favourite saying of Casel as found in the J.L.W., (1e.14, 1938) is:

"La fête de Pâques est l'expression cultuelle de l'essence du Christianisme."

--La Maison Dieu, Vol.14, 1948, p.8

Casel's understanding of the Christian Year is well stated by B. Neunheuser in an article entitled "L'Année Liturgique selon Dom Casel" in Les Questions Liturgiques et Paroissiales, 1957, pp.286-298

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- (179) Casel, O. Ibid, p. 98
- (180) Casel, O. Ibid, p. 102
- (181) Casel, O. Faites Ceci En Mémoire de Moi, Part 2, p.95
- (182) Casel, O. La Fête de Pâques dans l'Eglise des Pères, Part 1, pp.19-21
- (183) Casel, O. Ibid, p. 28
- (184) Casel, O. Ibid, p. 45
- (185) Casel, O. Ibid, pp.62-63
- (186) Casel, O. The Mystery of Christian Worship, Part 1, p. 68
- (187) Casel, O. Ibid, pp. 31-32
- (188) Casel, O. Ibid, Part 2, p. 168
- (189) Casel, O. Faites Ceci En Mémoire de Moi, Part 1, p.7
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- (195) Casel, O. Ibid, p.69
- (196) Casel, O. Ibid, pp. 88-89
- (197) Casel, O. Le Mémorial du Seigneur, Ch. 3, p.58

- (198) Casel,O. Ibid,Ch.2, p. 30
- (199) Casel,O. Le Mystère de l'Eglise,Ch.6, p. 152
- (200) Casel,O. Ibid,Ch.8, p. 231
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- (210) Casel,O. Faites Ceci En Mémoire de Moi, Part 2, p. 47
- (211) Casel,O. Ibid,pp. 58-59
- (212) Casel,O. Ibid,p. 84
- (213) Casel,O. Ibid,pp.110-111
- (214) Casel,O. Le Mystère de l'Eglise, Part 3, Ch. 1, pp.191-192
- (215) Casel,O. Ibid,p.195
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| (220) Casel,O. | <u>Ibid</u> ,p.143 |
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| (222) Casel,O. | <u>Ibid</u> ,p.145 |
| (223) Casel,O. | <u>Ibid</u> ,pp.149-151 |
| (224) Casel,O. | <u>Ibid</u> ,p.155ff. |
| (225) Casel,O. | <u>Ibid</u> ,p.158 |
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Part 2, p. 194 |
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| (233) Casel,O. | <u>Ibid</u> ,p.194 |
| (234) Casel,O. | <u>Ibid</u> ,p.195 |
| (235) Casel,O. | <u>Ibid</u> |
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| (237) Casel,O. | <u>Le Mystère de l'Eglise</u> ,Part 3, Ch.8, p. 237 |
| (238) Casel,O. | <u>Ibid</u> |
| (239) Casel,O. | <u>Ibid</u> |

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| (240) Casel, O. | <u>Ibid</u> , p. 239 |
| (241) Casel, O. | <u>Ibid</u> |
| (242) Casel, O. | <u>Ibid</u> , p. 243 |
| (243) Casel, O. | <u>Ibid</u> , Ch. 10, p. 246 |
| (244) Casel, O. | <u>Ibid</u> , p. 248 |
| (245) Casel, O. | <u>Ibid</u> |
| (246) Casel, O. | <u>Ibid</u> |
| (247) Casel, O. | <u>Ibid</u> |
| (248) Casel, O. | <u>Ibid</u> , p. 249 |
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| (252) Casel, O. | <u>Ibid</u> , p. 255 |
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| (254) Casel, O. | <u>Ibid</u> |

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- (6) Maxwell, W.D. An Outline of Christian Worship, Ch.4, p. 112
- (7) Brilioth, Y. Eucharistic Faith and Practice, Ch.5, p. 165
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- (39) Maxwell, W.D. An Outline of Christian Worship, Ch.4, p.131
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- (47) Maxwell, W.D. An Outline of Christian Worship, Ch.4, p.134
- (48) Brilioth, Y. Eucharistic Faith and Practice, Ch.5, p.192ff
- (49) Euchologion, p.185
- (50) Note: A liturgy dating back to 1874, and presently at use at the L'Etoile Church in Paris. See Brilioth, Eucharistic Faith and Practice, Ch.5, p.181
- (51) Brilioth, Y. Eucharistic Faith and Practice, Ch.5, p.193
- (52) Brilioth, Y. Ibid, pp.189-190
- (53) Maxwell, W.D. An Outline of Christian Worship, Ch.4, p.135ff
- (54) Prayers For the Christian Year, Preface
- (55) Ibid
- (56) The Book of Common Order, (1940) Preface
- (57) Note: B.C.P. - Book of Common Prayer (Anglican)
- (58) Note: P.D.S. - Prayers For Divine Service
- (59) The Book of Common Order, (1940)-1952 ed., pp.111-123
- (60) Maxwell, W.D. An Outline of Christian Worship, Ch.4, p.136
- (61) Loudon, R.S. The True Face of the Kirk, Ch.5, pp.52-53
- (62) Loudon, R.S. Ibid, p.53
- (63) Loudon, R.S. Ibid, p.54
- (64) Loudon, R.S. Ibid, p.55
- (65) Loudon, R.S. Ibid, p.56
- (66) Loudon, R.S. Ibid, pp.56-57
- (67) Loudon, R.S. Ibid, p.62
- (68) Loudon, R.S. Ibid, p.65

