

RHODES UNIVERSITY
LIBRARY

Cl. No. TR 80-4

Acc No. 79/624

C H R I S T I A N J O Y

Dissertation

Submitted in Partial Fulfilment of the

Requirements for the Degree of

DOCTOR OF PHILOSOPHY

of Rhodes University

by

DENIS IVOR WILLIAMS

December, 1978.

A C K N O W L E D G E M E N T S .

I wish to express my gratitude to:

The Rev. Professor J.A.B. Holland, my thesis supervisor, for his attention and advise,

Mr. J.J. Breitenbach, Headmaster, and the pupils of St. John's College and St. John's Preparatory School, Johannesburg; The Venerable G.D. Buchanan, and the students of St. Paul's College, Grahamstown; Dr. F.P. Moller, and the Principal and students of the Apostolic Faith Mission College, Johannesburg; Mr. E.M. Wolf, Headmaster, Mr.I. Natan, and the pupils of King David High School, Johannesburg, for their assistance in the pilot studies.

The Very Rev. G.W. Ashby, the Rev. Professor C.W. Cook, the Rev. L.A. Hewson, Dr. M. Natas, the Rt. Rev. M. Nuttall, Professor D. Reader, Canon Professor J.N. Suggit, the Rt. Rev. A.A. Vogel for their encouragement.

All those who have shared their experiences of joy and sorrow.

Librarians, especially Mr. G. Chaiken; and typists, especially Mrs. H.E. Wells, Mrs. F. Campbell and Mrs. A. Westcott.

My wife for her support and assistance in practical matters.

D.I.W.

C O N T E N T S

INTRODUCTION AND FORMULATION OF HYPOTHESES	1
1. A LINGUISTIC, EXPERIENTIAL & PSYCHOLOGICAL IDENTIFICATION OF CHRISTIAN JOY	7
1.1. LANGUAGE AND SYMBOL	7
1.1.1. HEBREW WORDS MEANING JOY	10
(1) The command to be joyful was universal	11
(2) Joy was concrete	12
(3) Joy was dynamic	14
(4) Joy was corporate	15
(5) Joy was God-centred	16
(6) Joy was eschatological	18
1.1.2. GREEK WORKS MEANING JOY.	19
(1) Cognitive	19
(2) Affective	19
(3) Conative	19
1.1.3. SYMBOL	24
1.1.4. CONCLUSION	28
1.2. EXPERIENCE	29
1.2.1. PILOT STUDIES	30
(1) Pilot Study - 1	31
(2) Pilot Study - 2	32
(3) Comparative Study - 1	32
(4) Pilot Study - 3	33
(5) Pilot Study - 4	34
(6) Comparative Study - 2	34
1.2.2. ENCYCLOPAEDIC STUDY	35
1.3. THE MECHANICS OF JOY	37
1.3.1. APPETITE FOR JOY	37
(1) Yezers	39
(2) Instincts and Drives	40
(3) Non-Corporeal Senses	40
(4) Feelings, Emotions and Passions	41
1.3.2. JOYFUL OBJECT TO SATISFY THE APPETITE	42
1.3.3. UNION OF THE APPETITE AND ITS OBJECT	43
1.3.4. PERCEPTION OF THE UNION OF THE APPETITE AND ITS OBJECT	43
1.3.5. CONCLUSION	44

1.4.	THE OPPOSITE OF JOY	45
1.4.1.	LANGUAGE OF SORROW	45
1.4.2.	EXPERIENCING SORROW	46
1.4.3.	DEVELOPMENTAL ANALYSIS OF SORROW	48
1.4.4.	CONCLUSION	52
1.5.	CONCLUSION	53
2.	THE THEOLOGY OF CHRISTIAN JOY	55
2.1.	THE GENESIS OF CHRISTIAN JOY	55
2.1.1.	JOY IN THE PRESENCE OF GOD	57
2.1.2.	JOY IN LIFE AND IN THE GIFTS OF GOD	60
2.1.2.1.	HAIL AND REJOICE - THE JOY IN GREETINGS	63
2.1.2.2.	JOY IN HEBREW LIFE	64
	(1) Corporate	65
	(2) Comprehensive	65
	(3) Blessing	66
	(4) Thanksgiving	67
2.1.2.3.	JOY IN THE LAW	68
2.1.2.4.	JOY IN FEASTS AND FESTIVALS	70
	(1) The Sabbath	73
	(2) The Passover	74
	(3) Pentecost and Tabernacles	74
2.1.2.5.	JOY IN SORROW	77
2.1.3.	JOY IN HOPE	79
2.1.4.	JOY IN UNION WITH GOD	82
	(1) Ecstasy	82
	(2) Mysticism	83
	(3) The Messiah	86
2.1.5.	CONCLUSION	88
2.2.	THE FULFILMENT OF CHRISTIAN JOY	90
2.2.1.	JOY IN THE PRESENCE OF GOD	90
	(1) Jesus	90
	(2) The Holy Spirit	92
	(3) Characteristics of Christian Joy	95
2.2.2.	JOY IN LIFE AND IN THE GIFTS OF GOD	99
2.2.2.1.	HAIL AND REJOICE - THE JOY IN GREETINGS	99
2.2.2.2.	JOY IN CHRISTIAN LIFE	100
	(1) Corporate	100
	(2) Comprehensive	102

	(3) Blessing	105
	(4) Thanksgiving	107
2.2.2.3.	JOY IN GRACE	109
2.2.2.4.	JOY IN FESTIVALS	111
2.2.2.5.	JOY IN SORROW	116
	(1) God the Source of all Joy in Sorrow	117
	(2) Sharing in Christ's Sorrow	118
	(i) Readiness to sorrow for Christ	118
	(ii) Sorrowing with Christ	119
	(iii) Joy	123
	(iv) The Rationale of Christian Sorrow and Suffering	126
2.2.3.	JOY IN HOPE	129
	(1) Joy in Hope for Future Events	130
	(2) Joy in Hope Eschatologically Present	131
	(3) Conclusion	133
2.2.4.	JOY IN UNION WITH GOD	133
2.2.4.1.	INTRODUCTION	133
	(1) Man's Desire for the Fullest Joy	134
	(2) Mysticism	136
	(3) Biblical Evidence	139
	(4) Stages or Degrees	141
	(5) The Means of Union	142
	(6) Conclusion	143
2.2.4.2.	THE BEATIFIC VISION	144
2.2.4.3.	UNION WITH GOD	148
	(1) Union	148
	(2) Joy in Union	150
	(3) Joy of Contemplation	153
	(i) Complete Participation	154
	(ii) Consolations	155
	(iii) Contemplation results in Action	156
	(iv) Conclusion	157
2.2.4.4.	ECSTASY	157
2.2.4.5.	RAPTURE	160
	(1) Rapture - a Personal Event	160
	(2) The 'Rapture' - an Historical Event	163
2.3.	DEFINITION OF CHRISTIAN JOY	167

2.4.	CONCLUSION -'Christian Joy is Eschatological in Nature' and 'The Christian Participates in the Joy and Sorrow of Jesus Christ': Hypotheses Five and Four	170
3.	JESUS CHRIST IS BOTH THE MOST JOYFUL AND THE MOST SORROWFUL OF MEN: HYPOTHESIS THREE	173
3.1.	THE MESSIAH	173
3.2.	THE MAN JESUS	173
3.3.	JOY AND SORROW EXPERIENCED BY JESUS	174
3.4.	THE JOY OF JESUS	177
3.5.	THE JOYFUL SORROW OF JESUS	179
3.6.	JESUS' IDENTIFICATION WITH OTHERS IN THEIR JOYS AND SORROWS	183
3.7.	CONCLUSION	184
4.	'GOD IS PERFECT JOY' AND 'GOD IS THE SOURCE AND END OF ALL CHRISTIAN JOY': HYPOTHESES ONE AND TWO.	185
4.1.	PAGANISM	186
4.2.	JUDAISM	187
4.3.	CHRISTIANITY	191
4.3.1.	BIBLICAL EVIDENCE	191
4.3.1.1.	HYPOTHESIS 1 - GOD IS PERFECT JOY	191
4.3.1.2.	HYPOTHESIS 2 - GOD IS THE SOURCE AND END OF ALL CHRISTIAN JOY	192
	1. THE OLD TESTAMENT	193
	(1) God is the Source of all Joy	193
	(2) God is the End of all Joy	193
	2. THE NEW TESTAMENT	194
	(1) God is the Source of all Christian Joy	194
	(2) God is the End of all Christian Joy	195
4.3.2.	ENCYCLOPAEDIC STUDY RESULTS	195
	1. HYPOTHESIS 1 - God is Perfect Joy	195
	2. HYPOTHESIS 2 - God is the Source and End of all Christian Joy	195
4.3.3.	CHRISTIAN THEOLOGY	196
4.3.4.	GOD'S 'SORROW'	199
	(1) Biblical Evidence	200
	(2) God's 'Passions'	201

	(3) Historical and Theological Perspective	202
	(4) God's Sympathy	204
4.4.	CONCLUSION	205
5.	CONCLUSION	208
	1. BACKGROUND OF JOY	208
	2. CHARACTERISTICS OF JOY	209
	3. JOY AND SORROW	210
	4. THE CHRISTIAN'S TASK	211
	BIBLIOGRAPHY	214
	APPENDIX A.	
	JOY IN ACTION - AN ENCYCLOPAEDIC STUDY OF CHRISTIAN JOY IN THE LIVES OF HOLY PERSONS	237
	ALPHABETICAL LIST OF PERSONS	238
	I. INTRODUCTION	240
	II. SOURCE MATERIAL	245
	A. Appearing Joyful	245
	SUMMARY A	248
	B. Living Joy	248
	SUMMARY B	264
	C. Laughing Joy	265
	SUMMARY C.	267
	D. Joy in Nature	267
	SUMMARY D	269
	E. Visionary Joy	269
	SUMMARY E	271
	F. Joy in Conversion	272
	SUMMARY F	276
	G. Joy in Baptism in the Spirit	276
	SUMMARY G	279
	H. Joyful Tears	279
	SUMMARY H.	283
	I. Joyful Sorrow	283
	SUMMARY I.	302
	J. Joyful Dying	302
	SUMMARY J.	307
	K. Joy after Death	307
	SUMMARY K.	310
	III. CONCLUSION	310

SIGLA AND ABBREVIATIONS.

1. Bible. The Revised Standard Version has been used, and abbreviations for the books of the Bible are as in
- (i) The Oxford Annotated Bible, (Ed.) H.G. May and B.M. Metzger, Oxford University Press, New York, 1962, p.xvi, and
- (ii) The Oxford Annotated Apocrypha, (Ed.) B.M. Metzger, Oxford University Press, New York, 1965, p.xxi.
2. Books.
- CWSJC The Complete Works of Saint John of the Cross, three volumes in one, (Ed.) E.A. Peers, Burns & Oates, London, 1964.
- DBT Dictionary of Biblical Theology, (Ed.) X. Leon-Dufour, Geoffrey Chapman, London, 1973.
- DNTT The New International Dictionary of New Testament Theology, 1-2, The Paternoster Press, Exeter, 1975-6.
- GBWW Great Books of the Western World, 1-54, (Ed.) R.M. Hutchins, Encyclopaedia Britannica, Inc., Chicago, 1952.
- OAB The Oxford Annotated Bible, (Ed.) H.G. May and B.M. Metzger, Oxford University Press, New York, 1962.
- ODCC The Oxford Dictionary of the Christian Church, (Ed.) F.L. Cross & E.A. Livingstone, Oxford University Press, London, 1974.
- SOED The Shorter Oxford English Dictionary on Historical Principles, 1-2, (Ed.) C.T. Onions, The Clarendon Press, Oxford, 1974.
- SM Encyclopedia of Theology : The Concise 'Sacramentum Mundi', (Ed.) K. Rahner, The Seabury Press, New York, 1975.
- ST St. T. Aquinas, Summa Theologica, 1-3, Benziger Brothers, Inc., New York, 1947.
- PCB Peake's Commentary on the Bible, (Ed.) M. Black, Thomas Nelson & Sons, Ltd., London, 1962.
- TDNT Theological Dictionary of the New Testament, 1-9, (Ed.) G. Kittel & G. Friedrich, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964-1974.
3. General.
- | | | | |
|--------|----------------------------|---------|--------------------|
| a (a). | article(s) | Intro. | introduction by |
| Arr. | arranged by | n. | note |
| Bl. | Blessed | n.d. | no date given |
| c. | about | no. | number |
| cf. | compare | op.cit. | in the work quoted |
| ch. | chapter | p (p). | page(s) |
| coll. | collected by | q. | question |
| d. | died | quo. | quoted by |
| Ed. | edited by | Sel. | selected by |
| e.g. | for example | St. | saint |
| f (f). | and the following verse(s) | suppl. | supplement |
| fl. | flourished | Tr. | translated by |
| Ibid. | in the same work/place | v (v). | verse(s) |
| i.e. | that is | vol(s). | volume(s) |

C H R I S T I A N J O YA B S T R A C T

Christian joy is identified by linguistic and symbolic, experiential and psychological studies, and by a study of its opposite, sorrow. The final and most comprehensive approach is Biblical and theological. Here, through Judaism and Christianity, the genesis and fulfilment of Christian joy is examined, in life and the gifts of God, in hope, and in union with God. It is defined as "a gift of God's Holy Spirit as man becomes one with Christ in love."

Five hypotheses are evaluated and confirmed:-

1. God is perfect joy,
2. God is the source and end of all Christian joy,
3. Jesus Christ is both the most joyful and the most sorrowful of men,
4. The Christian participates in the joy and sorrow of Jesus Christ,
5. Christian joy is eschatological in nature.

The need is stressed for a fuller understanding and expression of Christian joy, which is seen as the complement of Christian love, and as a distinguishing characteristic of Christians, because of its primary intentional and ultimate satisfactory nature.

INTRODUCTION AND FORMULATION OF HYPOTHESES

The foundations for this study were laid over thirty years ago when the writer gradually became aware of the phenomenon of humour and of man's many, varied theories about it. The attempts to account for and to describe the functions of the sense of humour did not seem to do full justice to this subject.¹

During these years the writer was searching for a meaning not only for humour, but also for his own life. The field of study was consequently broadened, and made more complex, by including happiness,² pleasure³ and all that is good in life, and then narrowed again, reaching a climax in Christian joy.⁴

1. See H.E. Schmidt & D.I. Williams, 'The Evolution of Theories of Humour', Journal of Behavioural Science, 1, (3), 1971, pp.95-106.
2. Varro easily found 288 sects or ways in which men could find happiness for themselves (Augustine, 'The City of God' XLX, 1, Great Books of the Western World, vol. 18, Encyclopaedia Britannica Inc., Chicago, 1952, p. 507).
3. Plato calculated that the king lives "729 times more pleasantly" than the tyrant because his pleasures are more genuine ('The Republic' ix, 587, G B W W, vol. 7, p.425). There are almost 729 days and nights in one year.
4. C.S. Lewis made Screwtape "divide the causes of human laughter into Joy, Fun, the Joke Proper, and Flippancy", in increasing order of importance to the devil! (The Screwtape Letters, Collins/Fontana, London 1956, pp.57-60). Similarly, J. Feibleman endeavoured "to arrange the names for comedy in a series, in an effort to indicate the variations in degree

Joy
Divine Comedy
Humour
Irony
Satire
Sarcasm
Wit
Scorn"

Reading up in this list, he wrote, "we find that comedy increases the breadth of its field of criticism but lessens the intensity of the criticism" (In Praise of Comedy : A Study of its Theory and Practice, Russell and Russell, New York, 1962, p.204f.).

Humour was still important, in fact it seemed to have been a vital prelude to joy, but a study of the lives of holy men and women⁵ confirmed that although humour was indeed present in the lives of those people, it seemed of little value in contrast to Christian joy, except principally for relaxation.⁶

Shortly after the writer was ordained, several factors appeared to indicate that a study such as this could be necessary:-

1. Few theologians have ventured more than an occasional excursion into Christian joy,⁷ which is surprising, although there appears to be an increasing interest in this subject.⁸
2. Many people (including the writer and his wife) have a closer and a more joyful relationship with God through the outpouring of the Holy Spirit in the present renewal of the Church.⁹

5. See Appendix A.
6. Aristotle claimed that "amusement is a sort of relaxation, and we need relaxation because we cannot work continuously" ('Nicomachean Ethics', x, 6, G B W W vol.9, p.431). Aquinas followed Aristotle, "mirth is useful for the sake of the rest and pleasures it affords" (Summa Theologica, 11-11, q.168, a.4, vol.2, Benziger Brothers Inc., New York, 1947, p.1880).
7. The studies of joy of both Aquinas and John of the Cross are unfinished.
8. Cf. J. Moltmann, Theology and Joy, S.C.M. Press Ltd., London, 1973; Concilium, vol.5, 10, May 1974 which was completely devoted to Christian joy, and was subsequently published in book form; Pope Paul VI, Gaudete in Domino : Apostolic Exhortation, Vatican Polyglot Press, Rome, 1975. J.W.C. Wand wrote "Most of us know the title, if not the contents, of Burton's 'Anatomy of Melancholy'. No doubt we have sometimes wondered why we cannot remember any 'Anatomy of Joy' to balance it" ("Time for Rejoicing" in Church Times, London, 17th December 1971, p.9).
9. This event has been called the charismatic or pentecostal movement. See D.I. Williams & T. Verryyn, Pentecostalism, Ecumenical Research Unit, Pretoria, 1972. Joyful testimonies resulting from conversions and baptisms in the Spirit abound in magazines linked with this renewal. See also Appendix A.

3. Concurrent with this movement of the Spirit there is a general human quest for pleasure or joy, embracing almost all aspects of life. "The celebration of secularity that came to the fore in the theology of more recent years, of which John Robinson's 'Honest to God' (1963) and Harvey Cox's 'The Secular City' (1965) were popular high points, naturally turned to more cheerful anthropological perspectives. The moral mood came closer to an endorsement of 'enjoy, enjoy!' than to the earlier recommendation to be as anxious as possible."¹⁰

A relatively new trend is the 'Disneyland Effect'. Here the thesis is that what's missing in urban life is a sense of fun, and that once a fun area is built, it proves to be a powerful regenerative force that brings prosperity to the whole surrounding area.¹¹ It takes little imagination to visualise pleasure emporia where human beings can purchase sensory experiences. Civilization will have reached this level of automation if we define pleasure as simply "the name we give to the subjective feeling we experience when our limbic areas are electrically active".¹² Perhaps Sheen summed up the situation when he wrote that laughter was now on a commercial basis.¹³

-
10. P. Berger, A Rumour of Angels : Modern Society and the Rediscovery of the Supernatural, Allen Lane, The Penguin Press, London, 1970, p.69f; and M. Wolfenstein; 'The Emergence of Fun Morality', Journal of Social Issues, 7, 1951, pp. 15-25.
11. See Time, June 14, 1968, p.48.
12. H.J. Campbell, The Pleasure Areas, Eyre Methuen, London, 1973, p.29. G.B. Leonard refers to experiments in which "rats have been known to press their pleasure pedals up to 8,000 times an hour and to carry on their electronic pursuit of happiness for weeks" (Education and Ecstasy, Dell Publishing Company Inc., New York, 1968, p.32).
13. F.J. Sheen, Moods and Truths, Popular Library, New York, 1956, p.36. From 1948-1950 the University of Miami, Florida, ran a course in 'Humor'.

This secular concern for pleasure and joy seems to make it all the more imperative for the cause of Christian joy to be strengthened. One of C.S. Lewis' most quoted passages is "It would seem that our Lord finds our desires, not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us We are far too easily pleased."¹⁴

Recapturing the fullness of Christian joy would assuredly contribute towards the unity of Christendom.¹⁵ We might also agree that "Christian Science, Theosophy, and the numberless cults of today are to a large extent explained by the fact that men are looking elsewhere for the mirth which Christianity seems to lack".¹⁶

4. This human quest for secular pleasure seems well catered for in modern society, as we have partly seen above, but where does one go to learn more of Christian joy? It is doubtful if courses in ascetical theology do full justice to Christian joy. Traherne, one of the most joyful of mystics, complained of the Tutor of Christ's College Cambridge, for never having taught him the secret of felicity.¹⁷

14. C.S. Lewis, The Weight of Glory, S.P.C.K. London, 1942, p.4.

15. G. Ebeling felt that the very existence of Christianity was at stake in answering the question: "whether it repeats the confession of the risen Jesus half-heartedly and with a bad conscience or whether it does it with conviction, joyfully, and convincingly, finding itself at the source and basis of faith" (The Nature of Faith, Collins, London, 1961, p.63.).

16. A.W. Hopkinson, Be Merry : Some Thoughts on Mirth as a Christian Duty, Mowbray, London, 1925, p.25f. Similarly, A Broyard claims that "laughter is gradually replacing the diminishing religious attitude towards experience" ('Ha! Ha!', in Discovery No. 2, (Ed.) V. Bourjaly, Pocket Books Inc., New York, 1953, p.113).

17. See M.B. Dewey, 'Felicity', in Theology, vol.LXVI, 518, August, 1963, p.314.

Significantly, the chief ingredient in education for effecting human change has been named " 'ecstasy' - joy, ananda, the ultimate delight."¹⁸ Leonard thus predicts that the task of the schools of the future will be "... to educate the emotions ... to help people become truly responsive and therefore truly responsible."¹⁹

It is the writer's hope that this study will assist those who have the vision both to grow and to help others grow in Christian joy.²⁰ There is an urgency behind this hope,²¹ because of the increasing influences in society today which are seeking to sap the Christian's life and joy. It has been claimed, for example, that "TV comedy shows will become bolder and bolder in poking fun at Christ and true Christians".²²

18. Leonard, op.cit., p.230.

19. Ibid., p.127.

20. M. Furlong could have had this same wish when she asked, where is "the creativity of religion, liberating, releasing, making men joyful, helping them to grow?" (With Love to the Church, Hodder & Stoughton, London, 1965, p.25.).

21. Peter was long ago aware of this, "scoffers will come in the last days with scoffing, following their own passions" (2 Pet. 3:3). On the other hand the Church must claim and teach the full truth for "if the 'Church', that is theological men, make a mock at joy, then 'the world' will go to excess in the opposite extreme" (T. Parker, Ten Sermons on Religion, N. Trübner & Co., London, 1867, p.160).

22. D. Wilkerson, The Vision, Spire Books, Fleming H. Revell Co., New Jersey, 1974, p.86. Confirmation of this is Spike Milligan's project of "a clown's-eye-view of the Bible as a feature film" (See David Nathan, The Laughtermakers : A Quest for Comedy, Peter Owen, London, 1971, p.236).

There are obvious difficulties in attempting a study of this nature. How can one, for example, write of experiences which are so intense that they cannot be contained within words! Difficulties like this have been kept in mind continually; one can but say that the experiences were so real and impressive that some expression of them, however inadequate, seemed necessary.²³

Five hypotheses have been formulated:-

1. God is perfect joy.
2. God is the source and end of all Christian joy. The first part of this hypothesis has been assumed in the title of the study.²⁴
3. Jesus Christ is both the most joyful and the most sorrowful of men.
4. The Christian participates in the joy and sorrow of Jesus Christ.
5. Christian joy is eschatological in nature.

This study is divided into four chapters. The first seeks to identify joy by approaching it from four angles:- language (Hebrew and Greek) and symbol, experience, psychology and the opposite of joy.

The second chapter is Biblical, historical and theological, tracing the development and fulfilment of Christian joy through its origins in Judaism, and concludes by defining Christian joy and evaluating hypotheses four and five. The third and fourth chapters deal with Jesus Christ and God; and hypotheses three, and one and two respectively.

23. See J. Dalby, Christian Mysticism and the Natural World, James Clarke & Co., London, 1949, p.88.

24. Paul similarly distinguished godly from wordly grief, "For godly grief produces a repentance that leads to salvation and brings no regret, but wordly grief produces death" (2 Cor. 7:10).

1. A LINGUISTIC, EXPERIENTIAL & PSYCHOLOGICAL
IDENTIFICATION OF CHRISTIAN JOY

In this chapter we shall endeavour to identify Christian joy by approaching it from four directions - language and symbol, experience, psychology and the opposite of joy.

1.1. LANGUAGE & SYMBOL. Material in this section falls into two parts - words and symbols - which will be examined in this order.

We shall limit our study to the Hebrew and Greek languages.¹ Unfortunately, because we are dealing with translations, much of the original linguistic humour, particularly in alliteration, assonance, paronomasia,² annominatio³ and other figures of speech is lost.

In addition we need to remember that in the ancient, and especially in the Oriental, world words were often chosen capriciously and without regard to their relevance or real meaning. If an interpretation was demanded one could always take refuge in allegory.⁴

1. Aramaic is the third important Biblical language; but it did not seem necessary to consider it in this study. One illustration of its relevance, when Jesus' words are translated back into it, his mother tongue, would be in the conclusion to the parable (Lk 15:7) where one notes the impressive character given by the alliteration of the guttural ḥ joy = ḥedwā one = ḥadā sinner = ḥāṭeya (See J. Jeremias, New Testament Theology, vol.1, SCM Press Ltd, London, 1971, pp.27-28).
2. "A combination of like-sounding words" e.g. Lk. 21:10. See A Dictionary of Christ and the Gospels, vol. 2, (Ed.) J. Hastings, T & T. Clark, Edinburgh, 1908, p.321. Jesus had a 'predilection for paranomasia' (Jeremias, New Testament Theology, vol.1, p.79).
3. "Having respect to the meaning of the words as well as to their similarity in sound", e.g. Mt. 16:18. See A Dictionary of Christ and the Gospels, vol.2, 1908, op.cit., p.321.
4. Ibid. See also T.R. Glover, The Jesus of History, S.C.M. London, 1917, p.61. Playing with words, by making puns and jokes, for example, has been referred to as "teetering near the outer edge of our linguistic experience" (P.M. van Buren, The Edges of Language : An Essay in the Logic of a Religion, SCM Press Ltd., London, 1972, p.103).

