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BIBLICAL TYPOLOGY AND ROMAN EUCHARISTIC LITURGY: A STUDY BASED ON JEAN DANIELÉLOU'S EXPOSITION OF TYPOLOGY

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God reveals and communicates with human beings using perceptible events, persons and objects to illustrate and embody the spiritual truths. This divine revelation for salvation functions as divine pedagogy, for the salvation of all, according to the progress of human history. When human beings receive the revelation, believe in it and act according to that revealing pedagogy the history of salvation emerges. This history of salvation is also under the divine

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accompaniment as a divine-human engagement according to the saving plan of God. Such divine-human engagements seen in the Bible have some recurring patterns or typical aspects. Biblical Typology articulates this divine pedagogy in a marvellous way. The Church in her tradition, has illuminated the unity of the divine plan in the Old and New Testaments through typology.¹ The Fathers of the Church made use of typology in interpreting the Bible. They investigate the typological meaning of Scriptural texts in the light of what Christ has revealed. Jean Daniélou a twentieth century Catholic theologian is prominent in studying the importance of Biblical Typology in the theology of the Fathers of the Church. He has excellently assembled the treasures in the writings of Fathers, reflected in the light of the Scriptures and exposed brilliantly the typological exegesis for the Sacramental Liturgy in his writings. Using typology, the Liturgy and the sacraments mysteriously bring together fundamental levels of time: the past of salvation history, the Paschal Mystery in which the history culminates, the present of the Church in which the Liturgy is celebrated, and the future glory that is awaited, which is mysteriously anticipated in the Liturgy. The Eucharist is very rich in typology and the mystagogical catechesis takes place meaningfully in the Liturgy. So, this thesis is an interdisciplinary work relating Scripture, Patristics and Liturgy and it is titled *Biblical Typology and Roman Eucharistic Liturgy: A Study Based on Jean Daniélou's Exposition of Typology*. It is an attempt to present and articulate the Biblical Typology as explained by Jean Daniélou with implications to Roman Eucharistic Liturgy.

1. The Focus of the Thesis

The focus of the thesis is the retrieval of the Liturgical significance of Sacred Scripture. It means the living relationship between the OT and the NT, in the ritual public worship of God's covenant people, especially the Eucharistic Liturgy of the Roman Catholic Church. The thrust of the thesis is the *ressourcement*² and *aggiornamento*³ that the

¹CCC 128.

² The watchwords of the Council were *ressourcement* and *aggiornamento*. *Ressourcement* is a French term meaning a return to the sources. In facing the challenges of modernity the Church had no need to limit itself to the methods and ideas of recent centuries when looking for answers: it had almost two thousand years of history, practice, thought and prayer from which to draw. Daly, "John XXIII and John Paul II, 'Twin Bookends' of Vatican II." [Online]

³*Aggiornamento* is an Italian word meaning 'bring up to date'; it required the Church to listen to the modern world, to discern the Holy Spirit at work in the modern world, in order to speak to it more effectively.

Second Vatican Council emphasizes. It is centred on returning to the authoritative sources by understanding typology in the Scripture and then in the prominent Fathers of the Church. This would lead in comprehending typology as mapped by Jean Daniélou. The central focus is to see its significance in the Eucharistic Liturgy as the Church recognizes the centrality of the Eucharist, considering it as the source and summit of Christian life.⁴ In pressing for the renewal or reform of the Liturgy, *Sacrosanctum Concilium* prescribed a revision, “according to the mind of healthy tradition,” which might give the liturgical rites a new vigour “for the sake of today’s circumstances and needs.”⁵ This would help to understand better (*ressourcement*) the present celebration of the Eucharist in India to participate meaningfully and to respond with newness and fruitfulness (*aggiornamento*).