- (69) Louden, R.S. Ibid, p.71
- (70) Hislop, D.H. Our Heritage in Public Worship, Ch.1, p.9
- (71) Hislop, D.H. Ibid, p.10
- (72) Hislop, D.H. Ibid, p.11
- (73) Hislop, D.H. Ibid, p.12
- (74) Hislop, D.H. Ibid, p.14
- (75) Hislop, D.H. Ibid, p.15
- (76) Hislop, D.H. Ibid, p.17
- (77) Wotherspoon & Kirkpatrick A Manual of Church Doctrine, Ch.2, p.15
- (78) Wotherspoon, H.J. Religious Values in the Sacraments, Lecture I, 2, p.5
- (79) Wotherspoon, H.J. Ibid, p.6
- (80) Wotherspoon, H.J. Ibid, p.8
- (81) Wotherspoon, H.J. Ibid, p.10
- (82) Wotherspoon, H.J. Ibid, p.14
- (83) Wotherspoon, H.J. Ibid, p.15
- (84) Wotherspoon, H.J. Ibid, pp.20-21
- (85) Wotherspoon, H.J. Ibid, p.23
- (86) Note: While P.T. Forsyth was not of the Church of Scotland but an English Congregationalist (See the New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol.4) he was a contemporary of Wotherspoon, and, within the Free Church tradition represented a similar liturgical position. For this reason, he is referred to in this section on the Scottish Church.
- (87) Note: P. Tillich makes the following distinction between symbol and sign:

"Symbols have one characteristic in common with signs; they point beyond themselves to something else...sometimes...signs are called symbols; but this...makes the distinction between signs and symbols more difficult. Decisive is the fact that signs do not participate in the reality of that to which they point, while symbols do. Therefore, signs can be replaced for reasons of expediency or convention, while symbols cannot."

-Dynamics of Faith, Ch.3, pp.41-42

- (88) Forsyth, P.T. The Church and the Sacraments, Ch.12, p.216
- (89) Forsyth, P.T. Ibid
- (90) Forsyth, P.T. Ibid, Ch.13, p.242
- (91) Forsyth, P.T. Ibid, Ch.12, p.220
- (92) Forsyth, P.T. Ibid, p.221
- (93) Forsyth, P.T. Ibid, p.224
- (94) Wotherspoon, H.J. Religious Values in the Sacraments, Lecture II, p.37
- (95) Wotherspoon, H.J. Ibid
- (96) Wotherspoon, H.J. Ibid, p.43
- (97) Wotherspoon, H.J. Ibid, p.44
- (98) Forsyth, P.T. The Church and the Sacraments, Ch.8, p.158
- (99) Wotherspoon, H.J. Religious Values in the Sacraments, Lecture III, p.60
- (100) Wotherspoon, H.J. Ibid, p.67
- (101) Wotherspoon, H.J. Ibid, pp.74-75
- (102) Forsyth, P.T. The Church and the Sacraments, Ch.14, p.281
- (103) Forsyth, P.T. Ibid, Ch.13, p.260