We would therefore affirm that the Bible is written in contemporary, non-academic language,⁵ the words being everyday and intelligible, and that God inspired the writers. In consequence, the Bible is 'polysemous', "uniting many degrees of meaning from the most obvious to the most mystical, within one single form".⁶

-
5. Barclay stresses this ('Sense not Sound' in Christian Record, 93, July 9, 1971, p.7).
6. It seems that the claims of C.S. Lewis, 'The Language of Religion' in Christian Reflections, (Ed.) W. Hooper, Geoffrey Bles, London, 1967, p.129 and P.M. van Buren, op.cit., p.170. that there is no specifically religious language, and of I.T. Ramsey (Religious Language, SCM, London, 1967, p.90) that "religious language has to be logically odd to be appropriate currency for such an odd situation as religious people claim to speak about", can be reconciled here. Dante believed that great poetry should be 'polysemous'. As E. Underhill added "only thus indeed can it fulfil its true office, and make concerted religious action possible" (Worship, Nisbet & Co. Ltd., London, 1951, p.28). N. Frye also recognised this polysemous theory as "an established fact" (Anatomy of Criticism, Princeton, New Jersey, 1957, p.72).

This division is similar to the classical one of Cassian:-

1. the literal,
 2. the allegorical, referring it to Christ and the Church Militant,
 3. the tropological or moral, referring it to the soul and its virtues,
 4. the anagogical, referring it to the heavenly realities.
- (The Oxford Dictionary of the Christian Church, (Ed.) F.L. Cross & E.A. Livingstone, Oxford University Press, London, 1974, p.37. Cf. ST, 1,q.1,a.10, vol.1, p.7) Origen's theory was based upon Paul's tripartite division of man into body, soul and spirit (1 Thess. 5:23),
1. the historical, or corporal;
 2. the moral, or psychical;
 3. the mystical, or spiritual
- (Encyclopedia of Theology ; The Concise 'Sacramentum Mundi', (Ed.) K. Rahner, Seabury Press, New York, 1975, p.130).

It is important to realise these different meanings. John again and again wrote in a way that could give two meanings to his words, (W. Barclay, The Gospel of John, vol.2, St. Andrew Press, Edinburgh, 1957, p.98).

Fortunately, all the senses a word may have in Scripture are founded on the literal one (See S.T. 1,q.1, a.10, vol.1, p.7).

It is against this background that joy can be seen to be derived from single words, combinations of words, the power of the words or the meanings behind the words. Our prime concern here is with the meanings of words in their setting in the language. The joy derived from words per se and from combinations of words, such as those mentioned above (alliteration, assonance etc.), is secondary in nature. Any linguistic utterance consists of a combination of sound and image, idea or concept evoked in the speaker. In primitive societies the sound and meaning of a word could be so identified with the person or object the word represented that if one knew the name one possessed a magic power over that god, man or object.⁷ This joy is also secondary in nature.

No-one would doubt the importance of words as a 'disclosure'⁸ of joy, whether this take place⁹ by informing (stating facts etc.), expressing (revealing subjective feelings) or impressing (acting upon the listener). As we discover what words mean to people we learn what joy means to them.¹⁰ Jesus said "by your words you will be justified, and by your words you will be condemned".¹¹

-
7. See Collier's Encyclopedia, vol.20, Cromwell, Collier & Macmillan Inc., New York, 1967, p.586.
The angel with whom Jacob wrestled did not reveal his name lest Jacob have power over him (Gen.32:29. See also Ex.3:13-14). When an answer was given, it came as a question "Why do you ask my name, seeing it is wonderful?" (Jg.13:18) 'Wonderful' means 'incommunicable' (The Oxford Annotated Bible(Ed.) H.G. May & B.M. Metzger, Oxford University Press, New York, 1962, p.312).
 8. Word used by I.T. Ramsey (Religious Language, passim), e.g. when the light dawns; the ice breaks or the penny drops.
 9. Following K. Buhler's three dialogal functions of language (SM, p.723).
 10. J.A. Baker applies this reasoning to 'truth' (The Foolishness of God, Darton, Longman & Todd, London, 1971, pp.364-5).
 11. Mt. 12:37.

1.1.1. HEBREW WORDS MEANING JOY.

Several writers have noted the large number of Hebrew words used to mean joy.¹² It is claimed that in the Old Testament "thirteen Hebrew roots, found in twenty-seven words, are used primarily for some aspect of joy or joyful participation in the cult".¹³ Ten words, however, have been generally recognised as the principal words for joy:-¹⁴

-
12. See The International Standard Bible Encyclopaedia, vol.3,(Ed.) J. Orr, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1939, p.1755; The Jewish Encyclopedia, vol.7, (Ed.) I. Singer, Funk & Wagnall's, New York, 1916, p.299.
Encyclopedia of Biblical Theology, vol. 2,(Ed.) J.B. Bauer, Sheed & Ward, London, 1970, p.438.
13. The Interpreter's Dictionary of the Bible, vol.2, Abingdon Press, Nashville, 1962, p.1000.
14. Or better "Israel is summoned by ten expressions of rejoicing ..." (Encyclopaedia Judaica, vol.10,(Ed.) C. Roth, Keter Publishing House, Jerusalem, 1971, p.319).

1.	rejoicing (gilah)	Rejoice greatly (gili), O daughter of Zion	Zech.9:9
2.	Joy (sisah)	I will greatly rejoice (asis) in the Lord	Is.61:10
3.	Gladness (simhah)	Rejoice ye (simehu) with Jerusalem	Is.66:10
4.	song (rinah)	Sing (rani) and rejoice, O daughter of Zion	Zech.2:10
5.	Breaking forth (pizhah)	Break forth (pizehi) into singing and cry aloud	Is.54:1
6.	crying aloud (zahalah)	Cry aloud (zahali) and shout	Is.12:6
7.	exultation ('olzah)	My heart exulteth ('alaz) in the Lord	1 Sam.2:1
8.	great rejoicing ('olzah)	My heart greatly rejoiceth (wa-ya 'aloz) and with my song will I praise him	Ps.28:7
9.	gaiety (hedwah)	And the children of Israel ... kept the dedication with joy - (hedwah)	Ezra 6:16
10.	shouting (teru'ah)	Shout (hari'u) unto the Lord all the earth	Ps.98:4
		and it is also written Shout (hari'u) unto God with the voice of triumph ¹⁵	Ps.47:1

This model of joyful command is the foundation stone for our understanding of joy. It reveals six basic characteristics of joy as experienced by the Hebrew:-

(1) The Command to be Joyful was Universal, hence the large number of words meaning joy. Other words which have meanings including that of joy are 'asher' (bless), 'halal' (praise), 'ratsah' (delight), 'sachaq' (laugh), 'shalom' (peace) and 'tub' (good).¹⁶

15. Tabulated from 'Song of Songs' 1.4, chapter 1 in Midrash Rabbah, vol.9, Soncino Press, London, 1939, p.48.

16. The words in brackets given the more usual meanings.

Each of these words is relevant, and, in a detailed study of the various Hebrew words meaning happiness it was concluded that "Shalom is the most comprehensive determination of happiness as it designates the healthy development in all forms, both of the harmony within the covenant and of all progress in life".¹⁷ This word, regularly used today as a greeting, will be considered in more detail later.

It is difficult to differentiate clearly between the several words meaning joy¹⁸ and also to define their spheres of usage.¹⁹ This could be expected in a primitive language such as Hebrew.

(2) Joy was Concrete. Abstract nouns are difficult for primitive people to conceive, and their advent into the language is achieved partly through myth. This linguistic process makes abstract what the early poetic writer could touch, see, hear, taste and smell.²⁰

Joy was therefore eminently concrete for the Hebrew, who knew his God in the same way through his relations to his people, and as he showed himself in his actions.²¹ Like other primitive languages, Hebrew has a simple syntax, and few adjectives, adverbs and connecting particles.²² Emotions like joy, expressed as they must be in physical terms, are therefore difficult to isolate from the body and soul complex.²³

-
17. J. Pedersen, Israel : It's Life and Culture, 1, Geoffrey Cumberlege, London, 1959, p.330.
18. E.g. between 'rinah' and 'simhah'. See A Dictionary of the Bible, vol.2,(Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1899, p.790.
19. The root 'smh', for example, is applied to politics, social status and sex, and is also used negatively (Jg. 9:19; Ec. 3:22; Pr. 5:18; and Mic. 7:8 respectively). See Encyclopaedia Judaica, vol. 10, op.cit., p.309.
20. See Encyclopaedia Britannica, vol. 20, Encyclopaedia Britannica Inc., Chicago, 1969, pp. 200-201.
21. Cf. Ex.3:6 "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob".
22. See Peake's Commentary of the Bible, (Ed.) M. Black, Thomas Nelson & Sons Ltd., London, 1962, pp.66-69.
23. Ibid., p.12; cf "My heart exulteth in the Lord" (1 Sam.2:1), and Pr. 6:16-19.

The Hebrew overcame the limitations of his concrete language by using what has been called "a kind of cipher language".²⁴ Thus a parable or a series of impressions²⁵ which needed to be fitted together would communicate the message. This tendency might account in part for the variety of words meaning joy, and for the attempts to describe the fullness of joy, which a study of the ten expressions of joy in the model above seems to show:-

1. Gîyl - to spin round (under the influence of any violent emotion), be glad, rejoice.
2. Sûws - be glad, (greatly), joy, make mirth.
3. Sâmach - to brighten up, cheer up, make merry, rejoice (very).
4. Rânan - to shout for joy, sing, triumph.
5. Pâtsach - to break out in joyful sound, break forth into joy.
6. Tsâhal - to gleam, cry aloud (out), lift up, rejoice.
7. & 'Âlats & - to jump for joy i.e. exult, rejoice, triumph.
8. 'Âlaz
9. Chedvâh - gladness, joy..
10. Rûwa - make a joyful noise, shout (for joy), triumph.²⁶

Each word could therefore be described as adding an additional dimension to joy while at the same time helping to describe the joyful experience.²⁷

-
24. D. Coggan, Five Makers of the New Testament, Hodder & Stoughton, London, 1962, p.60f.
 25. T. Boman, Hebrew Thought compared with Greek, SCM Press Ltd., London, 1960, p.74. See Job 24:7-9,12.
 26. Meanings for these words have been taken from J. Strong, 'A Concise Dictionary of the words in the Hebrew Bible' in The Exhaustive Concordance of the Bible, Hodder & Stoughton, London, 1958.
 27. This conclusion applies to other words meaning joy. E. Sheridan said that the Semitic mind "instructs and convinces, not by syllogistic argument but by a series of emphatic statements, impelling the mind of the hearer to build up a mental image corresponding to the speaker's" (quo., R.E. Backherms Religious Joy in General in the New Testament and its Sources in Particular, St. Paul's Press, Fribourg, 1963, p.15-16n.).

(3) Joy was Dynamic. Our model of joyful command given above illustrates this factor clearly : each word is alive with movement. For the Hebrew, the whole world was also alive both with movement and with joy. Because of the dynamic meanings of the Hebrew word gyl, as we have seen, and because this verb is applied to the earth,²⁸ it has been suggested that the earth is rejoicing while it is rotating.²⁹ Obviously here, however, the joy of the poet or the prophet is being transferred to nature.³⁰

The basic meaning of the Hebrew verbs always expresses an activity or a movement, because reality for the Hebrew is being; which is in inner relation with something active and moving.³¹ Thus there was little concern about God's being, but much about God's actions, through which the Hebrew knew God.³² It is said that God promised to let Moses know all his attributes, "and that these were nothing but His actions".³³ It will thus be seen that the Hebrew words for joy all include not only a mental emotion but also some outward dynamic expression of this e.g. shouting, singing, leaping, dancing, sometimes with the accompaniment of musical instruments.³⁴

28. "Let the heavens be glad, and let the earth rejoice", 1 Chr. 16:31. Also Ps. 96:11; 97:1; Is. 49:13.

29. D. Mills, 'Keep Rotating Earth' in Logos Journal, vol.5,3, May-June, 1975, p.53.

30. See The Jewish Encyclopedia, vol.7, op.cit., p.299. "Nature is called upon to respond joyfully to the divine presence", (Encyclopaedia Judaica, vol.10, op.cit., p.319).

31. Boman, op.cit., pp.28,31.

32. A Theological Word Book of the Bible, (Ed.) A. Richardson, The Macmillan Company, New York, 1963, p.153.

33. M. Maimonides, The Guide for the Perplexed, Pardes Publishing House, London, 1904, p.75.

34. Cf. 1 Sam. 16:6; 2 Sam.6:16; Ps. 132:9; Is. 24:8; 49:13. See Dictionary of the Bible, op.cit., vol.2, p.790.

The Hebrew had learned how dynamic the word of the Lord could be. Often it was more than a statement, and included "the potential and fact of accomplishment".³⁵ This characteristic of dynamism is hereby linked with the characteristic of eschatology, which will be considered later. It was typical of the Hebrew thinking that there was no gap between action and result; the two exist concurrently.³⁶ In fact this was the usual way in which a Hebrew story was told, the beginning was followed by the end with scarcely any intermediate material.³⁷

It will be apparent from this discussion that Hebrew joy is dynamic; that this quality is reflected in the Hebrew words meaning joy, and that it derives both from the event and the performance of the event. For the Hebrew these two sources were one : their separation had to arise in the future.

(4) Joy was Corporate. The Hebrew language is full of 'collectives' or generalised terms, because the Hebrew always sees the totality as opposed to the particular.³⁸ The Hebrews indeed are themselves a totality within a wider totality, for the word 'man' is corporate in meaning in both the Hebrew and the Aramaic languages, and stands for mankind as a whole.³⁹ The Shema, "the very heart and centre of Judaism"⁴⁰ illustrates this, "Hear, O Israel: The Lord our God is one Lord" Man as an individual began to emerge from the Hebrew totality in the time of Jeremiah, and more fully, in the time of Jesus.⁴¹ And yet, in spite of this liberation of the person, we must agree that "throughout the Old Testament and the New Testament joy and gladness are specifically and consistently related to the whole life of Israel or the Church".⁴²

35. Is. 55:10-11; Jer. 23:18-20. See OAB, p.833.

36. Cf. Jg. 6:12-14. See J. Pedersen, *op.cit.*, p.195.

37. J. Jeremias, The Parables of Jesus, Charles Scribner's Sons New York, 1955, p.90n.

38. Boman, *op.cit.*, p.71.

39. PCB, p.597.

40. Dt. 6:4-9. I. Marinoff, 'Judaic Morality', in The Springs of Morality, (Ed.) J.M. Todd, Burns & Oates, London, 1956, p.265.

41. J.E. McFadyen, The Prayers of the Bible, Hodder & Stoughton, London, 1906, p.54.

42. A Theological Word Book of the Bible, *op.cit.*, p.117.

In our model of joyful command above, it will be seen that the words for joy are all used corporately.⁴³ And, as we shall see in the following characteristic of joy, changes in the meanings of these words took place in relation to the whole life of the Hebrew or of Israel.

This corporate factor reaches its climax in the assurance that as Israel rejoices in God, so God rejoices in Israel; "as the bridegroom rejoices over the bride, so shall your God rejoice over you".⁴⁴

In summary, our study of the Hebrew language reveals the Hebrews acting and rejoicing as a corporate people. Nevertheless, in this totality, each person is respected, and the principle of individual responsibility structures the whole (as indeed each word makes its contribution to our understanding of the whole); "The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; every man shall be put to death for his own sin".⁴⁵

(5) Joy was God-centred. As God revealed himself and his love for Israel through his actions and covenants, man was inspired, despite pagan influences, to relate his life, his joy and his language more and more to God. Everything in God's creation was 'tob', for God alone made it and saw that it was good.⁴⁶ In accepting the dominion given by God, man was

43. E.g. Is.61:10 tells of the prophet speaking for Zion, 1 Sam.2:1 describes Hannah thanking God on behalf of the nation.

44. Is. 62:5; cf. Ps.149:4; Zeph. 3:17.

45. Dt. 24:16. See OAB, p.246.

46. Gen.1:10. The word 'tob' indicates "anything that brings happiness or makes life easier in the physical or psychological order". See Dictionary of Biblical Theology, (Ed.) X.Leon-Dufour, Geoffrey Chapman, London, 1973, p.213. It appears to combine the elements of goodness, beauty and joy.

obligated, with God's help, to maintain this goodness or moral standard, a responsibility equally applicable to language.

The words most frequently used to describe joy are 'Sâmāḥ' and 'Gîl' both of which were probably of ancient Canaanite origin before being taken over by the Israelites.⁴⁷ Humbert studied these words "comprehensively", "chronologically" and according to the class of literature involved".⁴⁸ Admitting that 'Simḥa' did not always denote a rite, but could mean simply feelings of contentment or gaiety,⁴⁹ he traced the spiritualisation of its religious and cultic use. After contrasting its use in Deuteronomy with its use in the Psalms he concluded : "In the piety of the Psalms, Simḥa is then much less the echo of holy exaltation brought about by the consummation of the sacrifice, by the sacrificial communion, than the enthusiastic expression, and of other rituals also, of feelings of adoration aroused by the very person of God⁵⁰ or by his saving interventions".⁵¹

In considering the word 'gîl' Humbert noted that its origin was more pagan ; it was, in fact, a superlative expression of 'Simḥa'.⁵² Thus it penetrated Israelite thinking with difficulty, but, finally in the Psalms was admitted to orthodox usages which neutralised its meaning on every side.⁵³

47. P. Humbert, 'Laetari et exsultare dans le vocabulaire religieux de l'Ancien Testament, (Essai d'analyse des termes Samah et Gil)', Revue d'Histoire et Philosophie Religieuses, xxii, 1942, p.185.

48. Ibid.

49. E.g. Ex.4:14; Jg.9:19; 1 Sam.19:5; Am.6:13, etc. Ibid.,p.198.

50. Ps. 9:2; 32:11; 40:16; 63:11; 64:10; 66:6; 70:4; 85:6; 97:12; 149:2. Ibid. p.204.

51. Ps. 21:1; 31:7; 48:11; 67:4. Ibid.

52. Cf. Hos. 9:1; Ps.43:4; Job 3:22. Ibid. pp209,212.

53. Its absence from Deuteronomy was conspicuous. Ibid., p.208.

The influencing factor in this neutralisation and spiritualisation Humbert called 'Yahwehism';⁵⁴ and as God continued his revelations to man, the need for this influence became more and more real, as we shall see.⁵⁵

(6) Joy was Eschatological. This factor was referred to earlier in relation to the dynamic nature of the Hebrew language.

The Hebrews thought in a linear fashion, because God had shown by his actions and covenants that he would always care for them and fulfil his promises. This mode of living was unlike that of other primitive cultures whose thought was cyclic, in terms of the yearly seasons. Inevitably, therefore, there was the realisation that joy came from God, and also, that this joy was "an eschatological reality which is proleptically, and partially, present in human life as an anticipation of the Kingdom of God".⁵⁶

It is difficult to trace the development of this factor through the Hebrew language, but it is apparent in Isaiah especially, where joy is transposed from ritual to eschatology (9:1), and later expanded cosmically (49:13; 55:12), finally anticipating the last times.⁵⁷

Eschatology played an important part in all facets of Hebrew life and especially that of joy, as we shall notice as we study this life and joy.

54. Ibid., pp.204,214.

55. I.T. Ramsey confirmed this trend when he wrote that, we may expect religious language to centre on 'God' as a key word, an ultimate of explanation, (Religious Language, p.46.).

56. Cf. Is. 12:3; Ps. 126. A Theological Word Book of the Bible, op.cit., p.117.

57. Vocabulary of the Bible, (Ed.) J-J. von Allmen, Lutterworth Press, London, 1958, p.207. The final joy will be like the first joy, cf. Ezek. 36:35, but there will be a new creation (Is.65:17).

1.1.2. GREEK WORDS MEANING JOY.

It has been suggested⁵⁸ that joy is more prominent in the New Testament, where joy is one of the commonest words,⁵⁹ than in the Old Testament. Furthermore there is an "enormous range to the spectrum of meanings of the word 'happiness' in the Greek language".⁶⁰

Within this wide range of words three main groups may be distinguished in the New Testament,⁶¹ which will be called:

1. Cognitive. 'Chairo' is the key word here with four shades of meaning, rejoicing mentally, greeting and welcoming, saying farewell, and comforting, ('be of good cheer'). It appears 74 times in the New Testament, while 'chara', joy, appears 60 times. In many ways 'chairo' corresponds to the Hebrew 'shalom'.

2. Affective. 'Euphraino' "denotes the mood of joy",⁶² and means to make glad, to be merry, to rejoice. It refers subjectively to personal emotion as well as to the occasions for it, especially the joy of feasts or festivals.⁶³ 'Euphraino' and 'euphrosune' usually translate the Hebrew 'sameach'.

3. Conative. 'Agalliaomai' denotes deep joy in action with its outward signs of pride and exultation, evident especially in worship where it may take possession of the whole man.⁶⁴

58. Dictionary of the Bible, vol. 2, 1899, op.cit., p.790.

59. W. Barclay, Every Day with William Barclay : Devotional Readings for Every Day, (Ed.) D. Duncan, Hodder & Stoughton, London, 1973, p.271.

60. J. Pieper, Happiness and Contemplation, Faber & Faber, London, 1958, p.15.

61. The New International Dictionary of New Testament Theology, vol.2, (Ed.) C. Brown, The Paternoster Press, Exeter, 1975-6, p.352.

62. Theological Dictionary of the New Testament, vol.2, (Ed.) G. Kittel & G. Friedrich, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1964, p.772.

63. The Interpreter's Dictionary of the Bible, vol.2, op.cit., p.1000.

64. DNTT, vol.2, p.352.

It has been defined as "the cultic joy which celebrates and extols the help and acts of God, whether shown to the people or community or to the individual".⁶⁵ This word means to exult, to leap much for joy or gladness. It is not used in classical Greek nor does Paul use it,⁶⁶ but it is a favourite in Luke's 'Gospel of Messianic Joy'.⁶⁷ It usually translates the Hebrew 'gâl'. The root of this word is used as an eschatological term, indicating "the joy of the last time represented as cultic festivity".⁶⁸

Within this structure other Greek words for joy can be placed, though naturally there is always an overlapping, hence they will be considered here in alphabetical order.

- a. 'aineo' and 'ainos' denote the joyful praise of God expressed in every way by individuals and the community.⁶⁹
- b. 'arkeo' means to be content, to be sufficient, to be possessed of sufficient strength.⁷⁰
- c. 'boao' expresses "the extremities of man's needs and joys",⁷¹ and means to cry.
- d. 'Echo apolausin', meaning to have full enjoyment, is found only once in the Bible - Heb. 11:25, Moses "choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin."
- e. 'Hedonê' means sweetness, lust or pleasure, a type of joy which subjectively dwells on its own sensations, and is used in the New Testament only 'sensu malo'.⁷²

65. TDNT, vol.1, p.19.

66. He prefers 'Kauchasthai'.

67. Jerome Biblical Commentary, vol.2, (Ed.) R.E. Brown, Geoffrey Chapman, London, 1969, p.117.

68. TDNT, vol.1, p.20; cf. Is. 25:9.

69. TDNT, vol.1, p.177, e.g. Lk.2:20; Acts 2:47.

70. W.E. Vine, An Expository Dictionary of New Testament Words, vol.1, Oliphants Ltd., London, 1939, p.234, e.g. 1Ti.6:8; Heb. 13:5.

71. DNTT, vol.1, p.410, e.g. Mt. 3:3; Mk. 15:34.

72. Dictionary of the Apostolic Church, vol.1,(Ed) J. Hastings, T. & T. Clark, Edinburgh, 1926, p.654, e.g. Lk. 8:14. Tit.3:3. See also F.H. Brabant, The Everlasting Reward, Longmans, Green & Co. Ltd., London, 1961, p.83n.