2. The Significance of the Thesis

The literature on Biblical Typology, from the Greek *τύπος* (*typos*) (Rom 5:14; 1 Pet 3:21) is extensive.⁶ The significance of the thesis is the fruitful celebration of Eucharistic Liturgy, in and through the power of typological theology and mystagogy. This would help to renew the Catholic relationship with the other religions very specially that of the Jewish religion and also its resonance with the Indian context. What is the Christian attitude towards the Jews and people of other faiths in India? What is the attitude towards the OT? The Church gives us a pattern of biblical interpretation, where the promises of the OT are fulfilled in the NT through the Liturgy. Biblical Typology would also enhance the dialogue and assimilation of Indian spirituality. In fact Indian spirituality has a rich heritage of traditions and cultures. The Christian Eucharistic communion can serve as a bridge to so many active Indian cultic communion traditions.

The types and symbols that emerge from historical, social and cultural situations are signifying elements and they are variables. The signifying elements are external as they are the optimum elements of a particular culture. The signified truth of the types and symbols are fulfilled in Jesus Christ. This truth is constant and is re-enacted today both in the Sacred Liturgy and secular liturgy. The Sacred Liturgy

⁴LG 11; John Paul II, EE 1; CCC 1324.

⁵SC 4 (AAS 56:98). The twin principles of *ressourcement* and *aggiornamento* recurred in a later article, which spoke of both “retaining healthy tradition” and “opening the way to legitimate progress” (SC 23). The document expresses its need specially to recover the neglected teaching and practice both from the Scripture and Tradition, in order to serve the Church’s adaptation in the present and progress into the future (SC 54, 63).

⁶Buchanan, *Typology and the Gospel*, 3.

refers to the sacramental celebration and the secular liturgy indicates the Christian ministry or services in the world. The signified element is constant but the signifying elements vary by drawing the richness from various cultures. Thus, the cultural adaptations or inculturation enriches the re-enactment of the Sacred Liturgy to experience the signified. At the same time, it is important to be prudent to bring in the necessary variables from different cultures. Hence, whatever symbols and rituals that are suitable and more effective to experience the signified will remain and the other less signifying will be eliminated. Ultimately only the *Logos* can guide our cultures to their true purity and maturity,⁷ transforming persons.

3. The Scope of the Thesis

The scope of this thesis is that by means of understanding the Biblical Typology one can be inspired and motivated in faith to see the implications of how God has worked throughout history in profound ways that continue to impact everyone's life today. The plan of God continues to unfold today through an authentic inculturation, inspiring the daily life, the moral conduct, ennobling the cultures and customs of the people freeing them from sin and helping them to enter into the Trinitarian life by becoming transformed persons. This transformation can happen not by human efforts alone but by the true Christian spirit which is received by participating whole heartedly in the Sacred Liturgy. Thus, just as the types and symbols effectively depict the power of Christ, the apostolate and the Church with the Sacraments, especially the Eucharist, would effectively carry forward the benefits of the salvific acts of Christ, in the inculturated liturgical celebration, which is the modern typological configuration for fruitful Christian witness.

4. Methodology and Structure

The methodology adopted in this work is primarily historico-theological based on salvation historical progression and the liturgical *anamnesis*. It focuses on salvation historical progression through types and antitypes in Christ event. Everything that is actualized in Christ event is being enacted in the sacramental Liturgy especially in Eucharistic Liturgy. Hence, the biblical types, symbols and salvation historical events are relived in the Eucharistic *anamnesis*. Thus, this study is divided into five chapters highlighting the various aspects of Biblical Typology.

⁷Ratzinger, *The Ratzinger Reader: Mapping a Theological Journey*, 254.

5. Key Findings of the Study

Biblical Typology is highly relevant both in theoretical and practical realms of patristic-biblical and liturgical theology. The basis of this research is to comprehend the *anamnesis* of the history of salvation which is described in the Scriptures and in which typology is an element of interconnectivity. Reading and interpreting the Scriptures caused the hearts of the Emmaus disciples to be awakened and to burn, and the breaking of the bread caused their eyes to be opened (Lk 24: 30-32).⁸ In every Eucharistic celebration, hearts are enflamed by the Scripture and the eyes are opened to the presence of Christ in the Sacrament. The Liturgy functions upon the *anamnesis* of the interconnectivity made effective through typology.