- (104)Wotherspoon,H.J. Religious Values in the Sacraments,Lecture III,pp86-87
- (105)Wotherspoon,H.J. Ibid,Lecture IV,p.114
- (106)Wotherspoon,H.J. Ibid,pp.114-116
- (107)Wotherspoon,H.J. Ibid,p.118
- (108)Wotherspoon,H.J. Ibid,p.119
- (109)Wotherspoon,H.J. Ibid,p.120
- (110)Wotherspoon,H.J. Ibid,p.126
- (111)Wotherspoon,H.J. Ibid,Lecture II,p.29
- (112)Wotherspoon,H.J. Ibid,Lecture V,p.131
- (113)Wotherspoon,H.J. Ibid
- (114)Wotherspoon,H.J. Ibid,Lecture II,p.31
- (115)Wotherspoon,H.J. Ibid,Lecture V,p.136
- (116)Wotherspoon,H.J. Ibid
- (117)Wotherspoon,H.J. Ibid,p.137
- (118)Torrance,T.F. Conflict and Agreement in the Church,Vol.I,Intro.,p.18
- (119)Torrance,T.F. Ibid,Vol.2,Ch.1, p.17
- (120)Torrance,T.F. Ibid,p.20
- (121)Torrance,T.F. Ibid,Vol.I,Intro.,p.12
- (122)Torrance,T.F. Ibid,Part I,p.26
- (123)Torrance,T.F. Ibid,p.108
- (124)Torrance,T.F. Ibid,pp.112-113
- (125)Torrance,T.F. Ibid,Part I,p.49

- (126) Torrance, T.F. Ibid, p. 51
- (127) Torrance, T.F. Ibid, p. 52
- (128) Torrance, T.F. Ibid
- (129) Torrance, T.F. Ibid, Part II, p. 314
- (130) Torrance, T.F. Ibid, Vol. 2, Ch. 1, p. 24
- (131) Torrance, T.F. Ibid, p. 26
- (132) Torrance, T.F. Ibid, Vol. I, Part 2, p. 221
- (133) Torrance, T.F. Ibid, Part 1, p. 41
- (134) Torrance, T.F. Ibid
- (135) Torrance, T.F. Ibid, p. 55
- (136) Torrance, T.F. Ibid
- (137) Torrance, T.F. Ibid, p. 56
- (138) Torrance, T.F. Ibid, p. 57
- (139) Torrance, T.F. Ibid, Part II, p. 219
- (140) Torrance, T.F. Ibid, p. 209
- (141) Torrance, T.F. Ibid
- (142) Torrance, T.F. Ibid
- (143) Wotherspoon, H. J. Religious Values in the Sacraments, Lecture V, pp. 151-152
- (144) Wotherspoon, H. J. Ibid, p. 151
- (145) Wotherspoon & Kirkpatrick A Manual of Church Doctrine, Ch. 2, p. 39
- (146) Wotherspoon & Kirkpatrick Ibid, p. 40

- (147) Wotherspoon & Kirkpatrick Ibid
- (148) Wotherspoon & Kirkpatrick Ibid, p.41
- (149) Wotherspoon & Kirkpatrick Ibid, pp.41-42
- (150) Wotherspoon & Kirkpatrick Ibid, p.42, Footnote 1
- (151) Wotherspoon & Kirkpatrick Ibid, p.42
- (152) Wotherspoon, H. J. Religious Values in the Sacraments, Lecture V, p.153
- (153) Brillioth, Y. Eucharistic Faith and Practice, Ch.5, p.191
- (154) Wotherspoon, H. J. Religious Values in the Sacraments, Lecture VII, pp.248-256
- (155) Wotherspoon, H. J. Ibid, p.248
- (156) Wotherspoon, H. J. Ibid, p.249
- (157) Wotherspoon, H. J. Ibid, p.251
- (158) Wotherspoon, H. J. Ibid, p.252
- (159) Wotherspoon, H. J. Ibid
- (160) Wotherspoon, H. J. Ibid
- (161) Wotherspoon, H. J. Ibid, p.253
- (162) Wotherspoon, H. J. Ibid, p.255
- (163) Wotherspoon, H. J. Ibid
- (164) Wotherspoon, H. J. Ibid, Lecture VIII, p.273
- (165) Wotherspoon, H. J. Ibid
- (166) Wotherspoon, H. J. Ibid, p.274

- (167)Wotherspoon,H.J. Ibid,p.277
- (168)Wotherspoon,H.J. Ibid,p.283
- (169)Wotherspoon,H.J. Ibid
- (170) Note:In his The Shape of the Liturgy,Ch.16,p.630, Footnote 2,Dom Gregory Dix reveals his apparent lack of acquaintance with this aspect of the Eucharistic theology of the Church of Scotland, when,speaking critically of the static Aristotelian categories of the Doctrine of Transubstantiation in Roman Catholicism,he comments:
 "I do not know that any thoroughgoing attempt has ever been made to state the truth along the lines of a theology of the eucharistic action instead of in terms of the metaphysical correlation of the elements with the Body and Blood."
 This statement would also indicate that Dix was also unfamiliar with the implications of Casel's Mysterienlehre which when applied to the Eucharist,interpreted the Sacrament in dynamic rather than static terms.
- (171)Wotherspoon,H.J. Religious Values in the Sacraments,Lecture VIII, pp.286-287
- (172)Wotherspoon,H.J. Ibid,p.291
- (173)Wotherspoon,H.J. Ibid,Lecture VII, p.226
- (174)Milligan,W. The Ascension of Our Lord, Lecture V, p.264
- (175)Wotherspoon,H.J. Religious Values in the Sacraments,Lecture VII,p.230
- (176)Wotherspoon,H.J. Ibid,pp.231-232
- (177)Wotherspoon,H.J. Ibid,p.233
- (178)Wotherspoon,H.J. Ibid
- (179)Wotherspoon,H.J. Ibid,p.234