Originally this word meant something pleasant. In Hellenism, higher and lower 'hedonai' were distinguished i.e. between those of the mind and soul and those of the body. 'Hedone' was later used for the evil elements in contrast to 'chara', joy.⁷³ Thus the New Testament first set 'hedone', and other concepts, in the light of the relationship to God:⁷⁴ a spiritualisation of the language had taken place.

f. 'Hilaros' means glad, merry, cheerful. Later it could mean benevolent.⁷⁵

g. 'Kauchaomai' (and its cognates) means to boast, to glory, to rejoice. These meanings are combined in self-humbling before God, as opposed to self-confident boasting (Rom.3:27). Inherent in 'true' boasting are the elements of "confidence, joy and thanksgiving, and the paradox is that the one who glories thus looks away from himself, so that his glorying is a confession of God".⁷⁶

h. 'Krazo' means to cry or cry out, and the word is used, at least by Paul, "in order to express the freedom, joy and confidence in prayer which spring from our awareness of being God's sons".⁷⁷

i. 'Makarios' means blessed, happy. It is a subsidiary form of 'makar' which referred to the gods, who alone were 'makarios', thus denoting "the transcendent happiness of a life beyond care, labour and death."⁷⁸ This word is twice used of God.⁷⁹ It translates the Hebrew exclamatory word 'ashere', meaning "O the bliss of"⁸⁰ Against this background can be seen the

73. DNTT, vol. 1, p.458.

74. TDNT, vol. 2, p. 909.

75. TDNT, vol. 3, p.397, e.g. 2 Cor. 9:7.

76. TDNT, vol. 3, p.646, e.g. Gal. 6:14; Phil. 3:3.

77. DNTT, vol. 2, p.873, e.g. Rom. 8:15; Gal. 4:6.

78. TDNT, vol. 4, p.362.

79. 1 Tim. 1:11; 6:15.

80. Ps. 1:1; 32:2. See W. Barclay, The Plain Man Looks at the Beatitudes, Collins/Fontana, London, 1972, p.11.

emotion of this religious joy which in the paradoxical nature of the beatitudes is an eschatological congratulation on present bliss and on the bliss to come in eternal life, the life of God.⁸¹

j. 'Oninemi' means to have joy, pleasure or advantage, and is found only once in the New Testament, "Yes, brother, I want some benefit from you in the Lord."⁸²

k. 'Parrhesia' means openness, frankness, boldness, and, in an extended sense, confidence and joyfulness.⁸³ This freedom is expressed by the righteous towards God in prayer, and is fulfilled in joy.⁸⁴

l. 'Skirtao' means leaping, or leaping for joy, and is used three times in the New Testament, only by Luke. "Two motifs control its use in Luke : the natural movement of the child in the womb, and the eschatological joy at the coming of Christ."⁸⁵

m. 'Sunedomai' means to rejoice with, to delight in; signifying to delight with oneself inwardly.⁸⁶

These thirteen words have been chosen to give a picture of joy as experienced by the Greek. There are of course other words which also have direct or indirect joyful associations (e.g. ekstasis).

81. Ibid., pp. 11,13.
Other words with similar meanings may also have a similar joyful content e.g. 'Kaleo' (to call, call forth), 'phoneo' (to cry out loud).

82. Philem. 20.

83. DNTT, vol.1, p.735, e.g. 1 Thess. 2:2; 1 Jn. 5:14.

84. TDNT, vol. 5, p.876.

85. Ibid., vol.7, p.402.

86. Vine, op.cit., vol.1, p.288.

Let us look at the characteristics of joy as experienced through the Greek language. Several writers have suggested that the thought-forms of Hebrew and Greek are complementary.⁸⁷ This may be true to some extent, but it would be "wrong to affirm without qualification that Jewish thought is concrete, dynamic, lacking in speculative power, ethnically introvert and so on in contrast to Greek (and hence to Christian) thought which is supposed to be abstract, static, speculative and universalist".⁸⁸

The background of the Greek of the New Testament was more complex than that of the Hebrew language,⁸⁹ a fact which contributed towards the wide range of meanings of the words for happiness mentioned above. We shall not here explore this background⁹⁰ or the influence of the Septuagint on the New Testament thought and language.⁹¹ These and other factors obviously made New Testament Greek a more abstract language than Hebrew; not quite as dynamic.⁹² The corporate nature, so evident in Hebrew words for joy, is not present to such a degree in the Greek words with their greater emphasis on the individual. Paul's boasting in joy (*kauchaomai*) illustrates this.⁹³ The spiritualisation of words in relation to God

87. See Boman, *op.cit.*, p.208 and *passim*.

88. *SM*, p. 777f.

89. See *PCB*, p.659f.

90. See *The Interpreter's One-Volume Commentary on the Bible*, (Ed.) C.M. Laymon, Colliers, London, 1972, p.1198ff.

91. See e.g. *TDNT*, vol.5, p.548, where the Greek understanding of the relationship between body and soul is attributed to the Septuagint rendering of 'nephesh' by 'psuchē'.

92. The dynamic meanings of words like 'agalliao' and 'skirtao' have been noted above. Equally relevant here is the controlled and harmonious element. There is no excessive or noisy influence, but rather a joy which is grace-ful (*charis*). Cf. also 'eudokia' (good thought, will, pleasure), 'euthumeo' (to be well-minded, cheerful).

93. The words 'euphraino' and 'euphrosune' refer to personal emotion as well as to the occasions for it. (See above)

continued to be apparent,⁹⁴ while the eschatological element appears to be more pronounced.⁹⁵

1.1.3. SYMBOL.

As we continue to identify joy, we shall in this section explore the expression of joy through symbols.

Language is defined as "a system of conventional spoken or written symbols..."⁹⁶ This has always been true; but in the beginning, in a mythological world, the words were what they represented, and revealed the corresponding power. In this scientific age a 'symbol' is something other than what it represents.⁹⁷ Symbolism may therefore be discerned as either a move away from or a move towards reality. Thus Baroja uses the word in the former sense - "symbolism occurs when natural religions are degenerating".⁹⁸ It is in this sense, too, that words are symbols. We shall find, however, that writers seeking to express their joyful experiences have failed to be satisfied by words in their current usage and have therefore resorted to symbolism in the latter sense;⁹⁹ and it is therefore in this sense that the word must be understood in this study.

94. See 'hedone' above.

95. 'Ag' is used as an eschatological term (TDNT, vol.1, p.20). 'Kauchasthai' occasionally has eschatological significance (TDNT, vol.3, p.646). The eschatological nature of 'makarios' and 'skirtao' has already been mentioned.

96. See Encyclopaedia Britannica, vol. 13, 1969, op.cit., p.697; and J.C. Condon, Semantic Communication, Macmillan, New York, 1970, p.8.

97. See Dalby, op.cit., p. 89; and A.M. Ramsey, The Gospel and the Catholic Church, Longmans, London, 1959, p.111n.

98. Quo. J.E. Cirlot, A Dictionary of Symbols, Philosophical Library, New York, 1962, p.xi.

99. See Dalby, op.cit., p.88f. P. Tillich observed that man cannot make symbols as he can signs (See Myth and Symbol, (Ed.) F.W. Dillistone, SPCK, London, 1966, p.15f.).

We find the beginning of history described in myths, a particular use of the symbolic form of revelation;¹⁰⁰ and, Paul writes, "Ever since the creation of the world his (God's) invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made"¹⁰¹ The polysemous nature of Scripture has already been noted. This characteristic was expressed in other words when C.H. Dodd wrote of St. John, "to a writer with the philosophical presuppositions of the evangelist, there is no reason why a narrative should not be at the same time factually true and symbolic of a deeper truth, since things and events of this world derive what reality they possess from the eternal Ideas they embody".¹⁰²

Throughout the Bible a wide variety of symbols for joy can be seen. Beilner lists the following, "a countenance which lights up, light, clothing, matrimonial relations, wine, oil, the water of life".¹⁰³ He adds that "On every page of the Old Testament we read of joy in earthly goods".¹⁰⁴

The importance of these symbols cannot be denied, but it is equally important to know, firstly, the evolution of the symbol. Light, for example, was created by God as being essential for life.¹⁰⁵ In time it was linked with salvation, joy and happiness¹⁰⁶ and finally, was personified.¹⁰⁷ At this climax, "when the symbol has led man to the mystery", "it is absorbed with him in silence".¹⁰⁸ And, secondly, we should know the

100. PCB, p.177.

101. Rom. 1:20.

102. Quo. I.T. Ramsey, Religious Language, p.102.

103. Encyclopedia of Biblical Theology, vol.2, op.cit., p.438. Beilner omits the important symbols of meals, bread and eating in general; cf. TDNT, vol. 2, p.695.

104. (Life, cf. Gen.25:8; posterity, Ps.113:9; riches, Ps.37:11; peace, 1 Macc.14:11), Ibid.

105. Gen. 1:14-18.

106. Est.8:16; Ps. 97:11; Pr.13:9. See A. Murray, The New Life, Bethany Fellowship Inc., Minneapolis, 1965, pp.154-158.

107. Is. 60:20; Jn.5:35; 1:4-5; Mt.5:14.

108. DBT, p.xxiii.

historico-cultural background to the symbol. Oil for example, was used as a cosmetic, particularly at banquets.¹⁰⁹ The most obvious reason for this use is to make the face shine.¹¹⁰ A more primitive reason was the belief that certain oils could "penetrate deep into the body and impart strength, health, beauty and even joy".¹¹¹ Thus pouring oil on some-one was symbolic of wishing that person joy and happiness while at the same time showing him friendship and honour.¹¹² Although priests¹¹³ and prophets¹¹⁴ were sometimes anointed, it was the anointing of the king that was more appropriate; hence the king came to be called the Lord's anointed, a title applied to the ideal future king, 'Messiah' or 'Christos'.¹¹⁵ The anointing with the oil of gladness is applied to Christ in Hebrews, and we find it associated with the coming of the Holy Spirit to possess and empower him for his work.¹¹⁶ The Christian is likewise called to follow this example, "to live as one anointed with the oil of gladness".¹¹⁷ This symbol of oil could be richer than has been described, if Jeremias' interpretation of oil as meaning repentance, is accepted.¹¹⁸ This latter association is vitally important, for it raises an aspect which must be considered in relation to symbolism - the necessity for reconciliation.

109. Am. 6:6; cf. Ps.23:5. See DBT, p.20.

110. Ps. 104:15.

111. DNTT, vol.1, p.119.

112. Ps. 23:5; 92:11. See DBT, p.399.

113. Ex. 29:7.

114. 1 Kg.19:16.

115. Ps. 45:7. See OAB, p.342.

116. Ps. 45:7; Heb.1:9; Lk.4:18; Acts 4:27;10:38. See DBT, p.399; DNTT, vol.2,p.712.

117. M.B. Dewey, op.cit., p.316. Traditionally this occurs at confirmation.

118. Jeremias, The Parables of Jesus, p.132; cf. Mt.25:1-13.

We need not study any other symbols, but shall draw some conclusions relevant to our identification of joy through symbols:-

1. It would appear that almost any object or event could be to some degree symbolic of, or associated with, joy. The instances of this in the Bible are innumerable. In fact, Scripture itself has various meanings which include the symbolic.¹¹⁹
2. Symbols are reconciling by nature. Our understanding can be reconciled to reality by means of the symbol, but for this to happen the symbol must be seen as evolving, or, as we have noticed above with certain Hebrew and Greek words, as being spiritualised. In the course of this process the symbol needs to include what might have been considered previously as being its opposite i.e. "Whatever is symbolic is enlarged and diminished at the same time".¹²⁰

Four examples have been given of symbols of reconciliation through which reality may be observed:-

- a. Fire - warming and purging.
- b. Sacrifice - consuming and renewing.
- c. Water - inundating and regenerating.
- d. Cross - judging and saving.¹²¹

There are of course other such symbols (e.g. light and oil), but included in all the conflicts 'resolved' by these symbols is inevitably, as we shall confirm later, that between joy and its opposite, sorrow.

119. The degree to which Scripture may be joyful has yet to be established. The Bible, however, is primarily concerned with man's salvation, and there would appear to be a close correlation between salvation and joy (e.g. in the symbol 'light').

120. D. Zuver, Salvation by Laughter : A Study of Religion and the Sense of Humor, Harper & Brothers, New York, 1933, p.185. Zuver illustrates this 'law' - "The sparrow falling to the ground at the behest of the Sovereign Being becomes instantly more than a mere illustration of the Law of Gravitation; yet when the Eternal Spirit is summoned for our contemplation, what does one poor dead sparrow amount to, after all?"

121. Myth and Symbol, op.cit.,p.14.

3. True reconciliation is not symbolic¹²² but is inevitably personal. The wealth of symbols for joy makes us no richer in our identification of, let alone our understanding of, joy. Thus there had to come a time, and mankind looked forward to this, for joy in language, word and symbol, to be redeemed, to become flesh and to effect what it had signified.¹²³

In preparation for our consideration of other approaches to joy it is relevant to see man as a word (and not simply as a user of words), because our being has the nature of a word. God intended man to be as good as man's word.¹²⁴ This goodness is revealed through man's personal life i.e. his language of symbolic communication with the world.¹²⁵ These words we use are so important that God sent his word to be their source, and it is in Jesus, God's final Word of self-expression to man, that it is impossible to separate the person from his word,¹²⁶ for he was the Word of God.¹²⁷

1.1.4. CONCLUSION

In this first attempt to identify joy we have looked at language and symbol. The large number of words meaning joy is striking in both the Hebrew and Greek languages.¹²⁸ The

122. For the dangers of symbolism see Dictionary of the Bible, 1909, op.cit., p.882.

123. SM, p.1656f.

124. See A.A. Vogel, Body Theology : God's Presence in Man's World, Harper & Row, New York, 1973, p.92.

125. See T. Eagleton, The Body as Language, Sheed & Ward, London, 1970, p.26.

126. See A.A. Vogel, Is the Last Supper Finished?, Sheed & Ward, New York, 1968, pp. 108, 113, 116.

127. John 1:1-2.

128. K. Barth expresses astonishment at the many references in the Bible to "delight, joy, bliss, exultation, merry-making and rejoicing", and how emphatically they are demanded from the Book of Psalms to the Epistle to the Philippians (Church Dogmatics, III/IV, (Ed.) G.F. Bromily & T.F. Torrence, T. & T. Clark, Edinburgh, 1961, p.374f.). It should be noted that the words for laughter - 'sāḥaq' and 'šāḥaq' in the Old Testament and gelos in the New Testament are not generally used for righteous joy either for God or man (See TDNT, vol.1, p.659; DNTT, vol.2, p.431; and infra p. 189).

nature of this joy for the Hebrew can be described as concrete, dynamic, corporate, God-centred and eschatological. While these qualities are also apparent in joy as experienced by the Greek, the dynamic and corporate nature of the joy would not appear to be as pronounced as it is for the Hebrew. As the Greek mind realised man's tripartite nature, the Greek language began to describe joy as cognitive, affective and conative.

Man has attempted to grasp the reality of joy through the use of innumerable symbols: and if these symbols are studied in depth it will be seen that they are evolving, and, to some degree, being spiritualised in the process. This reconciling nature of the symbol forces us to consider also what might have been regarded as contrary in meaning to the symbol. We are, in the end, led to that moment in time when joy, whether described in language, word or symbol would be redeemed and become in person what it has signified.

1.2. EXPERIENCE.

The linguistic approach to joy leads naturally to the empirical one. A wealth of material on joyful experiences exists in the autobiographies and other writings of holy men and women, and in their biographies. An encyclopaedic study of this material appears as Appendix A. The source material has been arranged in chronological order and classified into eleven sections:-

Appearing Joyful	Joy in Baptism in the Spirit
Living Joy	Joyful Tears
Laughing Joy	Joyful Sorrow
Natural Joy	Joyful Dying
Visionary Joy	Joy after Death
'Conversional' Joy	

In order to broaden this approach to the identification of joy, four pilot studies were carried out:-

1. Christian Faith and Joy in School and College,
2. Jewish Joy in High School,
3. Christian Joy in a Protestant Seminary,
4. Christian Joy in a Pentecostal Seminary.

Comparative studies were also made between 1 and 2 and between 3 and 4 above.

The possibility was explored of extending these studies to include university students, parish congregations, priories and monasteries; and certain representatives were invited to complete a questionnaire. The analysis of these replies showed that such an extension would not be desirable.¹²⁹ In an attempt to gain a cross-cultural perspective a letter from the writer was published in a church newspaper inviting readers to share their most joyful, spiritual experiences. Only two replies were received.

The pilot studies will be considered first, followed by the encyclopaedic study.

1.2.1. PILOT STUDIES.

The standard questionnaire used for these four studies was the following, which candidates were given thirty minutes to complete:

1. What is joyful in
 - i The Christian Life
 - ii The Bible
 - iii Church Services
 - iv Prayer
 - v Hymns
 - vi Other Religions?
11. How could my Christian life be more joyful?

The conclusions of these four pilot studies and the comparative studies are given below.

In analysing these results certain factors must be considered:

1. The number of candidates participating in the studies needs to be increased in order to make the conclusions more acceptable statistically.
2. It is not easy to give full replies to questions such as these which had probably not been thought about before. A certain amount of mental fatigue was therefore to be expected in answering the questions. Fewer statements were made to the last question than to the first, for example. The last question does, however, provide a good control over the first one.

129. A tendency was apparent to be idealistic in statements about Christian joy, while at the same time criticising present structures e.g. translations of the Bible and worship services.

3. The only question which could provide an opportunity for critical negative thinking is 'What is joyful in other religions?' Many candidates, however, derived joy from negative comments, particularly about the liturgy. Perhaps the present liturgical movement answers this wish.

4. It would appear too easy in answering questions of this kind to give the text-book answer; to write that one is "to enjoy" God for ever in heaven, and to detail one's favourite Bible texts, prayers and hymns without giving more serious analytical thought to one's answers.

5. Inherent in a projective questionnaire such as this is the difficulty for the candidate to give honest replies. The joyful pride the Jews showed in being Jewish must be contrasted with the humility and self-depreciation which are expected of the Christian.

We would all no doubt claim to lead a joyful spiritual life, in the same way that we would all claim to have a sense of humour, but it is difficult to be realistic here (as opposed to being idealistic), especially when we have never justified our claim or been tested by another person.

In the light of the foregoing it seemed desirable to confine the empirical evidence to the pilot studies and the encyclopaedic study.

(1.) Pilot Study - 1.

The questionnaire, together with other tests, was administered to 89 boys in a preparatory church school, and to 207 boys in an associated college where the writer was teaching.

Results showed that boys entered college from preparatory school with a strong faith in Christianity, and a joyful spiritual life, which had been established whilst at the preparatory school.

At college a progressive decline began in both Christian faith and joy. During their fourth year there the percentage of boys with positive faith and joy in Christianity was 50. In the fifth, and usually final, year, the figure was $29\frac{1}{2}\%$.

(2.) Pilot Study - 2,

At a Jewish High School the questionnaire (slightly modified)¹³⁰ was completed by 123 pupils aged 12-18, shortly before the Jewish New Year celebrations.

Three trends revealed themselves in the replies:-

1. There was a decline in prayer, devotion and worship following the important experience of Barmitzvah at the age of 13.
2. Appreciation of and loyalty to Judaism (and Zionism) increased with maturity.
3. A reaction to laws and traditions began, which expressed itself in a negative, critical attitude. Associated with this trend was the search for opportunities to serve and participate in Judaism, and to understand what goes on outside of Judaism.

(3.) Comparative Study - 1 Jewish & Christian Joy in High Schools.

Twenty-two pupils were selected from each school and matched according to class and age (13-14) i.e. when Christian joy was at its peak, or, following the climactic Barmitzvah.

The importance of the Synagogue/Shul was highlighted several times by the Jews, and, when it was not mentioned, it was implied e.g. "Celebrating Festivals and the Sabbath...", "Listening to the Services.....", "Singing together.....". By contrast, the word Church was mentioned but three times by the Christians.

The Bible was looked at differently; the Jews mainly using the past tense; the Christians the present tense. In addition, the Christians applied the Bible to their own lives and to the future.

The Christians saw prayer in a wider context than the Jews including in it thanksgiving and intercession, and using (ten times) the word 'communicating', which etymologically, if not intentionally, implies a two-way channel of speaking and listening.

130. The words 'Christian' and 'Church' were replaced by 'Jewish' and 'Synagogue' respectively. The question 'What is joyful in hymns?' was omitted.

Other religions were regarded more positively by some Jews than by the Christians. Jewish replies ranged from negative to non-committal to positive, (e.g. about Christmas). Christians, on the other hand, firmly stated 'no joy'.

Life would appear to be very joyful to the Jews,¹³¹ who seemed to take a certain pride in being Jewish, believing that their lives could be more joyful if they were more Jewish, or if they lived in Israel. The Christians seemed to be searching to find answers to the first question (one answer was 'Help others'); but, in answer to the last question, the needs for more prayer and for more obedience to God's law were uppermost in their minds. In fact, the relation of life to God was significantly present in almost all the Christian replies. Perhaps an element of humility or self-depreciation was present in the Christian replies to the first question.

(4.) Pilot Study - 3.

At a Protestant Church Seminary the questionnaire was given to 21 men in training for the ministry. The most significant result of this study was the difference in replies to the first and last questions. First thoughts were that 72½% of Christian joy lay in man's relationship to God (Father, Son and Holy Spirit). Final thoughts amended this figure to 42½%. Joy in relation to man changed from 17% to 35%, and joy in prayer and worship from 10½% to 17½%. 5% of those replying to the last question claimed that they were 'Satisfied'.

Several influences could account for the above differences including humility and self-depreciation; the wish to relate as completely as possible to God; self-consciousness, in that students are learning about the importance of prayer; and, of course, the wish to appear joyful and to impress the reader.

The Bible was found to be joyful for reasons divided almost equally between doctrine, favourite passages, events and pragmatic application to life.

131. The Jews were 27% more expressive of their joy than were the Christians (i.e. in the number of separate statements).

(5.) Pilot Study - 4.

15 Students in training for the ministry completed the questionnaire at a Christian Pentecostal Church Seminary.

Comparing replies to the first and last questions,

joy in relation to God decreased from	87	to	51%
joy in relation to man increased from	13	to	21%
joy in prayer and worship increased from	0	to	28%.

This pattern could be accounted for partly by the fact that the Pentecostal Church is an active Church in 'witnessing'; hence the students were here witnessing to God about their joy. When they came to the final question they felt, no doubt, that the means whereby they are enabled to witness, and therefore to be joyful, are principally prayer and worship. At this stage the students could have been less idealistic and more realistic.

The Bible was regarded as the word of God in action, and little attention was therefore given to favourite books, texts or characters. Church services were times of fellowship and of strengthening one's spiritual life. This positive approach was carried into prayer, an important time of close contact with God, resulting in unburdening and blessing. One student wrote that joy would be shared in prayer. Hymns, or, more accurately for pentecostals, songs and choruses, have words based on experiences really lived through. Singing thus became a time of transcendence with terrestrial and celestial joy being awakened.¹³²

(6.) Comparative Study - 2. - Christian Joy in Two Seminaries.

Certain general conclusions may be drawn in comparing the results of pilot studies 3 (Protestants) and 4 (Pentecostals).

1. The Protestants sought to answer more precisely in terms of 'joy' than did the Pentecostals, and, in doing so, they gave more of a text-book essay than the latter, who were far more personal and subjective.

132. E.g. "Sometimes I feel as if I can hear the angels singing."
 "..... it feels as if the heavens are opened towards me."

2. The Pentecostals presented a broader spectrum of spiritual awareness, sometimes reaching the Christian ideal of perfection.¹³³ They did not however mention joy in suffering which the Protestants mentioned twice.¹³⁴

3. The liturgy (church services, prayer and hymns) was criticised by the Protestants, and suggestions were made to increase its joyful content. For the Pentecostals, however, the liturgy was a part of their lives, a joyful experience and an exciting encounter with God.

4. References to 'Giving' were few, and no-one mentioned 'Tithing' or 'Sacrifice'. 'Grace', 'Sacrament' and 'Confession' were each mentioned only once by the Protestants. The Pentecostals, however, several times expressed the assurance that sins were forgiven.

5. 8% of all the statements made by the Pentecostals referred to the Holy Spirit, whom the Protestants scarcely ever mentioned.

1.2.2 ENCYCLOPAEDIC STUDY - Joy in Action - An Encyclopaedic Study of Christian Joy in the Lives of Holy Persons.

The rationale behind this study has been given in Appendix A. Its purpose was to trace the understanding and expression of Christian joy in the lives of holy persons not developmentally, but in an encyclopaedic manner.

There were certain objections to the validity of an investigation of this nature. These have been discussed and answered in the introduction to the study.

The material was analysed over as broad a spectrum as possible, and brief conclusions were made at the close of each section, with a fuller conclusion at the end.

These holy people appeared joyful in a supernatural way which could be frightening, but which, nevertheless, inspired respect. Joy showed in their lives as an unsatisfied desire, a taste of eternal life, or a moment of understanding of God;

133. E.g. "Knowing that in everything I do, I am in the will of God."
"Having the joy Jesus promised."

134. One Pentecostal, however, referred to joy in "praising God even in the most difficult circumstances".

and it could be creative and linked with worship and giving God what he wants. Laughter was restricted, and preceded by repentance, though one may laugh in comfort, and in God that, for example, the devil is overcome. Life in the natural order is to be enjoyed to the full. Even birds and fishes are reputed to enjoy themselves. During visions one may be so rapt in God that one is insensitive to pain. Such joy can scarcely be described. The joy in 'Conversion' and 'Baptism in the Spirit' experiences may be dynamic and overwhelming, accompanied by faith, tears and peace. Christ may personally appear to the person. Receiving the gift of tears may be a sign of pardon and of spiritual growth. Even animals are reputed to cry. Sorrow and suffering may keep man humble, liken him to Jesus, and bring him nearer to God. In abandonment to God, courage is given to sorrow more for the sins of the world. Radiant joy has been manifested at death, which has been looked forward to, knowing one was in the presence of God. Sometimes angels have appeared and welcomed those dying. Man's joy will continue after death, continually growing through hope and love.