The Church Fathers were responsible for the people of God, to keep watch over their faith, discipline, progress and orthodoxy of the Church. Their mystagogical catechesis was illuminated by a truly typological exegesis in interpreting the Scriptures. The successive generations in both East and West continues to look to the Fathers as irreplaceable guides of Christian life and very specially of the Liturgical life. The salvation that is effected by the Eucharistic Lord in the history is functioning both backward and forward.⁹ Backwards the mystery of Eucharist was revealed through types and symbols beginning from the book of Genesis, to the historical Jesus, and going forward the mystery of the Eucharist is a sacramental reality celebrated in the Church, that provides the meaning for the realization of life.

In the typology, the New Covenant Eucharist and the Old Covenant Jewish Passover point toward the promised Communion of Saints at the end of time and prepare one for the fulfilment and completion of the history of human being. To the inner eye of faith all types and symbols actualized in Christ are seen reflected in the Eucharistic *anamnesis*. Typological revelations started in the OT runs up to Christ for their actualization and the power of such actualizing Christ-event leads to the eschatological fulfilment. The liturgical unfolding of types takes place for the Symbolic-Typological-Sacramental-Mystical experiential realization of salvation in the context of every age. Consequently, when the Eucharistic typology is unfolded and understood in its depth, it would enhance the Eucharistic Liturgy to go beyond the ritual doing so as to attain a mystical experience of communion. This experience would be of

⁸Francis, *Aperuit illis*, 6.

⁹Kollamparampil, "Eucharistic Life in the Syriac Tradition," 251.

great help to see the power of Christ in all the Scriptures and especially in the Indian land, which has a natural quest for mystical (*bhakti*) realization, where the Christians are sacramentally nourished daily. In other words, typology serves as a biblical thread to better understand and explain the Scripture for Christian living.

The elaborate list of types from the Roman Liturgy of the Hours extended to all the Liturgical seasons including that of the Office of the Readings in the Appendix II, can serve as an effective tool of research for the future students.

Conclusion

The story of salvation is the story of human salvation unfolding in history according to God's plan and this plan is revealed in history through *magnalia Dei* (magnificent works of God). Liturgy emerges from the thankful hearts of human beings as an *anamnesis* of the great deeds of God, in view of the salvation of the whole world. The present Liturgy has to be set in that on-going progress of the history of salvation, based on the earlier patterns and types of the historical developments. Such setting up of Liturgy depends heavily on the types of the past history of salvation to which the present history is organically connected sacramentally. Thus this work on 'Biblical Typology and Roman Eucharistic Liturgy' is an interdisciplinary work that has brought together in a solid way Scripture, Patristics and Liturgy, especially in the Eucharistic Liturgy. Typology was a staple of patristic interpretation, but has been sadly neglected in modern exegesis and hermeneutics. The typological biblical exegesis and the theological reflection of the sacraments especially of the Eucharist are the unique treasures contributed by Daniélou. This research and study were guided and inspired by the rich, exegetical, hermeneutic, theological, pastoral and spiritual insights provided by Jean Daniélou's contributions to Catholic theology which also became a source for the proposed *ressourcement* and *aggiornamento* by Second Vatican Council, with regard to Liturgy. Thus this thesis, envisages an indigenous (Inculturated) Liturgy not in terms of rigid uniformity for the whole of India but a pluriform Liturgy enriched and rooted in Biblical Typology, leading the individuals and community to worship the Lord in truth and spirit. It tends towards the process of transformation that enables the person celebrating the Liturgy with an enlightened consciousness and configuration to the likeness of Christ so that each Christian can be *alter Christus* (another Christ).