- (180)Wotherspoon,H.J. Ibid,p.235
- (181)Wotherspoon,H.J. Ibid,p.238
- (182)Wotherspoon,H.J. Ibid,p.239
- (183)Wotherspoon,H.J. Ibid,pp.240-241
- (184)Wotherspoon,H.J. Ibid,p.242
- (185)Wotherspoon,H.J. Ibid
- (186)Wotherspoon,H.J. Ibid
- (187)Wotherspoon,H.J. Ibid
- (188)Wotherspoon,H.J. Ibid,pp.243-254
- (189)Wotherspoon,H.J. Ibid,p.244
- (190)Wotherspoon,H.J. Ibid,p.245
- (191)Milligan,W. The Ascension of Our Lord, Lecture V,p.264
- (192)Milligan,W. Ibid,p.266
- (193)Forsyth,P.T. The Church and the Sacraments,Ch.13, p.229
- (194)Forsyth,P.T. Ibid,p.230
- (195)Baillie,D. The Theology of the Sacraments, Lecture V, p.112
- (196) The Book of Common Order (1940)-1952 ed.,p.120
- (197)Baillie,D. The Theology of the Sacraments, Lecture V, p.116
- (198)Baillie,D. Ibid,p.117
- (199)Baillie,D. Ibid
- (200)Baillie,D. Ibid,p.118

- (201) The Westminster Confession of Faith, 29.7, pp.141-142
- (202) The Confessions of Faith and the Books of Discipline of the Church of Scotland, Article 21, p.32
- (203) Wotherspoon & Kirkpatrick A Manual of Church Doctrine, Ch.2, p.44
Note contrast with Calvin's "corruptible elements", Part II, p.81, Reference 20.
- (204) The Book of Common Order (1940)-1952 ed, pp.326-327
- (205) Torrance, T.F. Conflict and Agreement in the Church, Vol.II, Ch.3, p.94
- (206) Torrance, T.F. Ibid
- (207) Torrance, T.F. Ibid
- (208) Torrance, T.F. Ibid, Ch.8, p.138
- (209) Torrance, T.F. Ibid, pp.138-139
- (210) Torrance, T.F. Ibid, p.139
- (211) Torrance, T.F. Ibid
- (212) Torrance, T.F. Ibid
- (213) Torrance, T.F. Ibid, p.146
- (214) Torrance, T.F. Ibid
- (215) Torrance, T.F. Ibid, p.160
- (216) Torrance, T.F. Ibid
- (217) Torrance, T.F. Ibid
- (218) Torrance, T.F. Ibid, p.142
- (219) Torrance, T.F. Ibid, p.144
- (220) Torrance, T.F. Ibid, p.145

- (221) Torrance, T.F. Ibid, p.185
- (222) Torrance, T.F. Ibid, pp.187-188
- (223) Torrance, T.F. Ibid, p.189
- (224) Torrance, T.F. Ibid
- (225) Brilioth, Y. Eucharistic Faith and Practice, Ch.2, pp.54-58
- (226) Brilioth, Y. Ibid, p.54

PART THREE

- (1) Studia Liturgica, Vol.3, winter 1964, No.3, p.xii
- (2) Quick, O.C. The Christian Sacraments, Ch.1, p.31
- (3) Note: Karl Barth in commenting on the first meeting of the World Council of Churches at Amsterdam in 1948, suggested that the procedure for discussion should be: "to examine agreements to discover what disagreements they contain, and then to examine disagreements to uncover their concealed agreements." The result was the discovery that "disagreements were but differences within a total unity."
-Torrance, T.F., Conflict and Agreement in the Church, Vol.1, Part 2, p.201
The discovery of Amsterdam would appear to be upheld in this comparative study of the Eucharist as Mystery.
- (4) Hislop, D.H. Our Heritage in Public Worship, Ch.11, p.234
- (5) The Book of Common Order (1940)-1952 ed., p.119
- (6) Casel, O. Le Mémorial du Seigneur, Ch.2, p.41

(7) Flooij, J.