In the light of the six criteria of joy established above we may conclude that the joy experienced by these holy persons was concrete, dynamic, individual (as opposed to corporate), God-centred, and, while it was real and temporal, it was also seen as but a taste of eternal life, and it could therefore be described as eschatological, and universal.

In the light of the above cognitive, affective and conative criteria, joy was a part of all three processes, e.g.

1. Dame Julian laughed that the devil is overcome,
2. Francis Xavier and Philip Neri were so overwhelmed by joy they begged God to leave them alone for a while.
3. Francis of Assisi prayed for an increased measure of both joy and sorrow.

In other words, spiritual joy could be a real part of man's mind, feelings and will.

1.3. THE MECHANICS OF JOY.

We have sought to identify joy through linguistic and empirical analyses. To further this investigation, we shall now examine the means whereby joy is experienced by man, bearing in mind that our subject is 'Christian joy' of which we have assumed God to be the source. In doing this the four verifiable conditions for pleasure in the subjective sense¹³⁵ will be applied to joy:- appetite, joyful object to satisfy the appetite, union of the appetite and its object and the perception of this union.

1.3.1. APPETITE FOR JOY.

Joy, with God as its source, cannot primarily be physiologically sensible, and must therefore be intellectual and reside in the will.¹³⁶ It will be helpful here to trace briefly the development of man's thinking about this, his will for joy.

In the beginning Adam's joy must have been supreme, for it was enlightened by the personal presence of God. When man's will was exercised in disobedience to God at the 'Fall', man became self-conscious and needed continually to differentiate between joy and its opposite. Evil and sorrow had entered the world through the misuse of the good and the joyful.

The orthodox have always viewed man as a distinct unity, "a living being".¹³⁷ This fact remains true in spite of the emphasis sometimes given to certain parts of the whole.¹³⁸

135. See New Catholic Encyclopaedia, vol.11, McGraw-Hill, New York, 1966, p.439; and J. Lalor, 'The Passions' in ST, vol.3, p.3231.

136. Ibid. Sensible joy would have a location and an object, to which one would be alive; it might be distracting or compete for one's attention and might be qualitatively or quantitatively described. The body, however, might share in the soul's joy if that joy is great enough. (See St. Teresa, The Life of Saint Teresa of Avila, Penguin Books Ltd., London, 1958, p.120).

137. Gen. 2:7.

138. E.g. Ps. 51:10 "Create in me a clean heart, O God"
Is. 10:18 "... the Lord will destroy both soul and body"

It may be wrong to attribute to the Old Testament writers a clear idea of the functions of these parts of man in relation to other parts (See A Theological Word Book of the Bible, op.cit., p.145).

Perhaps because of its vital functions and inward hidden position in the body, the heart symbolised for the Hebrew the deepest level of personality. It was the cognitive, conative and affective seat,¹³⁹ but, above all, "The one centre in man to which God turns, in which the religious life is rooted, which determines moral conduct".¹⁴⁰ The Midrash enumerates over sixty emotions of the heart, i.e. "the heart sees, hears, speaks, falls, stands, rejoices, weeps, comforts, sorrows, can be arrogant, can be broken, etc."¹⁴¹

Man's heart could therefore reach out for joy,¹⁴² - the Hebrew language has no independent term for will as we understand the word - but the heart needed to be seen as part of a larger entity, the soul. "Man in his totality", wrote Pedersen, "is a 'nephesh', but he has a 'ruach' and a 'leb'".¹⁴³ The 'nephesh' should thus be described as the soul in the fullness of its manifestation, whereas the heart is the soul in its inner worth.¹⁴⁴

Systematisation, coupled with the influence of Greek philosophy, began the tripartite division of man into body, soul and spirit. While Jewish doctrine established no difference between soul and spirit,¹⁴⁵ Christian doctrine did recognise this

139. See Encyclopedia of Biblical Theology, vol.1, op.cit., p.216; O. Chambers, Biblical Psychology : A Series of Preliminary Studies, Simpkin Marshall Ltd., London, 2nd edition, n.d., p.106; Dictionary of the Bible, 1909, op.cit., p.334; A Theological Word Book of the Bible, op.cit., p.145.

140. TDNT, vol.3, p.615.

141. (Ec.R. 1:16); See Encyclopaedia Judaica, vol.8, op.cit., p.9f.

142. Aquinas reminds us that 'laetitia' (gladness) is derived from the dilatation of the heart (ST 1-11, q.31, a.3, vol.1, p. 723. Cf. ST, 1-11, q.33, a.1, vol.1, p.733).

143. Op. cit., vol.1, p.104.

144. TDNT, vol. 9, p.626. The soul may refer to man's whole being and also be seen as the source of joy (cf. Ps. 86:4).

145. A New Commentary on Holy Scripture, part 111, (Ed.) C.Gore, S.P.C.K., London, 1928, p.11. Cf. Mt. 10:28.

difference, and 'soul' began to denote man as apart from God, a separate individual, while 'spirit' denoted man as drawing his life from God.¹⁴⁶ Thus St. Paul refers to spirit, soul and body.¹⁴⁷

Man's spirit may therefore be seen as "the immediacy of the finite to the infinite, of the conditioned to the absolute, of the temporal to the eternal; which means in the concrete that the spirit must be understood as an immediate relationship to God".¹⁴⁸ Thus man's faculties of reason and will, through which he is fulfilled, originate in the spirit.¹⁴⁹

Against this background of man's appetite for joy let us examine other suggested theories.

(1) Yezer.

"... I have set before you life and death, blessing and curse; therefore choose life..."¹⁵⁰ These words give the basis of the Yezer¹⁵¹ theory, a dualistic explanation of good and evil, pleasure and unpleasure in which man has an evil tendency, Yezer ha-ra, and a good tendency, Yezer ha-tob.¹⁵² Man is thus born with the capacity to sin, but he can choose to save and redeem himself without help from God. This has always been Jewish belief, as the Talmud expresses it, "If God created the evil inclinations, he also created the Torah as its antidote".¹⁵³

146. Dictionary of the Bible, 1909, op.cit., p.872.

147. 1 Th. 5:23.

148. SM, p.1621. John of the Cross writes "The centre of the soul is God". (Living Flame of Love, 1, 12, The Complete Works of Saint John of the Cross, vol.3, (Ed.) E.A. Peers, Burns and Oates, London, 1964, p.111)

149. Ibid., p.1622. Cf. TDNT, vol.6, p.361; and A Dictionary of the Bible, vol 4, 1902, op.cit., p.612.

150. Dt. 30:19.

151. As in Ps. 103:14 from 'yazar', to form or create, as in Gen.2:8 (Encyclopaedia Judaica, vol.8, op.cit., p.1318.).

152. A New Commentary on Holy Scripture, part III, op.cit., p.11. Judaism does not believe in the doctrine of original sin (SM, p.782).

153. (Baba Batra, 16a); See E. Fromm, You Shall be as Gods : A Radical Interpretation of the Old Testament and its Tradition, Johathan Cape, London, 1967, p.162. Thoma, however, believes the evil urge can be mastered with God's help; cf. Ps.8; Zech. 1:3; Mal.3:17 (SM, p.782).

Paul accepted this theory, but with the qualification that deliverance from the consequences of the evil tendency comes only through "Jesus Christ our Lord".¹⁵⁴

(2) Instincts and Drives.

Systematisation inevitably multiplied the number of the Yezers, or innate impulses, (now called instincts or drives), in order to account for all man's primary activities. Inevitably, the instincts were regarded as morally neutral¹⁵⁵ and they lost any relationship with spiritual joy, being reduced in form to an impulse toward happiness.¹⁵⁶

These hypothetical instincts have also been called 'object-relationships'; but Guntrip still has to claim the existence of impulses striving for these relationships.¹⁵⁷

(3) Non-Corporeal Senses.

The theory here is that man has certain non-corporeal senses (e.g. of shame, honour, humour and joy) which enable us to perceive something not otherwise perceptible.¹⁵⁸ It has been suggested that "there is that within us which we may call the comic conscience",¹⁵⁹ and that we have "a great spring of joy within ourselves".¹⁶⁰ Underhill postulated a 'mystic sense' which

154. Rom. 7 : 15 - 25.

155. O.C. Quick, The Gospel of the New World, Nisbet & Co. Ltd. London, 1944. p.37.

156. See A. Preuss, A Handbook of Moral Theology, vol.1, B. Herder Book Co., London, 1925, p.102. It is significant that Freud never used the word 'Freude', joy, in spite of his work on the 'Pleasure Principle'; (See K.I. Lorenz, 'Civilized Man's Eight Deadly Sins', Methuen & Co., Ltd., London, 1974, pp. 27 - 28).

157. H. Guntrip, Psychology for Ministers and Social Workers, Independent Press, London, 1953, p.249.

158. See J. Baillie, The Sense of the Presence of God, Oxford University Press, London, 1962, p.53; and N. Micklem, The Art of Thought, Epworth Press, London, 1970, p.67.

159. Zuver, op.cit., p.10.

160. E.G. Romanes, Short Lenten Readings, Mowbray, London, 1929, p.31

had attachments to, but transcended, man's ordinary emotional, intellectual and volitional life, but she seemed "uncertain" about this sense.¹⁶¹

Other mystics have no doubt supported this theory, but it lacks scientific proof. Julian of Norwich, described an experience which could be related to a 'mystic sense', but could equally well have been a communication between God and Julian's spirit:-

"For I felt in me five manner of workings, which be these: Enjoying, mourning, desire, dread, and sure hope. Enjoying: for God gave me understanding and knowing that it was Himself that I saw"¹⁶²

(4) Feelings, Emotions & Passions.

Joy cannot strictly be described as a feeling, for feelings, like opinions may be justified or unjustified and may be directed towards things.¹⁶³ Furthermore, feelings do not overwhelm one as joy usually does. It might be more accurate therefore to describe joy as an emotion or as a passion, which is a feeling in its fuller or fullest sense respectively.¹⁶⁴

Unfortunately, there is little agreement among psychologists concerning the definition of the term 'emotion',¹⁶⁵ and the word

161. See J.B. Pratt, The Religious Consciousness : A Psychological Study, The Macmillan Company, New York, 1921, pp.447-8. Cf. B. Pascal "man wishes to be happy, and only wishes to be happy and cannot wish not to be so" (Pensees, 11,169, GBWW, vol.33, p.203).

162. Julian of Norwich, Revelations of Divine Love, Methuen & Co. Ltd., London, 1934, p.99.

163. See D.L. Perry, The Concept of Pleasure, Mouton & Co., The Hague, 1967, pp.104, 106.

164. Cf. A.F. Shand, 'M. Ribot's Theory of the Passions', Mind, New Series, xvi, 64, 1907, pp.477-505; D. Steere, 'Our Capacity for Sadness and Joy : An Essay on Life before Death', Concilium, vol.5, no. 10, May 1974, p.15; N.M. Amosov, Modeling of Thinking and the Mind, Macmillan & Co. Ltd., London, 1967, p.47; ST, 1-11, q.23, aa.1-4, vol.3, pp.693-697.

165. See International Encyclopaedia of the Social Sciences, vol. 5, (Ed.) D.E. Sills, The Macmillan Company and The Free Press, New York, 1968, p.36.

'passion' has lost the significance it used to have.¹⁶⁶ In addition, the energy level (including its introspective aspects) varies along a continuum, so that there is no fixed point at which a 'non-emotional' level suddenly becomes 'emotional'.¹⁶⁷

Christian joy must therefore be more than an emotion. C.S. Lewis recognised this when he wrote that "We are not really concerned with the emotions : the emotions are our concern about something else".¹⁶⁸ This theory cannot contribute towards our understanding of Christian joy, for God's presence¹⁶⁹ continually calls man beyond himself and his feelings, emotions and passions. This 'beyondness' is typified in extreme forms of joy such as rapture and ecstasy, which will be considered later.

1.3.2. JOYFUL OBJECT TO SATISFY THE APPETITE.

In this, the second condition necessary for joy to exist, it is apparent that we can think only of God, for we have suggested that God is the source of Christian joy, and that he is calling us through our spirit. Where else could he call us but out of our proportion¹⁷⁰ and limitation¹⁷¹ and into his fuller presence! And where else could all man's appetites, including that of joy, be satisfied both permanently and indestructibly!¹⁷²

166. Lalor, op.cit., p.3220. Aquinas recognised four principal passions i.e. joy, fear, hope and tears. Of these, joy and sadness are the most important because they arise from all the others and in them the others are completed (ST, 1-11, q.25, a.4, vol.1, p.703.).

167. See Encyclopaedia Britannica, vol. 6, 1974, op.cit., p.761.

168. Lewis, 'The Language of Religion' op. cit., p.139.

169. See Vogel, Body Theology, p.51.

170. "For a Christian, only disproportion - actually the absence of proportion - is peace. That is why the peace of God is said to pass understanding" (Phil.4:7) Ibid., p.126. This insight applies equally well to Christian joy.

171. See W. Farrell, A Companion to the Summa, vol.2, Sheed & Ward, New York, 1945, p.13.

172. R.C. Mortimer, The Elements of Moral Theology, Harper, New York, 1947, p.4.

Hypothesis two states that God is the source and end of all Christian joy. Further evidence in support of this hypothesis will be presented later.

1.3.3. UNION OF THE APPETITE AND ITS OBJECT.

Real joy is the possession of this object of desire.¹⁷³ Aristotle recognised this when he claimed that pleasure is "a movement by which the soul as a whole is consciously brought into its normal state of being".¹⁷⁴ This normalcy is attained through the relationship of union, by knowing and loving God, and sharing in the Divine likeness.¹⁷⁵

Thus the joyful life does not mean loving what we possess, but possessing what we love;¹⁷⁶ possession being here understood as an act of the intellect. Every lover rejoices in being united to the beloved.¹⁷⁷

1.3.4. PERCEPTION OF THE UNION OF THE APPETITE & ITS OBJECT.

This is possibly the most difficult of the four conditions to verify. When Mary said "My soul magnifies the Lord, and my spirit rejoices in God my Saviour"¹⁷⁸ she expressed her perception of the union of her spirit with God.¹⁷⁹ In addition, joy is here shown in its true role as essentially a response to divine union.¹⁸⁰ The joyful perception is dynamic and expansive.

Holy persons (especially Brother Lawrence)¹⁸¹ have incarnated, as it were, this perception, by leading lives which

173. Vogel, Body Theology, p.4.

174. Aristotle, 'Rhetoric', 1,11, in GBWW, vol.9, p.613.

175. ST, 1-11,q.1,a.8, vol.3, p.589.

176. de Medina, quo. J. Pieper, Happiness and Contemplation, p.66.

177. ST, 11, q.70, a.3, vol.1, p.892.

178. Lk. 1:46-47.

179. Although no distinction is to be made here between 'psyche' and 'pneuma' (See A. Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke, T. & T. Clark, Edinburgh, 1916.p.31).

180. Cf. Pieper, Happiness and Contemplation, p.48; Mortimer, op.cit., p.5.

181. See Appendix A.

practised the presence of God. The sacramental system of grace could be at the root of this presence.¹⁸²

1.3.5. CONCLUSION.

We have endeavoured to identify joy by examining it as a process from appetite in man to union with God, and to perception of this union. Throughout this process man must be seen as a unity, however we may wish to subdivide that unity. Man's body, or flesh, gives him a location in the world; through his spirit there is communication and union, man's highest joy, with God; while his soul may be understood as his self, binding together body and spirit.

Systematisation and other influences have differentiated man's cognitive, conative and affective faculties, all three of which are operative in the process of joy.¹⁸³ At the Fall "when we lost happiness, we did not lose the love of it".¹⁸⁴ Joy is thus recognised as a basic foundation of man's life, leading to life's fulfilment in union with God. Because of this supreme importance of joy we cannot yet look to disciplines like psychology for help in our understanding of it.¹⁸⁵

182. See T.J. Hardy, The Secret of Progress by Rule and Method in the Spiritual Life, A.R. Mowbray & Co. Ltd., London, 1926, p.140.

183. We must, with Barth, stress man's utter dependence upon God, and thereby regard all man's faculties e.g. will, conscience, feeling etc., as centres where man becomes one with the will of God (Church Dogmatics, VI/1, p.230.), for the whole of man is here involved (TDNT, vol.9, p.363), but at the same time, man's spirit must be recognised at the principle centre of communion and union with God. This qualification is necessary to avoid crediting man with e.g. a double joy, both interior and exterior, as Acts 2:26 (quoting Ps.16:8-11) could suggest, and as Backherms claims (op.cit., p.124f.) "therefore my heart was glad, and my tongue rejoiced".

184. Augustine, 'The City of God', xxii, 30, op.cit., p.617.

185. But see G.V.N. Dearborn, 'The Emotion of Joy', in Psychological Review, Monograph Supplement, 1894, pp.28,63, where joy is described as the basal emotion, sthenic in nature, standing for an extension or expansion of the personality in both its aspects, mental and bodily, and as being the realization of desire.

Christian joy has been recognised as an experience superior to that of feeling, emotion or passion. We have suggested its source to be God communicating through man's spirit,¹⁸⁶ uniting man to himself; the whole process being one of perfect, supreme joy. We must therefore see Christian joy as a gift to man from God.

1.4. THE OPPOSITE OF JOY.

This, the fourth endeavour to identify Christian joy, approaches our subject from the point of view of its opposite, which we shall take to be Christian sorrow.¹⁸⁷ We shall examine sorrow linguistically, empirically, and developmentally for any light it may throw upon our understanding of joy.

1.4.1. LANGUAGE OF SORROW.

As was discovered in our study of joy, the Hebrews distinguished finely between feelings.¹⁸⁸ No fewer than twenty-six Hebrew words can be translated as sorrow.¹⁸⁹ The fact

186. Teresa knew that this joy "does not arise from the base metal of human nature, but from the most pure gold of Divine Wisdom" (The Interior Castle or the Mansions, 4,2, (Ed.) H. Martin, SCM Press Ltd., London, 1958, p.44.).

187. This choice is confirmed by several dictionaries and hand-books of antonyms, and also by writers who have in the main followed Augustine - "For what are desire and joy but a volition of consent to the things we wish? And what are fear and sadness but a volition of aversion from the things which we do not wish?" (The City of God, xiv, 6, GBWW, vol.18, p.380.). Cf. ST, 1-11, q.35, a.3, vol.1, p.741; P. Tillich, The New Being, S.C.M., London, 1956, p.149; B. Spinoza, Ethics, 111, 59, GBWW, vol.31, p.416; P.L. Perry, op.cit., p.80; TDNT, vol.4, p.932 "Joy and fasting, i.e. sorrow (Mt.9:15) are mutually exclusive". We shall take sorrow to mean "distress of mind caused by loss, suffering, disappointment, etc., grief, deep sadness or regret; also that which causes grief or melancholy; affliction, trouble", (The Shorter Oxford English Dictionary on Historical Principles, (Ed.) C.T. Onions, The Clarendon Press, Oxford, 1974, p.2053). It must however be realised that the word suffering is often used to give the same meaning as sorrow.

188. See also DNTT, vol.2, p.419; and supra p.12.

189. Baker's Dictionary of Theology, (Ed.) E.F. Harrison, Pickering & Inglis Ltd., London, 1960, p.491. Words have been included here which mean affliction, blinding, fear, grief, labour, lamentation, pain, pang, sadness, vanity and woe. Those most frequently used are:
'chebel' - pang, cord; 'yagon' - affliction; 'makob' - pain.

that there is no word for pain in the Hebrew language contributes no doubt to this large number,¹⁹⁰ as does the Hebrew's concern not with sorrow in theory, but with the concrete evidences of it.¹⁹¹

In contrast, there are fewer words for sorrow in Greek than in Hebrew,¹⁹² and furthermore, the ratio between the words 'lypeo' and 'lype' and 'charo' and 'Chara' (i.e. sorrow and joy) in the New Testament is about 1:4.¹⁹³

The difficulties in distinguishing Christian joy from wordly joy apply also to sorrow. The figurative language used by the psalmist, for example, to describe his sorrows and sufferings makes it difficult to determine the cause of his trouble,¹⁹⁴ for, like joy, sorrow of one form or another may be evoked by most objects, persons and experiences. We are, however, concerned here only with godly sorrow, as distinguished by Paul from wordly sorrow.¹⁹⁵

1.4.2. EXPERIENCING SORROW.

The four pilot studies on joy throw little light on sorrow, as might have been expected ; joy in sorrow or suffering was mentioned only twice. A close analysis of the encyclopaedic study, Appendix A,¹⁹⁶ enables certain factors to be delineated. These will be looked at in the light of the Old Testament religion, where applicable :-

1. Life has an ebb and flow of sorrow and joy.

Augustine observed this truth, which is evident in the

190. Encyclopaedia of Biblical Theology, vol.3, (Ed.) J.B. Bauer, op.cit., p.890.

191. TDNT, vol.4, p.318. The concrete nature of joy for the Hebrew has already been noted.

192. In the Septuagint thirteen different Hebrew words are translated about fifty times by 'lypeo' (DNTT, vol.2, p.419). The words most frequently used for sorrow are: 'pascho' - to suffer; 'stanazo' - to groan; 'lypeo' - to sorrow.

193. Ibid., p.420.

194. See The Old Testament and Modern Study : A Generation of Discovery and Research, (Ed.) H.H. Rowley, Oxford University Press, London, 1961, p.170.

195. 2 Cor. 7:10.

196. See 'Joy in Sorrow' Section for references.

natural and civilised worlds. Jewish orthodoxy regarded suffering as "the chastening of the Almighty".¹⁹⁷ There are times of sorrow when one knows one is being tested.¹⁹⁸

2. Sorrow is ordained by God.

John Climacus found this to be true, and it is also in the Ancren Riwele. The Curé d'Ars saw man's destiny to be one of suffering : he observed that man was created in the form of a cross. Sorrow may be a time in which God's will is revealed.¹⁹⁹

3. Jesus Christ is "a Man of Sorrows, and acquainted with grief".²⁰⁰

This was generally recognised by many, and expressed by Francis of Assisi, and Padre Pio.

4. A willingness to ask God to give sorrow.²⁰¹

Underhill stressed this willingness; while John of God, the Cure d'Ars and Padre Pio asked to be able to sorrow more for God.

5. Sorrowing with Jesus; Seeing Jesus sorrow in all forms of sorrow; Contemplating Christ's sorrows.

These three aspects may be considered together ; they were expressed by Padre Pio, Therese of Lisieux and Brother Klaus respectively.

6. Sorrow sweetens and ennobles man's character. It is an intensifying factor.

Bernadette and von Hügel claimed this to be true. Suso suffered more as he accepted more of the woes of others. Sorrow heightens discipline,²⁰² can break down resistance to God and begin the process of healing,²⁰³ purification²⁰⁴ and re-creation.²⁰⁵

7. Continual active love for God and neighbour takes away sorrow.²⁰⁶

Perpetua, Dativus, Francis of Assisi, the Franciscan friars,

197. OAB, p.617. See Job 5:17-27.

198. Cf. Gen.22:1-14; Job 1:11; 2:5; Jer.15:10-19; Tob.12:13.

199. DBT, p.588. See Job 42:1-6; Pr.17:3.

200. Is. 53:3.

201. Examples of atoning or redemptive sorrow:- Ex.32:32; Is. 53:3-6.

202. OAB, p.225. See Dt.8:5.

203. Encyclopedia of Biblical Theology, vol.3, op.cit., p.89 1f.

204. DBT, pp.588, 405. See Jer.9:6; Ps.65:10. Cf.2 Cor.7:10.

205. DBT, p.405. See Ps.51:10-14; Ec.7:3.

206. Cf. the first factor above.

Catherine of Siena, van Ruysbroeck, Julian of Norwich, Labre and the Cure d'Ars did not apparently show their suffering. Lull, Brother Lawrence and the Cure d'Ars attributed 'absence' of sorrow to love.

8. Tears -
 - a. Are sent by God and are holy. (Teresa of Avila)
 - b. Shed for Jesus are sweet (Bernard), and necessary (de Osuna).
 - c. Are weapons (de Osuna). They justify and sanctify (Jerome), and earn pardon (Maximus).
 - d. Are shed more by holy persons (Augustine). Works are more goodly if done with tears (Gregory).
 - e. May be shed vicariously (The Cure d'Ars wept because others did not weep).
9. The dark night of the soul; Absence of Jesus or of the Holy Spirit; Spiritual Martyrdom.

There is a close link between these experiences as described by John of the Cross, Brother Klaus, Bernard, Tauler, Francis of Sales, Brother Lawrence, Sundar Singh and de Molinos.

10. Sorrow wins man a crown in heaven.

John of God claimed this. Teresa of Avila was told in a vision that in the life after death she would be rewarded only for her pain.

11. Sorrow after death.

Catherine of Genoa believed there would be suffering after death which would be proportional to the joy experienced as the soul neared its deliverance.

1.4.3. DEVELOPMENTAL ANALYSIS OF SORROW.

The Fall severed man's perfect relationship with God, and the punishment that followed²⁰⁷ was not for punishment's sake, but rather that man might feel truly sorry for sin, return to God and do God's will. In other words, suffering is tertiary, sorrow secondary, and union, or re-union with God primary. Man's relationship with God was thus of prime importance for the Hebrew, and the most serious consequence of sin was the breach

207. Gen. 3:16.

in this relationship.²⁰⁸

Universal sorrow followed man's disobedience to God, and every aspect of human life was affected, "Even in laughter the heart is sad, and the end of joy is grief".²⁰⁹

Against this background it is difficult to trace a development in the rationale of sorrow apart from the influence of Christianity. Sorrow and suffering had always been mysterious to the Jewish people, especially when the nation and its righteous people were affected.²¹⁰ Judaism thus lacked a theology of sorrow. Its covenant history has been called "an education in sadness caused by merited chastisements", implying an awareness of separation from God.²¹¹

In Old Testament religion it was the sinner who had to take the first step of turning back to God for forgiveness, knowing that he would have to endure the effects of his sin because he had let loose in the world a force which would at some time return and strike him down.²¹² There could therefore be no real certainty of forgiveness : there was no atonement for "the person who does anything with a high hand", for example.²¹³ And consequently, we must agree that "it would be fruitless, then, to look for any full description of the joys of being forgiven in the Old Testament".²¹⁴

208. See The Old Testament and Modern Study, op.cit., p.354. Suffering is punishment for particular individual sins committed by men who were conscious of being children of God. Judaism is quite brutal here, says Jeremias (New Testament Theology, vol.1, p.183. Cf. John 9:2).

209. Pr. 14:13.

210. See D.S. Russell, The Method and Message of Jewish Apocalyptic 200 B.C. - A.D. 100, S.C.M. Press Ltd., London, 1964, p.237f.; and PCB, p.11

211. Ex. 33:4ff.; Jg.2. See DBT, p.455.

212. See The Old Testament and Modern Study, op.cit., pp.354, 353.

213. Num. 15:30. See K.E. Kirk, Some Principles of Moral Theology and their Application, Longmans, Green & Co., London, 1920, p.107.

214. Ibid., p.108. Kirk adds that in the whole of the psalter only two psalms (32 and 103) take as their exclusive theme the joys of forgiveness, (p.108f.).

In spite of this, pessimism never triumphed in Israel,²¹⁵ for hope was always present no matter how bleak life looked,²¹⁶ and this hope was based upon a complete deliverance. In primitive societies deliverance was effected by a king or his substitute who was killed in order that his power may continue.²¹⁷ Many must have linked this practice with the Messiah, but it was difficult to associate the suffering servant with the Messiah in reference to a single person.²¹⁸ It is easy to see how the idea 'To suffer is to survive - and vice versa' became real,²¹⁹ and consequently, a source of joy, in Judaism. Nevertheless the hope was held that one day sadness would come to an end.²²⁰

Meanwhile, as the Messiah and the end of sorrow was awaited, everyone was expected to prove his faith - and his joy, we may suggest - in various ways, the highest of which was to be willing to take upon himself the sorrows of others.²²¹ This proof was shown in the lives of all the great figures in the Old Testament,²²²

215. DBT, p.588.

216. It has been suggested that the author of the book of Job had "no solution of the problem to offer, and was merely poking fun at those who thought they had" (PCB, p.407).

217. See A. Robertson, The Origins of Christianity, Lawrence and Wishart Ltd., London, 1953, p.14.

218. Perhaps the first association was when God spoke (Mt.3:17) "Thou art my beloved Son; with thee I am well pleased". (Here two other passages are combined, Ps.2:7 and Isa.42:1).

219. E. van den Haag, The Jewish Mystique, Stein & Day, New York, 1969, p.57.

220. The exile nourished this hope. See DBT, p.516.

221. Cf. Abraham (Ex.17:11f.) and Moses (Num.11:1f.).

222. The New Testament cites Abraham and Job as most outstanding here (Rom.4:18; Jas.5:11). See Jeremias, New Testament Theology, vol.1, p.74f.

and herein lies the truth behind the statement that "the Jewish religion is a religion of martyrdom".²²³ The yoke of God had to be born in obligation to the covenant, and for the sake of the kingdom of heaven.²²⁴

In sending Jesus Christ to give his life for mankind God took the first step to restore man's former relationship with God, whereby man could at last be fully forgiven for his sin. In the Old Testament religion it is man who can restore the relationship, but in Christianity, arising from Christ's sacrifice, it is God who takes the first step.²²⁵ This makes the New Testament, which (like the Old Testament) was written by men of faith who were familiar with sorrow and suffering, "far and away the most exultant and jubilant book in the literature of religion."²²⁶

Our empirical study above has provided a model for the experience of Christian sorrow, but if this sorrow is isolated from God, its source and end, it becomes unintelligible.²²⁷ Thus Kierkegaard defines religious suffering (which would include sorrow) as "precisely the expression for the God-relationship".²²⁸ He reasoned that "at the same time that an individual suffers religiously, he cannot in his joy over the

223. TDNT, vol.4, p.486, where this truth is projected into the Maccabean age with the sufferings of the righteous, at the end of which stood the martyr Akiba, who rejoiced because he first fulfilled in truth the saying "Thou shalt love God with thy whole soul".

224. SM, p.782.

225. See The Old Testament and Modern Study, op.cit., p.354.

226. H.E. Fosdick, A Guide to Understanding the Bible, S.C.M., London, 1938, p.193.

227. See G. Congreve, Treasures of Hope for the Evening of Life, Longmans Green and Co., London, 1920, p.141.

228. S. Kierkegaard, Concluding Unscientific Postscript, Princeton University Press, New Jersey, 1964, p.405.

significance of this suffering as a mark of the relationship transcend the suffering; for the suffering is rooted in the fact that he is separated from his happiness, so that to be without suffering means to be without religion".²²⁹ When Jesus tells his disciples "I will not leave you desolate", he uses a word 'orphanos': "The very word which describes their sorrow confirms their sonship".²³⁰ The Church sorrows, not because of Christ's ascension and apparent absence,²³¹ but rather because of those who do not share in the new covenant relationship with God. Because of the Christian's new joyful relationship with God he is sorry for sin on God's account, not on his own,²³² for it is in reality God's 'sorrow' not man's.²³³

1.4.4. CONCLUSION.

In conclusion, sorrow may be seen as the manifestation of man's relation to God; as a joy for the promises it emphasises;²³⁴ and, eschatologically, as the "quietness which is itself a presentiment and anticipation of the blessed rest in which all sorrow and lamentation will be changed forever into the fullness of joy".²³⁵

229. Ibid., p.406.

230. Jn. 14:18. DNTT, vol.2, p.738.
Sorrow and suffering are natural for the Christian (1 Pet.4:12; Heb. 12:8). God recognises the suffering disciple (Mt.10:37ff., 25:3ff; Lk.6:22 ff.). (Ibid., vol.2, p.544.)

231. DNTT, vol.2, p.420. That was a joyful occasion.

232. Francis de Sales, quo. H. McEvoy, (Ed.), Devotions for Confession, Burns & Oates, London, 1962, p.35,

233. See infra p. 128.

234. Farrell, op.cit., vol.3, pp.99, 260. Cf. Heb.12:11

235. TDNT, vol.3, p.852. Cf. Rev. 21:4.

Its origin lies in man's initial severing of his perfect and joyful relationship with God. It spread universally.²³⁶ Originally, man's sorrow could gain God's forgiveness, but the supreme atoning act of Christ, God's gift to man, perfectly restored the former relationship between God and man, which continues as God's sorrows' with man through Christ. The perfect state of peace and joy without sorrow is now eschatologically present.

A model for the experience of Christian sorrow was established from the empirical study above. Sorrow, whether individual or corporate, is a relationship and a religion, provided its source and end lie in God alone. It should, like all other gifts of God, be offered to God for his use. It is thus a sign of God's presence, which, rightly lived through in Christ, may lead to a resurrection and a new life.²³⁷ Sorrow disrupts man's true and perfect relationship with God. Thus no-one can become a saint unless God with joyful sanctity eschatologically overcomes the devitalizing nature of sorrow experienced by that person.²³⁸

1.5. CONCLUSION.

In identifying our subject, Christian joy, we noted that the Hebrew and Greek languages were to some degree shaped by man's experience of joy. God was the source of this joy, which was commanded to be a concrete, dynamic, corporate and eschatological part of man's life. The language and its extensive symbolism pointed towards an ultimate reconciliation and union of man and God, and towards joy's universality.

Our understanding of man's nature has developed slowly, and psychology still seems unable fully to explain man's appetite for joy, no doubt partly because the importance of joy is not yet fully realised. Christian joy transcends feelings, emotions

236. DBT, p.587. Cf. Job 14:1; Sir. 40:1:9.

237. See J.N. Ward, Friday Afternoon, Epworth Press, London, 1976, p.42.

238. See Lalor, op.cit., p.3233; and Saints for Now, (Ed.) C.B. Luce, All Saints Press Inc., New York, 1963, p.252f.

or passions and man's cognitive, conative and affective faculties, and finds its centre in man's spirit.

Abundant empirical evidence is available from the writings of holy men and women to support these conclusions and to prepare the way for the theological study of joy.

A model of 'Godly Sorrow' was constructed which provided a developmental analysis of the opposite of joy as experienced by man. Sorrow was found to be as universal as joy, having its origin in man's initial disobedience to God.

Sorrow was seen as being eschatologically overcome by Christian joy thereby resulting in the restoration of the true, perfect and joyful relationship of God with man.

2. THE THEOLOGY OF CHRISTIAN JOY.2.1. THE GENESIS OF CHRISTIAN JOY.

In this section we shall trace the beginning of Godly joy and its development until the time of Christ. After the coming of Christ, Jewish joy found expression in several directions including the Hasidic movement, which is important as an indicator of joyful Jewish mysticism for comparison with Christian mysticism.

We have posited that God is the source of all true joy. Other sources of Old Testament joy may, of course, be recognised, the chief of these being the Law, the promised Messiah, festivals and cultic meals, and Jerusalem with its Temple and Ark.¹ Behind these secondary sources there lay, as we have already suggested, man's relationship with God, and it is this relationship therefore that must be our prime concern.

Israelite joy will here be examined in relation to the presence of God; life and the gifts of God; hope; and union with God.

The principal difficulty in this section of the study is the lack of any central institutional authority from which one can discover how Judaism understands itself.² Rabbi Blue has stated that the centre of Judaism is "not a creed nor a theology, nor even an experience ... but a task,³ and because Judaism has chosen to stress divine revelation,⁴ life, thought and joy really

1. Backherms, op.cit., p.16. God may of course inspire man with e.g. love, hope or desire for joy (See A. Wünsche, Die Freude in den Schriften des Alten Bundes, Alttestamentliche Studien, 1, Emil Felber, Weimar, 1896, p.2).
2. H.U. von Balthasar, Martin Buber and Christianity : A Dialogue between Israel and the Church, Harvill Press, London, 1960, p.30.
3. L. Blue, To Heaven, with Scribes and Pharisees : The Lord of Hosts in Suburbia : The Jewish Path to God, Darton, Longman & Todd in association with the Reform Synagogues of Great Britain, London, 1975, p.21.
4. J. Neusner, 'Judaism in the Secular Age', in The Theologian at Work, (Ed.) A.R. Eckardt, S.C.M. Press Ltd., London, 1968, p.227.

begin at the 'distance' between God and man.⁵

Attempts to bridge this 'distance' were made by several schools of mysticism, and of these we shall need to refer particularly to Hasidism because of its emphasis on joyful devotion to God.⁶ What is striking is the Messianic nature of Hasidism. It succeeded initially because it reached man who in his solitude was "abandoned by history", and it was thus "a protest against divine indifference."⁷ It was widely followed, but it degenerated later into 'Tzaddikism'⁸ as eccentric practices entered into it, which, with its outspoken antagonism to the Talmud, caused it to be denounced by Rabbi Elijah, the Wilna Gaon (1720-1797).⁹

-
5. von Balthasar, Martin Buber and Christianity, p.113.
 6. 'Hasidim' in the Psalms refers to the 'faithful', the 'lover of God'. In the second century B.C. a sect called the 'Hasidim' or 'Assideans' arose and fought with the Maccabees against Antiochus Epiphanus (E. Wiesel, Souls on Fire : Portraits and Legends of Hasidic Masters, Weidenfeld & Nicolson, London, 1972, p.262f.). The founder of the modern movement of Hasidism was Israel ben Eliezer (Baal - Shem - Tov) c.1700 -1760. Hasidism has been described as "a pantheism which is shot through with the mystic magic of the 'idea' of rabbinical Neo-Platonism and subtly interwoven with pseudo - Pythagorean threads, the whole ingeniously grafted on the old stock of Old Testament Talmudic Judaism" (J. Langer, Nine Gates, James Clarke & Co. Ltd., London, 1961, p.24.).
 7. E. Wiesel, 'Hasidism and Man's Love of Man', in Jewish Affairs, vol.28, no.9, September, 1973, p.54.
 8. M. Samuel, The World of Sholom Aleichem, A.S. Knopf, New York, 1945, p.208.
 9. Collier's Encyclopedia, vol. 13, op.cit., p.654. Hasidism "was the triumph of ignorance over knowledge. The Talmud said that no ignorant man could be pious. Hasidism preached the reverse. It affirmed the Jewish spirit without the Jewish tradition" (M.I. Dimont, Jews, God and History, W.H. Allen, London, 1964, p.283).

2.1.1. JOY IN THE PRESENCE OF GOD.

The joy which Adam and Eve lost through their disobedience was centred primarily upon God's presence with them. A new relationship immediately began in which man could look forward to the promised¹⁰ restoration of that original joy experienced before the Fall. Meanwhile, until the coming of Christ, man would have to re-learn this joy through obedience to God's covenants and commandments, as God revealed himself.¹¹ Thus to see God became "the most intense desire of the Old Testament,"¹² for then man would be "certain of His presence and grace",¹³ and be joyful, for "in thy presence there is fulness of joy".¹⁴

God was, nevertheless, present everywhere,¹⁵ revealing himself at many places¹⁶ and through many signs whether in storm, thunder, fire or wind,¹⁷ in conversation with Abraham, Moses or "in a still small voice" with Elijah.¹⁸ It was this communion of God with man that made joy the keynote of the Old Hebrew cult.¹⁹ Thus the poetry of the psalms mirrors man's deepest feelings, and describes the joy of those who are in the presence of the Lord.²⁰ Whether God's presence is visible or not, it has

10. Gen. 3:15.

11. "He reveals Himself by slow degrees. First He makes the mountains rejoice; then the wilderness laughs; next it blossoms; last it borrows the glory of Lebanon; and then shall they see the glory of Jahweh, the majesty of our God" (A midrash on Is. 35:lf., quo. K.E. Kirk, The Vision of God, Longmans Green & Co., London, 1932, p.19.). Capacity for joy is very real, and calls for continual exercise if man is to mature in this respect (See M. Joseph, op.cit., p.246).

12. DBT, p.528.

13. TDNT, vol. 6, p.773.

14. Ps. 16:11.

15. Cf. Dt.4:7; Is.6:1; Jer.23:24.

16. E.g. Ex. 20:24.

17. Ex. 20:18 ff. See DBT, p.455.

18. *Ibid.*; Gen. 18:23-33; Ex.33:11; 1 Kg.19:11 ff.

19. See The Jewish Encyclopedia, vol.7, op.cit., p.299.

20. Cf. Ps.16:8-9; 51:11; 73:23. See A. Wünsche, op.cit., p.6.

been claimed that joy is viewed in the Bible as a true response to divine action.²¹ Even nature is called upon to respond with joy,²² and God himself is expected to show his joy, "May the Lord rejoice in his works."²³

The times that God manifested his presence must have been joyful, if only in retrospect, to those who "wholly followed the Lord".²⁴ It seems right therefore to conclude with Wünsche that the main subject of joy in the Bible is the human being, especially the religious, just and honest person.²⁵

This initial closeness of God to man with its inherent joyful communion needed to be treated with the greatest respect; but, in time, man drew further and further from God's presence. There were several reasons for this. The Hebrews reacted against the religion of the Greeks, in which the gods revealed themselves to man.²⁶ There was a reaction too against anthropomorphism: God's freedom must not be limited.²⁷ The commandment not to make a graven image was reinforced by the danger in seeing God face to face, "for man shall not see me and live".²⁸ The idiom 'to see God's face' came to mean 'to visit the cultic site', having been taken over from cults that were idol worshippers.²⁹ Later it meant 'to visit the sanctuary',³⁰

21. Cf. 1 Sam.2:1; Jl.2:21. See Encyclopaedia Judaica, vol.10, op.cit., p.319.

22. Cf. 1 Chr. 16:31-33; Ps.97:1.

23. Ps.104:31. See Encyclopaedia Judaica, vol.10, op.cit., p.319.

24. Cf. Num.32:11,12. Because man can in spirit relive past joys, joy can relate to the past, the present and the future (A. Wünsche, op.cit., p.3).

25. Ibid. p.9. See Ps.5:12; 16:11; 33:1; 35:27; 58:11; 64:10; 68:4; 97:12; 104:34; 132:9; Pr.10:28.

26. See TDNT, vol.6, p.773. 27. See OAB, p.112.

28. Ex. 33:20.

29. See TDNT, vol.6, p.773. To see the face of God (or of the Shekinah) at death or in the world to come was man's highest hope in Rabbinic Judaism, (DNTT, vol.1, p.586).

30. Cf. Ex.34:23f. See Encyclopedia of Biblical Theology, vol.3, op.cit., p.949.

or to be in the house of the Lord;³¹ and God's 'face' came to signify his help.³² Similarly, the shining of the face was a mark of joy and favour.³³

God and man seemed to draw further and further away, God being represented first by a part of himself i.e. his face and, finally, by his glory, a term first used by Ezekiel to express God's presence on earth.³⁴ Even here when 'glory' is used in the non-priestly passages, there is a further drift, and "glory is no longer conceived as an actualized or potential experience in this life but as an element in the messianic age".³⁵

In consequence, Judaism was sceptical towards ecstatic visions: God was not to be approached presumptuously.³⁶

In fact, God's visible presence dwelling among men was referred to by the Jews as the Shekinah, a term which avoided anthropomorphism³⁷ and the materializing of the divine nature in the Old Testament.³⁸ Initially the Shekinah was impersonal, but in the Talmud it was later personified, and the Jew was thus able both to insist upon the transcendence of God, and also to bring God to earth by "mediatorial agencies, which were semi-personal and Divine, but not God, and by the development of an elaborate angelology".³⁹

31. Cf. Ps.26:8; 52:8; 84:4;10; 92:13; 122:1.

32. Cf. Job.33:26; Ps.17:15; Hos.5:15. See Encyclopedia of Biblical Theology, vol.3, op.cit., p.949.

33. A Theological Word Book of the Bible, op.cit.,p.174, A metaphor derived from the dawn (2 Sam 2:32) or lightning (Ps.77:18; 97:4) and denoting the inward joy of blessings (PCB, p.257). Cf. Num.6:25; Ps. 104:15; Pr.15:13.

34. Ibid., p.175. Cf. Ezek.1:28.

35. Ibid. Cf. Ps.97:6, 102:16; Is.24:23; 59:19, 60:1f; Zech.2:5.

36. "Of the four rabbis who, according to the Jerusalem Talmud (hagiga 77a), entered paradise during their lifetime, only Rabbi Akiba survived the ecstatic experience unharmed. It was only later that the demand for a direct mystical experience of God developed" (Encyclopedia of Biblical Theology, vol.3, op.cit., p.949.).

37. ODCC, p.1269.

38. Dictionary of the Bible, 1909, op.cit., p.844.

39. Ibid., p.845.

Thus the Shekinah later became a criterion for Godly joy. It is not manifested where there is melancholy and sadness, or during levity, frivolity or hilarity, but where there is joy or 'debar simhah shel mitzvah', the joy of duty well and faithfully performed.⁴⁰ In spite of these manifestations of the Shekinah, however, it was believed that the sins of Adam and his descendants had caused the disappearance of the Shekinah, which would not return until the coming of the Messiah.⁴¹ It was also believed that the sixth joy⁴² granted to those who have kept the ways of the Most High is "when it is shown to them how their face is to shine like the sun". The seventh joy is that they exultantly press on to see God's face.⁴³

2.1.2. JOY IN LIFE AND IN THE GIFTS OF GOD.

In this section we shall deal with joy in the daily life of the Hebrew as experienced in greetings, life in general, the law, and festivals. God's presence of course inspired the joy in all these situations, as we have already indicated, for he had promised a new relationship. This promise became incarnate, as it were, in the story we must first consider, the birth of Isaac, or the birth of joy.

The story of Isaac's birth and Sarah's statement "God has made laughter for me; every one who hears will laugh over me,"⁴⁴

40. See H.A. Cohen, A Basic Jewish Encyclopedia, Wyndham & Stacey Ltd., London, 1969, p.162; and The Universal Jewish Encyclopedia, vol.6,(Ed.) I. Landman, Universal Jewish Encyclopedia Co. Inc., New York, 1942, p.213. One Rabbi declared that the joy of carrying out a religious performance is even more acceptable to God than the Mitzvah itself. (Ibid. p.214.)

41. 2 Macc. 2:8. Dictionary of the Bible, 1909, op.cit.,p.845.

42. 2 Esd.7:97. See TDNT, vol.6, p.775.

43. 2 Esd. 7:98.

44. Gen. 21:6.

might sound strange in its context. Blunt admitted to this feeling, until he saw God "in an event thus casual, thus easy, thus unimportant, telling forth his mighty design of Salvation to the world, and working it up into the web of his noble prospective counsels" That laugh, Blunt added, was rendered immortal in Isaac's name.⁴⁵

The influence of the three traditions (which are fused in this narrative) may be distinguished. P (the Priestly Codex) derives the name Isaac (Hebrew 'he laughs') from Abraham's incredulous laughter. J (the Jahvist) rates Abraham's faith more highly and attributes the laughter to Sarah in the parallel narrative.⁴⁶ E (the Elohist) ascribes Sarah's laughter not to incredulity but to joy.⁴⁷

In this incident God's omnipotence is shown; for nothing is "too hard for the Lord". We see too how God was building up man's faith for the responsibilities that lay ahead. Abraham's attitude changed from belief⁴⁸ to incredulity (laughter)⁴⁹ to joy.⁵⁰ This joy, personified in Isaac, became God's instrument for the covenant between God and Abraham, and thereby for the creation of Israel, and ultimately for the salvation of all mankind. Thus some of the Rabbis did not see Abraham's laughter as that of incredulity, but as the laugh of sheer joy that from him the Messiah would come.⁵¹

45. J.J. Blunt, Undesigned Coincidences in the Writings both of the Old and New Testaments ; An Argument of their Veracity, John Murray, London, 1881, p.25.

46. Gen. 18:12.

47. Gen. 21:6. See A New Commentary on Holy Scripture, part 1, op. cit., p.52. Sarah was blamed because although her laughter was joyful it was not full of faith (Augustine, 'The City of God', xvi, 31, p.441).

48. Gen. 15:6.

49. Gen. 17:7.

50. Gen. 21:6.

51. See Barclay, The Gospel of John, Vol.2., p.40.

Jesus was later to say "Your father Abraham rejoiced that he was to see my day; he saw it and was glad"⁵²; incredulous laughter had become believing joy.

"Abimelech, king of the Philistines, looking out through a window, saw Isaac playing with Rebecca his wife".⁵³ The Alexandrian commentators allegorically interpreted Isaac to mean 'laughter', and Rebecca to mean 'perseverance' : they play together and are seen as a wedded pair. H. Rahner sees this event as "the starting-point of a whole fascinating complex of ideas concerning the heavenly child's play of man, who can only be a true 'Homo Ludens' if he can unite gaiety with patience".⁵⁴

God had given man the gift of joy to be used in divine service. Man was therefore called to persevere in his use of God's gift and to be patient in understanding and obedience, "Lead me in the path of thy commandments, for I delight in it".⁵⁵

52. Jn. 8:56.

It is important to realise that "the Jewish spirit was an utter stranger to the sense of humour", for it was too serious (D. Smith, "'Unto the Greeks Foolishness' : A Study in Early Apologetic", in The Expositor, vol.11, series 6, 1900, p.310). S. Altman confirms this, labelling the Jews from Biblical times almost to the beginning of the nineteenth century as "a rather humorless people" (The Comic Image of the Jew : Explorations of a Pop Culture Phenomenon, Associated University Presses, Inc. New Jersey, 1971, p.123f.). More recently the Jew "tries to live with defeat as a normal condition of existence, and uses humour to do so" (Blue, op.cit., p.68). We cannot here explore this matter fully for it is related obviously to Christ The Messiah. Blue showed insight when he wrote that "A Jew seeks humility not by falling on his knees but by self-deflation in a joke" (Ibid., p.72).