De Mysterie-Leer Van Odo Casel, Ch.9, p.212

Note: Dom E. Dekkers quotes a comment of Casel in the J.L.W., 8, 1928, p.195, which points up his rationale here:

"Par la transsubstantiation, Dieu rend présent, sur plusieurs autels à la fois, le corps unique du Christ, qui, de par sa manière d'être naturelle, se trouve dans le ciel. Dès lors, serait-il impossible à la toute puissance divine de rendre présent d'une façon sacramentelle l'acte de la Passion, qui, jadis, s'accomplit à un moment donné de l'histoire."

- La Maison Dieu Vol. 14, 1948, p.49

(8)

Concise Theological Dictionary, pp.299-300

(9) McDonnell, K.

John Calvin, the Church, and the Eucharist, Ch.7, p.289

(10) Barth, K.

Church Dogmatics, Vol.IV, Part 1, pp.295-296

(11) Koenker, E.B.

The Liturgical Renaissance in the Roman Catholic Church, Ch.8, Note 4, pp.224-225

(12) Dix, G.

The Shape of the Liturgy, Ch.9, p.265

(13) Dix, G.

Ibid

(14) Dix, G.

Ibid

(15) Dix, G.

Ibid, 6h.11, p.305

(16) Dix, G.

Ibid

(17) Dix, G.

Ibid, p.623

(18) Dix, G.

Ibid, p.621

(19)

The Unity We Seek, (ed.W.Morris), Ch.11, p.126

(20) Vonier, A.

A Key to the Doctrine of the Eucharist, Ch.12, p.111

- (21) The Liturgical Renewal of the Church, ed. M.H. Shepherd, pp.6-7
- (22) Otto, R. Religious Essays, Ch.6, p.50
- (23) Otto, R. Ibid, p.52
- (24) Otto, R. Ibid, p.51
- (25) McDonnell, K. John Calvin, the Church, and the Eucharist, Ch.4, p.166
- (26) Dix, G. The Shape of the Liturgy, Ch.11, p.312
- (27) Flooi, J. De Mysterie-Leer Van Odo Casel, Ch.10, pp.252-256
- (28) Flooi, J. Ibid, p.253
- (29) Note: Another interesting similarity between Barth and Casel may be seen in Barth's criticism of Calvin's Doctrine of Exinanition; this criticism reveals a Barthian appreciation of the resurrection meaning of the whole of Christ's life: Calvin's Catechism, Ques.55 :
 "Why do you make the transition... from birth to death, omitting all the story of his life?—Because nothing is dealt with here except what so pertains to our redemption as in some degree to contain the substance of it."
 Barth's commentary follows:
 "I contest Calvin's opinion that the Creed has omitted the whole history of the life of Jesus Christ. In the Gospels, the whole history of Jesus is the history of his passion and cross, still more, of his resurrection... Calvin's answer... is decidedly insufficient: the life of Jesus, his miracles, his preaching, his relationship with the apostles, do they not all belong to the substance of redemption? Is all this not full of his passion and full of his resurrection?"
—The Faith of the Church, p.87
- (30) Flooi, J. Ibid, pp.254-255
- (31) Flooi, J. Ibid, p.255

- (32) Plooi, J. Ibid
- (33) Plooi, J. Ibid, p.256
- (34) Davis, C. Liturgy and Doctrine, Ch.5, p.69
- (35) Jungmann, J. The Early Liturgy, Ch.12, p.162
- Note: Dom E. Dekkers draws the following distinction between Casel and Söhngen:
 "Dom Casel conçoit la présence sacramentelle aussi réelle que possible: L'oeuvre rédemptrice n'est pas seulement présente par ses effets... mais cette oeuvre elle-même est présente, et formellement comme acte, comme événement. Söhngen, au contraire, conçoit la présence sacramentelle comme un perfectum praesens, plutôt comme une efficacité réelle que comme une réalité efficace."
- La Maison Dieu, Vol.14, 1948, p.52
- (36) Masure, E. Le Signe, Ch.18, p.218
- (37) Davis, C. Liturgy and Doctrine, Ch.1, p.11
- (38) Guardini, R. The Church and the Catholic, Ch.1, p.11
- (39) Vonier, A. The Spirit and the Bride, p.14
- (40) Bonhoeffer, D. Letters and Papers From Prison, p.104
- (41) New Theology No.4, ed. Marty & Peerman, p.246
- (42) Ibid
- (43) Teilhard de Chardin, P. Letters From a Traveller, October, 1940, p.269