53. Gen. 26:8 (Authorised Version).

54. H. Rahner, Man at Play or Did you ever Practise Eutrapelia?, Burns & Oates, London, 1965, p.42.

55. Ps. 119:35.

Joy is thus linked with morality, and pure joy will therefore have God for both its source and end.⁵⁶ So man's growth in joy, as in everything else, depends on God. The writer of the book of Ecclesiasticus realised this when he compared the joys of life and concluded that "The fear of the Lord is like a garden of blessing, and covers a man better than any glory".⁵⁷ To experience this 'atonement' man needed to feel the deepest sorrow and guilt before God, but also the greatest joy when God forgave him his sins.⁵⁸

Thankfulness to God thus became the Israelites' supreme joy in life; it was the essence of their worship,⁵⁹ and their giving to God.⁶⁰ In time, God himself was to become their "exceeding joy".⁶¹

2.1.2.1. Hail and Rejoice - the Joy in Greetings.

The fact that the Hebrew and Greek words 'shalom' and 'chairo' can be used as greetings and may also denote happiness and joy has already been mentioned.⁶²

Backherms has noted that the formula of greeting used by a people, the ideal they wish for another, is an index to their mentality. The Arabs (with reason) wished 'Peace', the Hebrews, whose ancestors were nomads too, had the same formula: 'Shalom'; those of the Latin countries, practical people, desired 'Health' but the Greeks chose what so well agreed with their happy

56. See Baker's Dictionary of Theology, op.cit., p.229f.

57. Sir. 40:18-27. Cf. Ps. 112:1ff.; 128:1f.

58. Cf. Ps. 32:11. See A Wünsche op.cit., p.11.

59. Cf. 1 Chr. 15:16.

60. Cf. 1 Chr. 29:9,17.

61. Ps. 43:4. See Black's Bible Dictionary, op.cit., p.354. J. Edwards writes that the psalmist "mentions his holy joy as an evidence of his sincerity" (Ps.119:14). 'Treatise Concerning the Religious Affections' in Select Works, vol. 111, The Banner of Truth Trust, London, 1961, p.33.

62. Supra pp.11,12,19.

temperament: 'Joy', 'Charein'.⁶³

To offer greetings was for the Jews an important ceremony which became a religious act under Jewish law.⁶⁴ We know, for example, that the religious wishing of salvation was customary in pre-Ptolemaic Judaism.⁶⁵ A pattern for greetings evolved in the Old Testament religion, and consisted of two elements:

1. the command 'rejoice', followed by the command 'Fear not',
2. the Lord being present as king and saviour.⁶⁶

These greetings are therefore pregnant with Messianic revelations, reaching a climax, perhaps, in the priestly blessing, where 'Shalom' and the cultic theology of the presence of God are brought together; where man is doubly in God's presence, fulfilled and complete.⁶⁷ This thinking throughout the Old Testament is eschatological, for the fullness of the greeting, as of the joy, has not yet arrived. History was awaiting the Annunciation.

2.1.2.2. Joy in Hebrew Life,

The development of Hebrew joy is remarkable; and shows how primitive joy became the joy of faith expressing itself in all aspects of life.⁶⁸ Israel's true joy was God-centred, and the people were commanded to avoid un-Godly enjoyment⁶⁹ and to "rejoice, you and your households, in all that you undertake, in which the Lord your God has blessed you".⁷⁰ This command is

63. Backherms, op.cit., p.47.

64. TDNT, vol.1, p.498; and Barclay, The Gospel of John, vol.2, p.327.

65. TDNT, vol.1, p.497.

66. Cf. Gen.15:1; Jos.8:1; Jg.6:23; Dan.10:12,19; Tob.12:17. In each instance there is question of a supernatural manifestation. See Backherms, op.cit., p.48.

67. Num.6:25f. See J.I. Durham, 'Shalom and the Presence of God' in Proclamation and Presence : Old Testament Essays in Honour of Gwynne Henton Davies, (Ed.) J.I. Durham & T.R. Porter, SCM Press Ltd., London, 1970, p.292.

68. See J. Jonsson, Humour and Irony in the New Testament : Illuminated by parallels in Talmud and Midrash, Bokautgafa Menningarsjods, Reykjavik, 1965, p. 195.

69. Cf. Hos. 9:1; Pr.15:21; 21:15; Ec.7:4. See The Jewish Encyclopedia, vol.7, op.cit., p.299.

70. Dt.12:7. Cf. also 12:12, 18; 16:11,15;26:11;27:7.

both corporate and comprehensive in nature, and includes also the elements of blessing and thanksgiving.

Let us examine these four factors:-

(1) Corporate. The Deuteronomic writer details who shall rejoice before God "... you and your son and your daughter, your manservant and your maidservant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you ..."⁷¹

The later commandment "I have done according to all that thou hast commanded me"⁷² was interpreted "I have rejoiced and caused others to rejoice"⁷³ implying thereby that "no-one was worthy of joy, if indeed it were possible to possess it, who had not helped to bring joy into the lives of others".⁷⁴ The joy is "before the Lord" and cannot therefore be selfish or at the expense of others.⁷⁵

(2) Comprehensive. The word 'all' is used in the above command; a universalism which derives from the goodness of creation, "And God saw everything that he had made, and behold, it was very good".⁷⁶ In contrast to the beliefs of the Essenes⁷⁷ there was no place for asceticism in Rabbinical literature, in fact it was looked upon as sinful.⁷⁸ This tendency away from world contempt was hedonistic in nature, and led to sayings like "He who denies himself is a sinner", "He who lives without a wife lives without joy", and the belief that "at the Judgement Day man will have to give account for every lawful enjoyment offered to him by Providence and refused by him".⁷⁹

71. Dt. 16:11.

72. Dt. 26:14.

73. Sifre 129a, quo. The Universal Jewish Encyclopedia, vol.6, op.cit., p.213.

74. Ibid.

75. Cohen, op.cit.,p.115.

76. Gen. 1:31. Ibid., p.115.

77. See The Jewish Encyclopedia, vol.7, op.cit., p.299.

78. (Nedarim 10a) See H.A. Cohen, op.cit., p.115.

79. See The Jewish Encyclopedia, vol.7, op.cit., p.299.

(3) Blessing. An examination of the great blessing of Dt.28:1-13 shows that the blessing includes everything in life.⁸⁰ Later the Deuteronomic writer sees this blessing as "life and good",⁸¹ and later prophets have similarly described it.⁸² It was a power upon which life and joy were conditional. As Israel looked back, recalling God's acts on her behalf, the joy of possession and the joy of hope, two aspects of the one joy of God's presence, so her appetite for blessing and joy increased.⁸³ Israel thus began to understand life in terms of grace received from God by faith. She was being wooed by God towards the marriage covenant.⁸⁴

Rejoice at all times in the blessings of God was the command, which included the three annual festivals at Jerusalem.⁸⁵ If life was a blessing, it was equally true that joy could be a blessing, and, like life, could revive man's spirit, as happened to Jacob when his sons told him what Joseph had said to them.⁸⁶ Misfortune, on the other hand could have the opposite effect,⁸⁷ but it was a mark of virtue if one could rejoice in suffering, for "whom the Lord loveth He chasteneth" was a belief which reached its climax in the Midrash - "If thou desirest life, hope for affliction".⁸⁸

80. See Pedersen, op.cit., 1,p.210f. These blessings were perhaps part of the old covenant ceremony (OAB, p.249).

81. Dt. 30:15.

82. Cf. Zech.8:12f; Mal.3:10f. See Pedersen, op.cit., 1,p.211.

83. See TDNT, vol.2, p.845.

84. See W. Dalton, 'The Prayer of Joy and Praise', in The Way, vol.1, No.2, April, 1961, p.128; (cf. Hos. 2:14f.).

85. Lev. 23:40; Dt.16:11, 14f. See DBT, p.275.

86. Gen.45:27. Joseph's soul had shrunk with sorrow. See J. Pedersen, op.cit., 1, p.153f. Cf. Barth, Church Dogmatics, III/IV, p.374f. "In every real man the will for life is also the will for joy."

87. Job 17:1; Is.54:6. See A.M. Henry, The Holy Spirit, Burns & Oates, London, 1960, p.21f.

88. M. Joseph, Judaism as Creed and Life, George Routledge & Sons, Ltd., London, 1929, p.127f. (Joy in Sorrow will be considered later.)

It comes as no surprise that the Rabbis later prescribed that nothing should be enjoyed in this world without a blessing, or a violation would be committed.⁸⁹ In acknowledgement of God's justice this blessing was necessary even on sad occasions.⁹⁰

(4) Thanksgiving. The previous three factors lead to thanksgiving which, in fact, has itself been associated with 'thanksgiving', and classified among the supreme joys of life.⁹¹ Thanksgiving is a part of worship, which in turn should flood the spirit with joy in communion with the divine.⁹²

The psalmist expresses abundant joy in thanksgiving on diverse occasions, recognising his joy as being a gift from God⁹³ and offering sacrifices of joy,⁹⁴ even before deliverance is experienced.⁹⁵

The joy associated with festivals will be considered in a later section; but it should be noted that the Jewish liturgy is essentially joyful especially in the prayers for redemption.⁹⁶

89. TDNT, vol.2, p.760. The 'Sheheheyanu' is a blessing or benediction recited on joyous occasions, "Praised art Thou, O Lord our God, King of the universe, who has kept us alive and has sustained us and enabled us to reach this occasion" (Cohen, op.cit., p.144f.).

90. I. Fishman, Introduction to Judaism, Valentine, Mitchell, London, 1958, p.40.

91. Cf. Dt.16:9-11. See The Universal Jewish Encyclopaedia, op.cit., p.213; and Black's Bible Dictionary, (Ed.) M.S. & J.L. Miller, A. & C. Black, London, 1961, p.354.

92. Joseph, op.cit., p.351; cf. Ps.33:1-3, 21; 42:4; 43:4.

93. Ps. 4:7; 100.

94. Ps.27:6. See H.H. Rowley, Dictionary of Bible Themes, Nelson, London, 1968, p.50.

95. Ps. 13:5f. See PCB, p.415.

96. Universal Jewish Encyclopedia, vol.6, op.cit., p.214.

Thus in spite of the destruction of the Temple and subsequent persecutions and oppressions, Judaism has remained optimistic, trusting in God and hoping for the final triumph of justice and truth.⁹⁷

No doubt, in the Bible's first description of worship, Abel was joyful when God "had regard for Abel and his offering",⁹⁸ as indeed all other sincere worshippers must have been joyful, including David when he commanded the Levites "to raise sounds of joy".⁹⁹

Israelite joy was continually broadening its horizons. The family piety in Deuteronomy became in the Psalms a joyful consciousness of God's presence in all aspects of life, with increasing eschatology, particularly in Isaiah,¹⁰⁰ as Israel looked forward to the coming of the Messiah. The circumstance of the exile had given Israel the new joy of purely spiritual, non-sacrificial worship.¹⁰¹

2.1.2.3. Joy in the Law.

The law was God's word,¹⁰² and hence a means for knowing God's will,¹⁰³ and a source of joy.¹⁰⁴ And, as we have seen above, the Deuteronomic command¹⁰⁵ ensured that this joy was to be shared with all around especially those in poverty and privation. Reverence for the law was intense, as is illustrated in a reference to 1 Chr.1-9 -

"For while the modern reader finds these genealogies tedious, and the long list of names meaningless, to

97. See The Jewish Encyclopedia, vol.7., op.cit., p.299. Cf. Ps. 67:4. Nevertheless, it was said that "Since the day the Temple was destroyed God does not smile (Berakoth 32b). See J.R. Brown, Temple and Sacrifice in Rabbinic Judaism, Seabury-Western Theological Seminary, Chicago, 1963, p.4.

98. Gen. 4:4.

99. 1 Chr.15:16. This has been called the first reference to joy in Israel's worship (Black's Bible Dictionary, op.cit., p.354).

100. Cf. Ps. 43:4; 137:6; Is.9:1.

101. Cf. Jer.6:16, 20; 7:21,22. See W.O.E. Oesterley, 'Worship in the Old Testament' in Liturgy and Worship, (Ed.) W.K.L. Clarke, SPCK, London, 1933, p.50.

102. Is. 2:3.

103. TDNT, vol.2, p.260.

104. Cf. Ps. 1; 19:8; 119.

105. Dt. 16:11.

the man whose delight is in the law of the Lord, who treasured the records of ancient Israel, each name is meaningful, directing his mind to the mighty acts of God."¹⁰⁶

There was no burden here, but rather a pure joy with a power, like that of a covenant.¹⁰⁷ In keeping the law the Israelite aspired to God's presence in which "there is fullness of joy".¹⁰⁸

This element of joy in the law was reinforced when, in the ninth century, the feast of Pentecost, a festival of great rejoicing, was changed into 'Simhath Torah', in order to celebrate the giving of the law at Sinai.¹⁰⁹ The rule now became "Tremble with joy when thou art about to fulfil a commandment".¹¹⁰ Joy was henceforth a part of the commandment as shown by the expression 'Simhah Shel Mitzvah', meaning the joy known in fulfilling God's will.¹¹¹ It was Rabbi Bahya ibn Halwah who carried this thought to its limit by declaring that "the joy accompanying the carrying out of a religious performance is even more acceptable to God than the Mitzvah itself".¹¹²

Joy was hereby elevated in importance in order to encourage

106. PCB, p.358.

107. E. Jacob, Theology of the Old Testament, Harper & Row, New York, 1958, p.275.

108. Ps. 16:11; cf.73:23ff. See DBT, p.45; PCB, p.272.

109. See The Universal Jewish Encyclopedia, vol.9, op.cit., p.542. It has been remarked that this change "may seem a little perverse since it was there that the troubles of the Jews began" (Samuel, The World of Sholom Aleichem, p.65). The joy of this occasion was symbolized by a procession round the synagogue with all the scrolls of the law to the chanting of hymns and litanies, sometimes including a dance before the Ark (W.W. Simpson, Jewish Prayer and Worship, SCM Press Ltd., London, 1965, p.52).

110. See S. Schechter, Aspects of Rabbinic Theology, Schocken Books, New York, 1961, p.150. Cf. Ps.2:11

111. See Cohen op.cit., p.115.

112. Quo. The Universal Jewish Encyclopedia, vol.6, op.cit., p.214.

the keeping of the law; but joy was also supported by other concepts like 'Hitlahavat', 'Bitochon', 'Kavanah' and 'D'vekut'. 'Hitlahavat' is the burning, the ardour of ecstasy. Buber gives its importance, "If a man has fulfilled the whole of the teaching and all the commandments, but has not had the rapture and the burning, when he dies and passes beyond, paradise is opened to him, but because he has not felt rapture in the world, he also does not feel it in paradise".¹¹³ 'Bitochon' is an essential quality every Jew needs to possess or he is an 'unbelieving atheist'. Literally, the Hebrew word means certainty, assurance, trust, hope of security. As Samuel writes in his Shtetl story, "In the mouth of a Kasrievkite it expresses the ultimate principle of life".¹¹⁴ 'Kavanah' means intention or devotion.¹¹⁵ 'D'vekut' means cleaving.¹¹⁶

2.1.2.4. Joy in Feasts and Festivals.

This section will consist of five parts in which the joy associated with Jewish feasts and festivals is examined in theory and in the cycle of the year, after which each festival will be looked at individually and a conclusion will be reached.¹¹⁷

Plato's words are relevant here, "And the Gods, pitying the toils which our race is born to undergo, have appointed holy festivals, wherein men alternate rest with labour; and have given them the Muses and Apollo, the leader of the Muses, and Dionysus, to be companions in their revels, that they may

113. M. Buber, The Legend of the Baal-Shem, Harper & Bros., New York, 1955, p.17.

114. M. Samuel, The World of Sholom Aleichem, p.43.

115. 'Thus spake Hayim Greenberg' : Thoughts from the writings of Hayim Greenberg, culled by Rabbi Isaac Goss, Jewish Affairs, vol.31, no.2, February, 1976, p.32.

116. Ibid.

117. It should be noted that the Hebrew word for 'to celebrate' is 'chagag' which is related to the Arabic 'hajja' meaning to go on a pilgrimage (See Encyclopaedia Judaica, vol.6, op.cit., p.1237).

improve their education by taking part in the festivals of the Gods, and with their help".¹¹⁸

Similarly, the true Jewish festivals were gifts from God, and were in varying degrees joyful : God's presence was entered and man was educated in God's purposes. They were more than this, however, for man, individually and corporately, was purified,¹¹⁹ led eschatologically into salvation¹²⁰ and strengthened¹²¹ in his joyful witness that the world was good¹²² because God was in control.

The necessity for joy at festivals was stated above when it was noted that the Deuteronomic writer had commanded man to rejoice.¹²³ This joy must come from God, as we have also seen; but it is at the same time man's response to God's goodness and the goodness of creation.¹²⁴ "Serve the Lord with gladness! Come into his presence with singing!" cries the Psalmist.¹²⁵

118. Plato, 'Laws', 11,653, GBWW, vol.7, p.653. Plato's thoughts showed an advance on the thinking of pagans who originated their own festivals in order to placate their gods and thereby avoid disasters.

119. An essential requirement for true sacrifice, as was commanded (Is.1:13; Hos. 2:13; Am.5:21; Ps.81:8-10). See Joseph, op.cit., p.242f.

120. Cf. Pss. 126, 122.

121. Judah Halevi stated that the festival was the main factor which upheld Israel in its exile, (Kuzari 3:10. See Encyclopaedia Judaica, vol.6, op.cit., p.1244). Cf. A. Weiser's claim "The vital energy of the Old Testament belief in God springs from the very fact that the people know what it means to encounter such a mighty God and enjoy the privilege of continually receiving from his hand in a time of festival his strength blessing and salvation" (The Psalms, SCM, London, 1962,p.265).

122. A Jewish festival is called 'yom tov', literally, 'a good day' (See Cohen, op.cit., p.115).

123. Dt. 12:7. Supra p.64.

124. See J. Pieper, In Tune with the World : A Theory of Festivity, Franciscan Herald Press, Chicago, 1973, p.22.

125. Ps. 100:2. Could we also serve the Lord 'by' gladness? See Joseph, op.cit., p.244. Cf. Dt. 12:7; Ps.16:11.

Here is man's duty, which turns the occasion into a festival, for God is realised not only as the source of joy but also as its object.¹²⁶

The occasions for celebrating with joy are many in the Old Testament and their origin may be human or divine.¹²⁷ The former showed a secular or social joy associated with, for example, hospitality,¹²⁸ military victory,¹²⁹ reconciliation,¹³⁰ marriage,¹³¹ and commemoration.¹³² The joy of the harvest was used as a simile, "they rejoice before thee as with joy at the harvest".¹³³ Natural joy was therefore normal, "a cheerful heart has a continual feast".¹³⁴ This joy, however, could be excessive¹³⁵ or even idolatrous.¹³⁶ The word 'simhah' is used for the spectrum of joy in all its colours and origins.¹³⁷

"The appointed feasts of the Lord"¹³⁸ were announced by the blowing of trumpets.¹³⁹ Joy had to sound out, as it were, over the countryside. Thus the dedication of the walls of Jerusalem was celebrated "with gladness, with thanksgiving and with singing, with cymbals, harps, and lyres..... for God had made them rejoice with great joy..... And the joy of Jerusalem was heard afar off".¹⁴⁰

126. Ps. 84:2; 89:16; 149:2. See TDNT, vol.9, p.363.

127. This distinction is made by The Logos International Study Bible, (Ed.) H.E. Monser, Logos International, Plainfield, New Jersey, 1972, p.293f.

128. E.g. Gen.18:3-8.

129. E.g. 1 Kg.18:6.

130. E.g. Gen. 31:54.

131. E.g. Gen. 29:22.

132. E.g. Purim (Est.9). Dedication (2Chr. 7-9).

133. Is. 9:3. See Backherms, op.cit., p.19.

134. Pr. 15:15.

135. Hence the 'woes' of the prophets (Is.5:11; Am.6:1-6) and of Ec.10:16. Cf. Backherms, op.cit., p.22.

136. E.g. Ex.32:6; Num.25:1,9; 1 Kg. 12:32; Dan.5:1,31.

137. Humbert, op.cit., p.196. Supra p.17.

138. Lev. 23:2.

139. Num. 10:10.

140. Neh. 12:27,43. Cf. Ez.3:13.

Dancing, too, was a natural expression of joy, as is evident in Miriam's victory dance¹⁴¹, and after David's victories¹⁴² and the bringing of the ark to Jerusalem.¹⁴³ We need do no more than mention the eating and drinking that accompanied these feasts, "you shall eat before the Lord your God, and you shall rejoice.....",¹⁴⁴ and the table-fellowship that bound a man to God, as evidenced especially in the meal that sealed a covenant or a reconciliation¹⁴⁵, and "made the participants brothers one of another, but also of Yahweh (cf. the name Ahijah... 'Yahweh is my brother!')."¹⁴⁶

As had been prophesied,¹⁴⁷ Jerusalem became the central point of worship for the Israelites; and joy began to radiate from holy Zion, as we have seen, when the foundations of the Temple were laid, when the Ark was brought in and the Temple dedicated. Some scholars believe there were originally only two festivals in the promised land : the Sabbath, (which is not strictly speaking a festival) and the Passover, and that the other festivals belonged to the Canaanite calendar.¹⁴⁸ Let us examine these events.

(1) The Sabbath.

Isaiah¹⁴⁹ gives the Sabbath rationale clearly and comprehensively, stressing the purity of its joy and its future rewards. It has been claimed that the joys associated with the sabbath are manifold, embracing the supernal worlds and the denizens of Hell,¹⁵⁰ as well as giving a foretaste of the joy of the Messianic era.¹⁵¹

141. Ex. 15:20f. See OAB p.86.

142. 1 Sam. 18:6f.

143. 2 Sam.6:12-15.

144. Dt. 12:7. Cf.28:47.

145. Cf. Ex.18:12; 24:11; Gen.31:46,54. See DNTT, vol.2, p.521.

146. Ibid.

147. Dt. 12:10f.

148. DNTT, vol.1, p.625.

149. Is. 58:13f.

150. I. Epstein, Judaism, Penguin, London, 1970, p.240f.

151. S. Spencer, Mysticism in World Religion, Penguin, London, 1963, p.196. In a legend of a heavenly Sabbath the joy is exultant "They (angels) all appeared before God with great joy, laved in a stream of joy, and they rejoiced and danced and sang and extolled the Lord with many praises and many instruments" (L. Ginsberg, The Legends of the Jews, Jewish Publications Society of America, Philadelphia, 1947, p.84.).

Ideally the Sabbath is a balance between the highest joy and the greatest restraint¹⁵², but Isaiah's words had given the Sabbath a supreme joy which overflowed into the other festivals.¹⁵³

The expression 'to make Shabbes' means to be festive, to celebrate.¹⁵⁴

(2) The Passover.¹⁵⁵

This feast reminded Israel of her redemption from slavery and of the joy she thereby received. It also looked forward to the Messianic redemption.¹⁵⁶ Herberg claims that this 'religious' significance of Passover has disappeared today in favour of a 'festival of freedom', an example of democracy, a symbol of spiritual values, a 'folk holiday' and family reunion.¹⁵⁷ This illustrates a major shift in joyful emphasis.

(3) Pentecost & Tabernacles.

These feasts were agrarian in nature, and illustrated well the happiness man could have in exercising his dominion over the earth through his work, thereby sharing in the joy of his god's fruitifying work.¹⁵⁸ We have seen how the feast of Pentecost

152. See H. Wouk, This is My God, The New English Library Ltd., London, 1965, p.265f. Wouk claims this pattern runs through all Judaism. A similar pattern is observed in the table songs e.g. the Sabbath Table Song "O honoured day, that sets our hearts aglow!
Oday of joy, ordained to make us glad!
With bread and wine we greet thee and
good cheer,
A traitor he, whose Sabbath heart is sad!"
quo. W.W. Simpson, op.cit., p.121f.
See also M. Joseph, op.cit., pp.242f., 385.

153. (Pes. 109a; Meg. 16b.) See The Jewish Encyclopedia, vol. 7, op.cit., p.299.

154. L. Rosten, The Joys of Yiddish, Penguin, London, 1972, p.324.

155. 2 Chr. 30:21-25; Ezra 6:22. 156. DNTT, vol.1, p.633.

157. W. Herberg, Protestant, Catholic, Jew, Doubleday & Co. Inc., New York, 1960, p.208f.

158. See T. Maertens, A Feast in Honor of Yahweh, Geoffrey Chapman, London, 1966, p.35. Cf. Dt.16:11.

changed its meaning to celebrate the giving of the law at Sinai.

The feast of Tabernacles affirms the joy of the harvest. Coming at the time of the vintage it fixed the Israelite's joy upon God and stressed the need for his joy to be purified.¹⁵⁹

To see Israelite, festival joy in action we cannot do better than look at the following event.

The Mishnah states that "He who has never witnessed the rejoicing at the ceremony of water-drawing has never seen real joy."¹⁶⁰ In Temple times it began on the second night of Succoth and lasted six days. "Each morning a libation offering of water was made. It was taken in a golden ewer from the pool of Siloam, carried with great pomp and ceremony, and was poured into a perforated silver bowl placed on the West side of the Altar, symbolizing the abundant rain for which the people prayed. Bonfires were lit and men of piety danced, holding lighted torches and singing songs and hymns to the accompaniment of harps, lyres, cymbals and trumpets, played by the Levites. We can well understand the statement in the Mishnah."¹⁶¹

Progressively however, man's independence impaired this joyful relationship between God and man, the true spirit of the festival. The remembrance was still there but the rejoicing was false.¹⁶² The Jewish mystics and Hasidim again came to assist, as this illustration shows, but it was too late - "The Lubavitzer Rabbi said: "On the first day of the Festival, God invites us to observe a day of rejoicing : on the second day, we invite the Lord to rejoice with us. The first day God commanded us to observe; the second day we instituted ourselves."¹⁶³

159. See Joseph, op.cit., p.242. Cf. Neh.8:17.

160. Succah v,1,quo. Fishman op.cit., p.75.

161. Ibid.

162. We are not concerned here with the secondary and more wordly feasts, although these were all joyful e.g. Purim (Est.9:17-22); New Moon (Ps.81:1-5); Transferring the Ark of the Covenant (1 Sam.6:22); Dedication of the Walls of Jerusalem (Neh.12:27). See Encyclopedia of Biblical Theology, vol.2,op.cit.,p.438.

163. See Fromm, You shall be as Gods, p.80f.

'Rejoice' was still the command for all Jewish festivals. Even the ten Days of Penitence between the New Year and the Day of Atonement "should be enveloped by a spirit of cheerfulness and be conspicuous by an absence of gloom".¹⁶⁴ Nevertheless the trend was in the opposite direction. Thus the Day of Atonement was originally joyful but "became sad because of the danger threatening the Jewish people".¹⁶⁵ Today it is observed as a feast but still retains "an air of solemn rejoicing, symbolized by the white robes which are traditionally associated with it". Furthermore any fear of judgement has been replaced by assurance of pardon for the penitent.¹⁶⁶

Dalton claims that the whole burnt offering was originally a joyous sacrifice of thanksgiving. Only later was it given an expiatory value.¹⁶⁷ Similarly offerings and tithes which were originally joyful acts of thanksgiving,¹⁶⁸ were later believed to be pre-requisites for good harvests.¹⁶⁹

In conclusion, it must be maintained that Jewish feasts:

1. Acknowledged and celebrated God's great works,
2. Eschatologically anticipated the final salvation,¹⁷⁰
3. Joyfully realised present needs (provided purity of heart and faith were present).¹⁷¹

164. Yer. R.H.i, 57b, quo. The Universal Jewish Encyclopaedia, vol.6, op.cit., p.213.

165. PCB, p.709.

166. Simpson, op.cit., p.57. If Yom Kippur did not make the Jews better, perhaps it prevented them from becoming worse, claimed Samuel (The World of Sholom Aleichem, pp.70-1). It will be apparent from our Treatment of the Yezer ha - ra above (p.39.) that not the Israelites but God was to blame for man's sins. There was therefore no felt need for deliverance from sin, and no place for the 'Priestly office of the Messiah' (See below p.80f.). See A. Edersheim, The Life and Times of Jesus the Messiah, vol.1, Longmans Green & Co., London, 1886. p.167

167. Dalton, op.cit., p.133; cf. 1 Chr.29:22; 2 Chr.23:18; 29:30.

168. Dt. 26:1 - 11.

169. Mal. 3:8 - 10. See PCB, p.446.

170. Pss. 118; 122; 126; cf. The eschatological banquet of Is.25:6-8 when all will be joy and there will be no mourning (PCB, p.507).

171. DBT, p.176.

2.1.2.5. Joy in Sorrow

We have seen that it is difficult to trace a development in the rationale of sorrow in the Old Testament religion.¹⁷² Israel continually trusted in the God who had created the world and who was always so just; and God was therefore thought to be responsible for sorrow and suffering.

Obviously this situation could not continue; with the result that God himself had to be seen as sorrowing and suffering. Initially, no Jew could have visualised God suffering, but after the exile and after hearing the prophetic messages, which related to the Messiah, this idea entered Jewish thought and has since remained there. Its rationale was well expressed by Heine "He who sees his God suffer bears more easily his own afflictions. The merry gods of old.... were holiday gods.... Therefore, they were never loved from the very soul and with all the heart. To be so loved one must be a sufferer."¹⁷³

A process of rationalisation began in the earliest times. It showed itself when Joseph named his second son Ephraim, "For God has made me fruitful in the land of my affliction."¹⁷⁴ Akiba was later to claim that it was only through suffering that Israel obtained three priceless and coveted gifts : the Torah (Ps.94:12), the Land of Israel (Dt.8:5,7) and the world to come (Pr.6:3).¹⁷⁵ He also said "Rejoice in adversity even more than in prosperity, for suffering brings forgiveness of sin."¹⁷⁶

The parable of the rich man and Lazarus shows the current belief that it was more desirable to suffer in this world than in the next.¹⁷⁷ It thus became virtuous to rejoice in suffering,

172. Supra p.48f.

173. A Treasury of Jewish Quotations, (Ed.) J.L. Baron, Thomas Yoseloff, South Brunswick, New Jersey, 1965, p.154.

174. Gen. 41:52.

175. A Treasury of Jewish Quotations, op.cit., p.482.

176. Ibid., p.3. A comment on Ex.20:20 "... for God has come to prove you, and that the fear of him may be before your eyes, that you may not sin".

177. See Jonsson, op.cit., p.125.

a movement which reached its climax in the command "If thou desirest life, hope for affliction".¹⁷⁸ It was apparently too disquieting to live in unbroken prosperity, hence the motto "To suffer is to survive - and vice versa".¹⁷⁹

It was a corollary of this rationalisation that sorrow and suffering should be shared. Man was not to "enjoy himself while others are suffering".¹⁸⁰ Thus the Hasidim imposed suffering upon themselves for the sins of others.¹⁸¹

In contrast to the virtue of joy, it was believed that weeping was evil and brought despair.¹⁸² Sadness must therefore be continually fought with joy. This was the call of Israel Baal Shem Tov to the absolute, to redemption, to God, the call to life and to service, to bring together the dispersed and exiled.¹⁸³

And yet in spite of this call to joy, not only the Baal Shem himself but also other masters like Barukh of Medzebozh, Nahman of Bratzlav, Elimeleh of Lizensk, the Holy Seer of Lublin were reported to have struggled in varying degrees against melancholy. Wiesel suggests that because these men looked so hard and so much at suffering, they could see nothing but sorrow in the end:¹⁸⁴ thus they all played with madness or were tempted by madness. How many tears, how many tales of sorrow and tragedy can one absorb before one gives in? And yet these desperate men, like Rebbe Nahman of Bratzlav, or the Besht, spoke "only of joy, and joy and joy, only joy".¹⁸⁵ If God were angry, a Tzaddik was

178. See Joseph, op.cit.,p128. 179. van den Haag, op.cit.,p57.

180. (Ta'an. 11a) See Encyclopaedia Judaica, vol.15, op.cit.,p.486.

181. See Spencer, op.cit., p.185.

182. The Hasidic Anthology, (compiled by) L.I. Newman, Bloch, New York, 1944, pp.204,213. See also E. Fromm, Psychoanalysis and Religion, Bantam Books, New York, 1967, p.46.

183. Wiesel, Souls on Fire, p.26f. 184. Ibid., p.106.

185. Wiesel, 'Hasidism and Man's Love of Man', p.57.

reputed to be able to make him smile,¹⁸⁶ and as for the holy Reb Naftali, "he could make the very Heavens laugh".¹⁸⁷

It is apparent that Judaism could not fully come to terms with sorrow (and therefore, indirectly, with joy) in spite of its being an element in the Messianic profile.¹⁸⁸ Nevertheless, the apparently paradoxical thought of joy in suffering was developed in Judaism.¹⁸⁹

2.1.3. JOY IN HOPE.

Israel's joy lay in the past, the present and the future; in God's promise after the Fall to restore this joy to its original perfection through the Messiah, and later to

1. Make of the Jewish nation a world empire,
2. Establish the house of David,
3. Punish the enemies of his chosen people, whether Gentiles or Jews, and
4. Establish this glorious future in the resurrection, not of the individual from Sheol but of the nation from its miseries.¹⁹⁰

Although Israel was often to forget God's promised gift of future joy,¹⁹¹ every person had a responsibility, because the joy was for the whole community.¹⁹² It was, in fact, for the whole world,¹⁹³ and it would centre upon the Messiah. The prophets and the psalmist foresaw this joy and rejoiced in it.¹⁹⁴ Perhaps

186. Wiesel, Souls on Fire, p.122.

187. Langer, Nine Gates, p.72.

188. See Is.53; and infra p.86f.

189. 2 Macc. 6:30. See TDNT, vol.9,p.368.

190. Cf. Is.12:6; Jer.31:31; Zech.9:9; Is 25:9; Is.35:1-10; 42:9; 44:22; 61:10.

See Dictionary of the Bible, vol.2, 1899, op.cit., p.609. Later these characteristics of hope became "the Kingdom of God, the Davidic King, the Day of Judgement, and the Resurrection of the Righteous" (Ibid.). The joy present in this eschatological picture must also be mentioned, cf. Is. 44:22-3; 62:5.

191. Cf. Hos.2:10; Ezek.16:15f. See DBT, p.240f.

192. Cf. Ezek.18. See DBT, p.241.

193. Cf. Gen. 12:3; Ps.72:17. See PCB, p.543.

194. Cf. Is.35:10; Jer.31:4,7; Zeph.3:14; Zech.9:9; Ps.118:24. The mystics felt it was already present (See DBT, p.241).

the chief difficulty in this historic situation lay in the variety of ways in which God would 'visit and redeem his people',¹⁹⁵ "Like shooting stars false Messiahs flashed across the sky of Jewish history; but they kept the flame of Messianism glowing through the darkness of the Jewish exile."¹⁹⁶ This belief in the Messiah is repeated every day by devout Jews, being one of the Thirteen Articles of Faith compiled by Maimonides.¹⁹⁷

Lionel Blue has claimed that Jews incline temperamentally to hope. He sees a hopefulness in all aspects of Jewish life, including worship where every service ends with a note of buoyancy, expressing the irrepressible optimism of the people. He adds that 'The Hope' is the national anthem of Israel; and that for Judaism, as for Marxism, the greatest things have not yet come, and the best is yet to be.¹⁹⁸

The continual suffering to which the Jews have been subjected has not increased their hope for the long-awaited redemption. 'Polydox' Jews, for example, have even lost their belief in 'God'.¹⁹⁹

In spite, however, of the expected joys which were to fulfil all Israel's hopes,²⁰⁰ when the desert,²⁰¹ the heavens and earth

195. Lk. 1:68. See A Theological Word Book of the Bible, op.cit., p.45

196. Buber, The Legend of the Baal-Shem, p.17.

197. Ibid., p.16.

198. Blue, op.cit., pp.65,64,93.

The Benedictions in the Marriage Service illustrate this joy in hope. The fifth Benediction prays that "the joy of bridegroom and bride may soon be shared by Zion restored". The sixth that "the happiness of the bridegroom and bride may be comparable to that of the first human pair in Eden". The seventh combines "the Divine ordering of the joys of husband and wife with the memory of Zion, in rapturous praise of Him who is the creator of joy and gladness, mirth and exultation, love and brotherhood, and the rejoicing of bridegroom over bride" (The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire, commentary Dr. J.H. Hertz, Shapiro, Vallentine & Co., London, 1963, pp.1013-4).

199. See 'Jews with Nobody to Worship', in Time, vol.111. No. 12, March 20, 1978, p.60.

200. Is.25:9. Isaiah was a tremendous source of joy to Israel.

201. Is.35:1.

would rejoice;²⁰² when captives would be freed and saved with eternal rejoicing;²⁰³ when God would make Jerusalem 'joy' and his people gladness, and give them an everlasting jubilation,²⁰⁴ Israel and the Rabbis in particular had no real hope, because they had not yet learned that they could do nothing for their own salvation, but that God can do everything.²⁰⁵ Small wonder then that the Jewish 'home' was so influenced by Zoroastrian, Persian and Babylonian ideas,²⁰⁶ and the rise of apocalyptic literature. This latter element, which is a child of prophecy, has an eschatological interest because its writers believed that the end was near.²⁰⁷ And how true this situation was for the Israelites when prophecy ceased, and Israelite joy and hope had been raised to such high eschatological and cosmic levels because those last times were anxiously awaited.²⁰⁸

Inevitably, a reward was expected by some after death, hence the saying "These are things whose fruit a man enjoys in this world while the capital is laid up for him in the world to come:

Honouring father and mother,
deeds of loving kindness,
making peace between a man and his fellow,
and the study of the law is equal to them all".²⁰⁹

202. Is.44:23; 49:13.

203. Is.35:9f.; 51:11; 61:10; 61:7.

204. Is. 65:14,17ff.; 66:10. See DBT, p.276; DNTT, vol.1,p.729.

205. See TDNT, vol2, p.529.

206. See PCB, p.696.

207. Ibid., p.484.

208. Cf. Is.9:1; 49:13; 55:12. See Vocabulary of the Bible, op.cit., p.207.

209. Tractate Peah, quo. R.A. Stewart, The Earlier Rabbinic Tradition, Inter-Varsity Fellowship, London, 1949, p.36. Judaism slowly came to believe in life after death. The dead were originally visualised as living a shadowy life without value and without joy (Job.30:23; Ps.6:5; 30:9; 88:3). See DBT, p.233. David's farewell prayer gives not a word of joy after death (1 Chr. 29:10-19). See OAB, p.528f. Belief in life after death is seen in Isa.26:19 and Dan.12:2. Such belief was common in New Testament times mainly due to the apocalyptic influence i.e. God must one day reward his faithful people who were suffering for their faith (See A Theological Word Book of the Bible, op.cit., p.106). There is, however, no definite proof in the Old Testament that man will see God on or after death (TDNT, vol.5, p.334).

2.1.4. JOY IN UNION WITH GOD.

In this section we shall analyse man's relationship with God in so far as this can be seen to be a union with God. We shall look briefly at ecstasy, at Jewish mysticism (i.e. "belief in the possibility of union with the Divine nature by means of ecstatic contemplation"²¹⁰), and finally, we shall examine the Messiah profile. It will be continually apparent that Israel confidently saw her only hope as lying in union with God²¹¹ i.e. "taking delight in the Lord",²¹²

(1) Ecstasy.

The Old Testament religion was influenced by the religion of Canaan in the feature of prophets or intermediaries who could be ecstatically possessed by their god.²¹³ Thus Samuel tells Saul, "then the spirit of the Lord will come mightily upon you, and you shall prophecy with them and be turned into another man".²¹⁴

Obviously every event of this nature must be examined on its own merits for there are many varied processes at work here.²¹⁵ And secondly, although the prophet may at times claim to identify himself with the divine,²¹⁶ it seems truer to say that in Old Testament religion there was always a great gulf fixed between God and man. God does not enter into men, but works in them through his Spirit.²¹⁷ Nowhere do we find the prophets' consciousness lost in union with the divine,²¹⁸ but rather something akin to the hand of the Lord being upon him.²¹⁹ In other words, a knowledge of God's presence could be experienced.²²⁰

210. S O E D, vol.2, p.1381 .

211. Ps.10:2; 55:6; 73:25,28. See DBT, p.276.

212. Ps. 37:4. We shall later refer to this command to 'Enjoy God'.

213. See Spencer, op.cit., p.170f. 214. 1 Sam. 10:6.

215. TDNT, vol.2, p.450.

216. Cf. Ezek. 2:2; Hos.2:2; Mic.3:8.

217. TDNT, vol.2, pp.455, 456n. See PCB, p.709f.

218. PCB, p.480.

219. Cf. 1 Kg.18:46; Ezek.3:14,22 & Ps.73:23 "Thou dost guide me with thy counsel".

220. Jeremiah foresaw everyone sharing in this - "for they shall all know me, from the least of them to the greatest" (31:34). Ezekiel on one occasion was overwhelmed for seven days (3:15).

Thirdly, it is impossible to assess the nature and the strength of any joy present on these occasions, for the ecstatic is probably not fully in control of himself. The "violence of the Divine action on the soul"²²¹ could cause man perhaps more pain than pleasure.²²² Furthermore, ecstasy has gradually changed its meaning from holy frenzy to rapture,²²³ but it is still essentially joyful involving "beneficial apprehension and infilling" by God.²²⁴

Samson was in ecstasy when "the Spirit of the Lord came mightily upon him",²²⁵ We are told something of the ecstatic experience when the Lord came down in the cloud and spoke to Moses, "and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied".²²⁶ God through his Spirit was teaching or exhorting²²⁷ by revealing himself²²⁸ through joyful ecstasy. He raised up charismatic leaders when and where he wished.²²⁹

Religious fervour revived among the Hasidim in the joyful spirit of prayer, dancing, music and in love for God and his creation. Enthusiastic as this was, it is questionable whether it could rightly be described as ecstasy, as we have used the term.²³⁰

(2) Mysticism.

The first and last factors mentioned above under 'Ecstasy' are equally applicable here, and ideally, each mystical experience

221. ODCC, p.442.

222. TDNT, vol.2, p.455.

223. Ibid., vol.2, p.453.

224. Ibid., vol.2, p.451. See Pedersen, op.cit., 1 p.162.

225. Jg. 14:6; cf. 14:9; 15:14

226. Num. 11:24ff.

227. ODCC, p.442.

228. PCB, p.481.

229. See TDNT, vol.6, p.366. God continues to do this today (See Appendix A).

230. See H. Rabinowitz, A Guide to Hassidism, Thomas Yoseloff, London, 1960, pp.122-3. Max Dimont observes that the Hasidim "confused their ecstasy for God with God", op.cit., p.351.

should be examined in order to assess its genuine joyful content. Because we are unable to do this, we shall but indicate the background to this type of joy.

In the Merkabah or chariot²³¹ mysticism one's visionary and ecstatic faculties were well trained, so that one might ascend the spiritual heights of joy and glory.

The psalmists' words "The friendship of the Lord is for those who fear him, and he makes known to them his covenant"²³² gave inspiration to another class of people who called themselves 'Men of Faith' to study Jewish mysticism. Some of them claim an attainment of superhuman knowledge, derived either from a voice from heaven or from Elias the prophet.²³³

In the Hasidic mysticism the emphasis was on living a holy life, which would be fulfilled in the vision and love of God.²³⁴ It regarded joy (simhah) as the prime factor in the good Jewish life.²³⁵ The pursuit of joy thus became a life-long endeavour. The opportunity for this was present, and many texts in the Old Testament were to give added incentives, e.g. Isaiah's words "For you shall go out in joy, and be led forth in peace".²³⁶ "This means 'If we are habitually joyful, we shall be released from every tribulation'".²³⁷ And similarly, "Do you wish to know how important it is to be full of joy at all times? Moses enumerates a long series of curses (in Deut.28) and then remarks (v. 47) : 'because thou didst not serve the Lord thy God with joyfulness, and with gladness of heart!'"²³⁸ Joy is here seen as being in God. If one rejoices in serving God, the divine joy above is aroused and spreads throughout creation.²³⁹

231. Based upon Ezekiel's vision (1:4-28).

232. Ps. 25:14.

233. C.D. Ginsburg, The Kabbalah: Its Doctrines, Development and Literature, George Routledge & Sons, Ltd., London, 1925, p.183. The Talmud says that the world must not contain fewer than thirty-six (Lamed Vavnik) just men who have been allowed to contemplate the Divine Presence. It is thanks to them that the world subsists. (See Weisel, Souls on Fire, p.264; and 'Thus spake Rabbi Prof.L.I. Rabinowitz', culled by Rabbi Isaac Goss, in Jewish Affairs, vol.37, no.1, January, 1977,p.19.).

234. See Spencer, op.cit.,p.182.

235. Encyclopaedia Judaica, vol.7, op.cit., p.1402.

236. Is.55:12.

237. The Hasidic Anthology,op.cit.,p.202.

238. Ibid.

239. Encyclopaedia Judaica,op.cit.,vol.7, p.1404f.

Joy was interpreted as virtue, and the Hasidic movement as a whole adopted as its motto "Serve God in joy". On the other side, sorrow was denied true existence, and was regarded as sin.²⁴⁰ Joy coming from above can thus atone for the sins of man - in startling contrast to the usual belief that "Suffering atones for the sins of men".²⁴¹

With joy raised to this high level it was inevitable that joyful man would also similarly be elevated. Thus we read that Rabbi Isaac Luria had two chief merits : interpreting the mysteries of the Zohar,²⁴² and that "he placed rejoicing foremost in the service of God, whereby he acquired sufficient merit to be deemed worthy of a sight of Elijah".²⁴³ It was essential to the Hasidic religious life and organisation that there be at its centre an authoritative and inspired leader who was supernaturally gifted - the just, (tzaddiq), the miracle-working rabbi.²⁴⁴

The mystics felt they had reached their goal, the presence of God; and therefore hope, suffering and death were relatively unimportant.²⁴⁵ They were not alone in their thinking; men like Maimonides, for example, held that 'ultimate felicity' was possible in this world, as well as in the next. Later, however, in thirteenth century Jewish philosophy, the concept of a two-fold felicity developed i.e. one in this world and one of a still higher degree in the hereafter.²⁴⁶

240. See Fromm, Psychoanalysis and Religion, p.46.

241. See A.H. Silver, Where Judaism Differed : An Inquiry into the Distinctiveness of Judaism, The Macmillan Co., New York, 1966, p.211.

242. A mystical, symbolic, thirteenth century interpretation of the Pentateuch originating in Spain. 'Zohar' means 'brightness and splendour'.

243. The Hasidic Anthology, op.cit., p.202.

244. The New Encyclopaedia Britannica, vol.10, 1974, op.cit., p.190.

245. Cf. Ps.73; 49:16. See DBT, p.241.

246. Encyclopaedia Judaica, vol.4, op.cit., p.361f.

(3) The Messiah.

We have already referred to the marriage symbol in connection with the prophets.²⁴⁷ There are several references to the joy in the bride and bridegroom relationship,²⁴⁸ and this joy is applied metaphorically to the relationship between God and Israel. Israel is here pictured as the Lord's bride,²⁴⁹ and this joy is in part anticipatory, for the time of the Messiah's presence was commonly compared to a wedding.²⁵⁰

Several elements were present in this Messianic picture, all of which were inherently joyful for Israel. As the concept of the covenant became more precise, the person of the mediator increased in importance i.e. Moses in the past, the king in the present and the Messiah in the future.²⁵¹ These elements were to develop into the Kingdom of God, the Davidic King, the Day of Judgement and the Resurrection of the Righteous.²⁵²

There was uncertainty about how these events would come into being, hence the word Messiah was not used much between the Testaments; but the Messiah himself was seen as free from sin, endowed by God with wisdom and understanding, strength and righteousness, blessing the Lord's people in wisdom with gladness.²⁵³ Sorrow and suffering were essential parts of the Servant Psalms

247. Supra p. 66.

248. Cf. S. of S.; Ps.45; Is.61:10; Jer.7:34.

249. Is. 49:18; Jer.2:2.

250. Is. 62:5. See DNTT, vol.2, pp.584-5.

251. See Jacob, op.cit., p.213.

252. See Dictionary of the Bible, 1909, op.cit., p.609.

253. Is. 11. See A Theological Word Book of the Bible, op.cit., p.45.

of Deutero-Isaiah but it was probably not until the words were spoken "Thou art my beloved Son; with thee I am well pleased"²⁵⁴ that the concepts of Messiah and Suffering Servant were combined to refer to a single individual.²⁵⁵

This call to eschatological-messianic joy,²⁵⁶ with its roots in the relationship between joy and kingship, was given again and again by the prophets. It was also a call to faithfulness in the Lord.²⁵⁷

In later Judaism, with this Messianic profile in mind, people still looked hopefully at leaders as potential Messiahs. The emphasis was on personality and the claim to personal power,²⁵⁸ through the knowledge of names and forces which showed a mastery. Thereby the names could be brought closer to the Name, and the longed-for redemption could take place.²⁵⁹ In this development we move by faith. Objectivity is unimportant, because "an objective Hasid is not a Hasid".²⁶⁰

And yet if the Hasid was so talented and powerful, why could he not make the Messiah come? Some would answer "You see, in Lublin we lived in such ecstasy, we hardly felt the hardship of exile".²⁶¹ Others would personally assume responsibility for the Messiah's not coming,²⁶² and still others would conspire singly or together to bring about the final redemption - with inevitable failure.²⁶³

254. Mk. 1:11. Cf. Ps.2:7 and Is.42:1.

255. See PCB, p.734f.; supra p.50n.

256. See Encyclopaedia of Biblical Theology, vol.2, p.438f.

257. Cf. Is. 40:9; 41:16; 49:13; 61:10; 65:18,19;
Jl. 2:23; Heb.3:18; Zech. 9:9; 10:7.

See TDNT, vol. 9, p.363; and Backherms, op.cit., p.154.

258. Spencer, op.cit., pp.209-10.

259. See Wiesel, Souls on Fire, p.260.

260. Ibid., p.7.

261. Ibid., p.137.

262. Ibid.,p.123.

263. Ibid., pp.138-141.

These masters then attempted to take upon themselves the sufferings of their followers and of the whole Jewish people, and thereby alleviate that suffering.²⁶⁴ More than this, they proclaimed themselves intermediaries between their disciples and God, even presiding over courts and founding dynasties.²⁶⁵

This 'magical' joy resulted in great sorrow; the law was neglected and luxury was coveted.²⁶⁶

2.1.5. CONCLUSION.

In this review of the genesis of Christian joy we have sought to discover the essential elements of joy in the life of the Jew, in particular relation to the presence of God; life and the gifts of God; hope; and union with God.

Israel's true joy was found to be God-centred, (un-Godly enjoyment was to be avoided) and was commanded of God's people in a manner both corporate and comprehensive, including also the elements of blessing and thanksgiving.

Joy was particularly evident in the keeping of the law, at festival times, and even during times of sorrow. God's promises and his covenants were foundation stones in Israel's life. Hence life was linked with joy, and God was seen as perfect joy, and as the source and end of all joy.²⁶⁷ Man could be ecstatically inspired by God. He longed for the joy of seeing God's face, thereby being united with God. The Hasidic mystics later, after the coming of Christ, carried this ecstasy to its extreme - confusing the ecstasy with God.

Hope is fundamental to Israelite thinking, and from the beginning the promised Messiah, who would fulfil all hope, was joyfully awaited. Since Judaism lacked a theology of sorrow it found it difficult to understand the revelation that the Messiah

264. Ibid., p. 209.

265. Ibid., pp.267-8.

266. Ibid., p.211.

267. In support of hypotheses one and two.

would be "a man of sorrows and acquainted with grief".²⁶⁸ The eschatological messianic proclamation of the prophets is vitally important for our understanding of Israelite joy.²⁶⁹

We have seen that God was slowly revealing his will as man was able to bear it.²⁷⁰ The psalmist and the prophets continually pointed to the path of joy, which was linked with moral rectitude, both on the part of the individual and of the community; for man's sin had broken that initial joyful relationship between God and man. The frequent restoration of that relationship, whether by confession or by salvation, was always a source of great joy - 'Alleluia'.²⁷¹

At the same time there were trends away from this fullness of joy,²⁷² and the means was in danger of becoming more joyful than the end. This fullness of joy could not yet be experienced because the Messiah had not yet come; but all the foundations for it had been well and truly laid.

268. Judaism would not support hypothesis three.

269. In support of hypothesis five.

270. See The Old Testament and Modern Study, op.cit.,p.356.

271. Ps. 51:14; cf. Pss. 111-117.

272. Kirk (The Vision of God, pp.130-7) gives several dangers of formalism! Similarly, Zuber said that one of the quickest and probably most effective ways "of getting rid of God is to reverence Him out of existence" (op.cit.,p.260).

2.2. THE FULFILMENT OF CHRISTIAN JOY

We shall here continue the story of Christian joy as it has arisen from within Judaism, and is fulfilled in Christ and in the sending of the Holy Spirit.

The same pattern of analysis will be followed as in the previous section, and Christian joy will be examined in relation to the presence of God; life and the gifts of God; and union with God.

It seems incorrect to refer to the 'development' of Christian joy because Christ came in order that we may have his joy "fulfilled"¹ in ourselves. The statement that the Holy Spirit "will guide you into all the truth"² surely implies that the fullness of joy will be revealed by the Holy Spirit. Any 'development' therefore must be solely on man's side.

2.2.1. JOY IN THE PRESENCE OF GOD.

The advent of Jesus was announced by an angel as "good news of a great joy which will come to all the people".³ We shall here, therefore, need to look at the joy derived firstly from Jesus, and, secondly, from the Holy Spirit.⁴

(1) Jesus. Barth rightly sees joy as having "passed through a catalysator", thereby having been destroyed, but reconstituted and validated, and even raised to the level of a command.⁵ The joy of the Old Testament is thus crucified and resurrected in the person of Jesus Christ. The purpose of Christ's proclamation is essentially joyful, as the fourth Gospel shows especially; for all prayer will be fulfilled, through the long-expected Messiah.⁶

1. Jn. 17:13. Cf. 16:24.

2. Jn. 16:13.

3. Lk.2:10.

4. We have assumed that God is the source of Christian joy, while it is difficult to distinguish between the various activities of the Persons of the Trinity, it has been suggested that man should have a relationship with each Person of the Trinity. Thus Vogel concisely states that "God the Father is, accordingly, best known to us as the fullness of God beyond us; the Son best known as the fullness of God with us; the Holy Spirit as the fullness of God in us" (The Power of His Resurrection : The Mystical Life of Christians, Seabury-Press, New York, 1976, p.62).

5. Barth, Church Dogmatics, III/IV, p.375. Cf. Eph. 2:5-6.

6. See Dewey, op.cit., p. 313. Cf. Barth, (Church Dogmatics, III/II p.13), "Christianity is a proclamation of joy".

This new joy, furthermore, is permanent, because it is rooted in a Person, a Person who has himself promised to be with us "always, to the close of the age".⁷ Entering "the joy of your master"⁸ is therefore synonymous with entering the Church or the Kingdom,⁹ for Jesus stated that "the kingdom of God is in the midst of you",¹⁰ and Paul described this kingdom as meaning "peace and joy in the Holy Spirit".¹¹ A new dimension had been opened up; the joy of which consisted in being lifted up in Christ, "out of the temporal into the eternal", thereby attaining freedom¹² and the knowledge of salvation.¹³

At this point, union with Jesus must be mentioned, although it will be considered in more detail later. Marcel has suggested that "In enjoyment there seems to be an identity of the mediator and of the mediatised".¹⁴ We have already proposed this in our reference to the Trinity, i.e. it is the Christian's joy to experience God within us as well as with and beyond us.¹⁵

The New Testament understands God's indwelling presence as the real source of the Christian's power, peace and joy,¹⁶ hence the great joy continually present in the Apostles,¹⁷ and in the lives of the saints. Commenting on the text 1 Thess. 5:16-18, Vogel observes that the word 'for' in the phrase "is what God in Christ wills for you" is a stronger word in Greek and can be translated 'into'. Something is not simply provided by God for us

-
7. Mt. 28:20. To this permanence of joy Hardy adds the factor of endurance (op.cit., p.140).
 8. Mt. 25:21-23.
 9. Vocabulary of the Bible, op.cit., p.207.
 10. Lk. 17:21.
 11. Rom. 14:17.
 12. W.J. Carey in 'Foreword' to Hopkinson, op.cit., pp.vii -ix.
 13. W. Yeomans, 'Christ the Pattern of our Joy', in The Way, vol.1, 2, April, 1961, p.140.
 14. G. Marcel, Metaphysical Journal, Rockliff, London, 1952, p.145.
 15. See Vogel, The Power of His Resurrection, p.94.
 16. Cf. Acts 1:8; Rom. 14:17. See Fosdick, A Guide to Understanding the Bible, p.214.
 17. Cf. Acts 13:52.

in Christ, which can be obtained however possible, but rather "if we live with Christ God wills his gifts into us".¹⁸

We find here a radical difference between the Jew and the Christian; the source of the former's power and joy was always essentially external, while the latter's can be internal.¹⁹

(2) The Holy Spirit.

All that is considered in this section (and indeed in certain other sections) must be qualified by the words of John of the Cross, "And this said breathing of the Holy Spirit in the soul, whereby God transforms her into Himself, is so sublime and delicate and profound a delight to her that it cannot be described by mortal tongue, nor can human understanding, as such, attain to any conception of it".²⁰

An arbitrary distinction has been made between the joy derived from Jesus, and the joy derived from the Holy Spirit. This distinction needs to be made, provided it is realised that the statement 'the Spirit is the gift of Christ' may mean, as Vogel has pointed out, either that 'the Spirit is sent by Christ' or that 'the Spirit is the presence of Christ as Christ is a gift to us'. This latter meaning is less obvious than the former, but "it is the basis of the joy and freedom brought by the Spirit", for it takes us into Christ himself.²¹

18. Vogel, The Power of His Resurrection, p.70.

19. See L. Dewar, A Short Introduction to Moral Theology, Mowbray's, London, 1956, p.22.

20. CWSJC, 2, Spiritual Canticle, 39,3. p.375.

21. Vogel, The Power of His Resurrection, p.96.
 "When Jesus dies and 'gives up His Spirit' to God, He 'hands on' His Spirit to the Church in the same act (Jn.19:30)"
 (DBT, p.575).

Against this background we should look first at the life of Jesus Christ, but because this deserves a separate study it will be considered later.

God breathed into man's nostrils "the breath of life; and man became a living being",²² Throughout the Old Testament everything related to man's being, all feelings and emotions, including fear, anger, joy and pride, affect man's breathing.²³ The New Testament continues this thinking, seeing in spirit "a force inseparable from breath and life" and "sensitive to every emotion." "But the essential experience is that the spirit of the believer is inhabited by the Spirit of God which renews it (Eph. 4:23) and which 'joins itself to it' (Rom.8:16) ...'to unite it to the Lord to make with Him one spirit' (1 Cor.6:17)."²⁴

As we might expect from Paul's list of the fruit of the Spirit,²⁵ love and joy are the most obvious signs of the Holy Spirit's presence. Basil wrote that the Spirit is rightly "called the 'oil of gladness' (Ps.45:7) inasmuch as one of the fruits produced by the Holy Spirit is joy".²⁶ The Holy Spirit completes the work of Christ which in turn completes the work of creation with a continued note of joy,²⁷ for "the kingdom of God is joy in the Holy Spirit."²⁸ Expressing this truth in another way: now that the Comforter has come, "our prayer is a pure rejoicing. And where those who rejoice come together, there is the Church. The co-inherence fuses into one the separate joy of each".²⁹

Paul makes it quite clear that the Spirit is the source of

22. Gen. 2:7; Is. 42:5; Wis.15:11.

23. See Gen.45:27; and DBT, p.570.

24. DBT, p. 570.

25. Gal. 5:22-23.

26. Saint Basil, 'Exegetic Homilies', 17 (8), in The Fathers of the Church, The Catholic University of America Press, Washington D.C., 1963, p.289.

27. See Henry, op.cit., p.105.

28. Rom. 14:17.

29. G.P. Fedotov, (Compiler) A Treasury of Russian Spirituality, Sheed & Ward, London, 1952, p.190f.

this joy.³⁰ In his first letter we read that the Thessalonians became Christians "with joy inspired by the Holy Spirit".³¹ Later, Christians are encouraged to be strengthened with the power of the Spirit "for all endurance and patience with joy".³² One is reminded here of the catechetical instruction concerning one's purpose in life - "to enjoy God forever".³³ Catherine Marshall, after saying that with everyone to whom she has talked about the Spirit, the word 'joy' stands out, sees this joy as "the essential missing ingredient which the Holy Spirit supplies. This joy, she continued, is not restricted to our experience, but "it is the Holy Spirit who is to open our eyes to the joy which undergirds the universe".³⁴ Similarly, Dunn observed that "the Spirit is the source of that wave of love and upsurge of joy which overwhelms the forces that oppose from without (Rom. 5:5; 1 Th. 1:5f.)".³⁵

Heretofore, Christian joy has been considered as a gift from God. It has been claimed that it derives from the joy of God, which is eminently plausible, and furthermore, that "it is also an anticipation of a final state. It is only in the fullness of the presence of God that joy is full".³⁶ Here again we meet the eschatological aspect of Christian joy.

30. Cf. Rom. 14:17; 15:13; Barth, Church Dogmatics, III/1V, p.379.

31. 1 Th. 1:6. Hardy has noted "the frequent invocation of the Holy Spirit in the Baptism Service throughout the whole Church" and has linked this with the joy arising from our life in the Spirit (op.cit., p.142).

32. Col. 1:11. Paul also encourages Christians to depend upon the Holy Spirit throughout their lives; cf. "I will pray with the spirit and I will pray with the mind also" (1 Cor. 14:15).

33. See A Theological Word Book of the Bible, op.cit., p.117; and infra p. 164.

34. C. Marshall, Beyond Our Selves, Peter Davies, London, 1968, p.238. See also Marcel (op.cit., p.236) "joy is not the mark of being but its very upsurge".

35. J.D.G. Dunn, Jesus and the Spirit : A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament, SCM, London, 1975, p.201.

36. A Theological Word Book of the Bible, op.cit., p.117.

(3) Characteristics of Christian Joy.

Before we begin the next section with its accent upon the practical expression of joy, it is necessary to discern, in so far as we can at this stage, the characteristics of Christian joy, particularly in relationship to Christ.

Aquinas argued that man "is impeded as regards the full and clear consideration of intelligible creatures, because he is distracted by and occupied with sensible things".³⁷ This reasoning could well be applied to man's search for joy; but in spite of this we may safely conclude, with Bittlinger, that "all sensory joy on earth is only a taste of the deeper joy which is to come and which will include sensory pleasure - transformed like the resurrection body".³⁸

Secondly, Christian joy must involve and satisfy the whole person, as the Psalmist sang "Therefore my heart is glad, and my soul rejoices; my body also dwells secure".³⁹ Thus Paul can write "May the God of hope fill you with all joy and peace in believing" ⁴⁰

Many enjoyments do not satisfy the whole of man's being,⁴¹ but Christian joy demands this wholeness, as Jesus implied when he said that "there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven".⁴²

37. ST, 1, q.94, a.1. vol.1., p.478.

38. A. Bittlinger, Letter of Joy : A New Exploration of the Letter to Philippi, Bethany Fellowship, Inc., Minneapolis, Minnesota, 1975, p.62. Cf. 1. Cor. 15. Augustine searched for happiness in many directions until his heart found rest in God. He wrote "the actual possession of the happiness of this life, without the hope of what is beyond is but a false happiness and profound misery". ('The City of God', 20, op.cit., p.524.) True joy is not given to the ungodly (Is. 48:22) but to those who love the Lord for his own sake, whose joy the Lord is. (See Augustine, 'The Confessions', 10, 22, GBWW, vol. 18, p.79.)

39. Ps. 16:9.

40. Rom. 15:13; cf. DNTT, vol.2, p.783, "This peace ... is the joyful assurance of sharing already the peace of God as one goes through life and looks to eternity".

41. See Marcel, op.cit., p.206f.

42. Mt. 19:12. See DNTT, vol.1, p.561.

Edwards discerned four ways in which "spiritual enjoyments are of a soul-satisfying nature"-

1. "Those who find them desire no other kind of enjoyments",
2. They fully satisfy the appetite's expectation,
3. This gratification and pleasure is permanent,
4. Satisfaction is complete as to degree of happiness.

Edwards added that if men are not satisfied, it is "because they do not open their mouths wide enough".⁴³

In conclusion, the joyful news makes life's whole aim "the consummation of the divine community" and "produces the most whole-hearted self-sacrifice".⁴⁴

Thirdly, there are stages or degrees of Christian joy. Many mystics and other writers have described the various steps in the Christian life; and joy is often a characteristic in these levels of progress. Obviously these schemes cannot all be reconciled, but it will be helpful to refer to the most detailed and comprehensive, that of John of the Cross.⁴⁵ He described six categories of joy :-

1. Temporal blessings - riches, rank, office, children, relatives, marriage,
2. Natural blessings - beauty, grace, comeliness, bodily constitution, good understanding, discretion,
3. Good things of sense - everything in this life that can be apprehended by the senses of sight, hearing, smell, taste or touch, and by the interior fashioning of imaginary reflections,
4. Moral good - virtues, and the habits of the virtues,
5. Supernatural - all the gifts and graces given by God which transcend natural virtue and capacity,
6. Spiritual - the good things of the spirit, which are those that are of the greatest service to this end.

43. Edwards, op.cit., p.304f.

44. Jeremias, The Parables of Jesus, p.140.

45. CWSJC, 1, Ascent of Mount Carmel, 111, XV111 - XX, pp.246-289, St. John's work here was unfinished.

Behind this classification John of the Cross distinguished "active joy, which arises when the soul clearly and distinctly understands the reason for its rejoicing, and when it is in its own power to rejoice or not", and "passive joy, a condition in which the will may find itself rejoicing without understanding clearly and distinctly the reason for its rejoicing, and which also occurs at times when it does understand this; but it is not in the soul's power to rejoice or not".⁴⁶ This breakdown is confirmed by experience.

Fourthly, Christian joy derives from Christ - "the joy of the Lord is your strength".⁴⁷ And here we summarise, as it were, all the previous characteristics. It has been claimed that in the beginning men followed Christ, not for ethical or survival reasons but "simply because he made them glad".⁴⁸ There is no doubt an element of truth in this statement, but Jesus also attracted people on account of his other qualities, e.g. his authority.⁴⁹

Christ continually encouraged mankind; "Rejoice with me, for I have found my sheep which was lost,"⁵⁰ implying a very close association with him, "for a man's joy in what he has to do is the heart and soul of his relation to it; or rather it is the relation of his heart and soul to it;"⁵¹ "Enter into the joy of your master",⁵² implying a close link between service and joy; and ".....that my joy may be in you, and that your joy may be full", implying both a sharing of Christ's joy and a link between submission and joy.⁵³ Similarly, Paul commanded the Philippians

46. Ibid., p.245.

47. Neh. 8:10.

48. M.B. Dewey, op.cit., p.311.

49. Cf. Mt. 7:29 -8:1.

50. Lk. 15:6.

51. P. Brooks, The Light of the World and other Sermons, Macmillan & Co., London, 1891, p.325.

52. Mt. 25:21.

53. Jn. 15:11. Hardy notes that the words 'my joy' are increasingly on Jesus' lips as the supreme test of submission approaches (op.cit., p.133). It could also be said that from this moment Jesus no longer speaks of 'my joy' (Jn.3:29) but of 'your joy' (Jn. 16:22,24).

to "Rejoice in the Lord always; again I will say, Rejoice."⁵⁴ These texts lead us to believe that Christ is both the source and the object of Christian joy, and that our joy is dependent upon our relationship with him.

Inspired in part by scripture, the saints continue to define Christian joy in terms of our relationship with God, e.g. "But he who desireth to glory in things out of Me, or to take pleasure in some private good, shall not be grounded in true joy, nor be enlarged in his heart, but shall many ways be encumbered and straitened".⁵⁵ John of the Cross develops this relationship by saying that "the will must never rejoice save only in that which is to the honour and glory of God".⁵⁶ He later limits this field, "There is naught, then, wherein to rejoice save in the fact that God is better served".⁵⁷ This thought climaxes with a test "whereby it may be seen when these delights of the senses aforementioned are profitable and when they are not. And it is that, whensoever a person hears music and other things, and sees pleasant things, and is conscious of sweet perfumes, or tastes things that are delicious, or feels soft touches, if his thought and the affection of his will are at once centred upon God and if that thought of God gives him more pleasure than the movement of sense which causes it, and save for that he finds no pleasure in the said movement, this is a sign that he is receiving benefit therefrom, and that this thing of sense is a help to his spirit".⁵⁸

54. Phil. 4:4.

55. T. Kempis, Of the Imitation of Christ, 3, ix, 2, Oxford University Press, London, 1900, p.114f. Cf. also *Ibid.*, 3, xvi, 1, p.129.

56. CWSJC, 1, Ascent of Mount Carmel, lll,XVII,2,p.246.

57. *Ibid.*, lll, XVIIII,3,p.247; (cf. Mt.16:26).

58. *Ibid.*, lll, XXIV, 5, p.260.

2.2.2. JOY IN LIFE AND IN THE GIFTS OF GOD.

The same pattern will be followed here as in the previous section, where the genesis of joy was considered : the emphases within the various sections will naturally vary when they are compared.

2.2.2.1. Hail and Rejoice - the Joy in Greetings.

The usual Greek words used when on meeting or parting were 'chaire' (imperative mood) or 'chairein' (infinitive mood) meaning hail, welcome or farewell.⁵⁹ Because these words also meant rejoice, they usually carried a double meaning; and, in fact, a study of these meanings provides us with a microcosm of the story of salvation.

In the Septuagint 'chaire' several times introduces a messianic prophecy with an exhortation to true exultation,⁶⁰ and it has been claimed that joy always accompanied these messianic announcements.⁶¹ It is in the Annunciation greeting that we find the perfect instance of a joy closely associated with the idea of Jesus Christ as the Messiah and bearer of joy.⁶² Thereafter the prominent part played by joy in the early Christian community in so many of its activities gives the Christian greeting a deep meaning.⁶³

As Paul closes his second letter to the Corinthians with

59. Liddell and Scott, Greek-English Lexicon, abridged, Oxford University Press, London, 1958, p.774.

60. Cf. Jl.2:21; Zech. 9:9. See Backherms, op.cit., p.48.

61. Ibid., p.50.

62. See DBT, p.276. We find in the Annunciation greeting the fulfilment of all implied by the Hebrew greeting 'Shalom'; including the presence of God, for Jesus is the Messiah; 'peace', because Jesus will reconcile God and man; 'fulfilment', because Jesus is the beginning and the end; 'all happiness', because Jesus brings joy; and 'have courage' because the second coming is at hand.

63. Cf. Mt.28:9; Acts 15:23; 2 Cor. 13:11; Jas 1:1. See Dictionary of the Apostolic Church, vol.1, 1926, op.cit., p.654.

his fullest benediction,⁶⁴ it seems right to see the command 'rejoice' in the word 'chairete', as Paul writes "Finally, brethren, farewell". (Rejoice in what God has done for you through Jesus Christ; prepare yourselves for his coming again.) "Mend your ways, heed my appeal"

Without doubt Paul's most universal and expressly joyful greeting is written to the Philippians.⁶⁶ It contains a command to "Rejoice in the Lord always"; an eschatological theme "The Lord is at hand";⁶⁷ and a further command "Greet every saint in Christ Jesus," not for the purpose of promoting human relations but because they are saints or brothers in the same vocation and serving the same Lord;⁶⁸ and, finally, Paul ends his letter with the greeting from the Lord Jesus Christ, the grace 'charis', the gift that brings joy. Bittlinger notes this, and adds that Christians are saints because they have a share in Christ's 'charis'.⁶⁹

2.2.2.2. Joy in Christian Life.

We shall here once again follow the same pattern established when the genesis of Christian joy was considered, i.e. corporate, comprehensive, blessing and thanksgiving.

(1) Corporate.

It is fundamental to the Old and the New Testaments that Godly joy, in both Israel and the Church respectively, is corporate in nature.⁷⁰

The Church of the Province of South Africa believes that when a person is baptised he is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven".⁷¹

64. OAB, p.1407.

65. 2 Cor. 13:11-14.

66. Phil. 4:4-23.

67. Probably to encourage dependence upon God because of his care for his people. Cf. Mk.13:11; Mt.6:25ff. See PCB, p.988.

68. TDNT, vol.1, p.501. The word used here for 'greet' is 'aspasasthe' which originally meant "drawn to one another" (Bittlinger, Letter of Joy, p.123.).

69. Bittlinger, Letter of Joy, p.123.

70. See A Theological Word Book of the Bible, op.cit., p.117.

71. A Book of Common Prayer, (Set forth by authority for use in the Church of the Province of S.A.), Oxford University Press, London, 1963, p.425.

This gives an understanding of the theology behind the rite of Baptism as the person enters the body of believers, but it obviously cannot describe the joy accompanying this service.⁷² In the New Testament, baptism appears as a moment of belonging and fulfilment.⁷³ We are told that the three thousand people who were baptized at Pentecost, had thereafter, "glad and generous hearts, praising God and having favor with all the people".⁷⁴

This joy, with its roots in Christ, has been continually manifested by the Christian community throughout history,⁷⁵ who remembered, no doubt, that whenever there was a danger among the disciples of joy becoming individualistic, Jesus had quickly referred it to the kingdom where it belonged, after first sharing in it himself.⁷⁶ "We can have joy, and therefore will it", wrote Barth⁷⁷, "only as we give it to others."

The perfect example (as also the source) of perfect corporateness is the joy which is shared between the Persons of the Trinity. No doubt Jesus received his perfect joy when he was conceived by the Holy Spirit, but this was made more evident when he was baptised in the Spirit and received his Father's joy,⁷⁸ "Thou art my beloved Son; with thee I am well pleased". This joy was continually being returned to the Father throughout Jesus' life,⁷⁹ and also shared with his disciples and those around him.

72. Cf. 'Joy in Conversion' in Appendix A.

73. See Community of the Resurrection Members, Mirfield Essays in Christian Belief, Faith Press, London, 1962, p.278f. In this connection it has been maintained that "there can be no joy unless a person is sure of his identity" (Concilium, vol.5, no.10, op.cit., p.124f).

74. Acts 2:46f.

75. Cf. 1 Th. 2:19f.; Phil.2:2; 2 Cor.2:3. See Vocabulary of the Bible, op.cit., p.208.

76. Cf. Lk. 10:17ff. See Yeomans, op.cit., p.140f.

77. Barth, Church Dogmatics, III/IV, p.379.

78. Cf. Mk. 1:9ff.

79. Cf. Lk. 10:21f. See DET, p.211.

The climax is reached, in so far as it has been revealed to us, in the marriage of the Lamb when "the voice of a great multitude" cried out to God ".....Let us rejoice and exult and give him the glory"⁸⁰

(2) Comprehensive.

It was the continual wish of Jesus that the joy of his disciples should be full;⁸¹ and Paul echoed this with the command "Rejoice in the Lord always."⁸² This joy covers not only all the mighty works that have been seen,⁸³ but also one's sufferings:⁸⁴ it includes the past,⁸⁵ the present⁸⁶ and the future;⁸⁷ it includes as we have already found, the whole of man's being;⁸⁸ and, because God is its source, it is continually being shared between God and mankind.

Our joy therefore becomes comprehensive in our obedience to God; and as every moment of time is an opportunity for obedience, it is equally an opportunity for joy. "How can there be this willingness to obey", observes Barth, "if there is no joy in the fact that God wants the service of man, and therefore no joy in the honour which God thereby does him".⁸⁹

Man learns to be obedient to God primarily through prayer, which is also the appointed way for fullness of joy to be obtained.⁹⁰

80. Rev. 19:6-9.

81. Jn. 15:11; 16:24. Cf. Rom.15:13; 1 Jn.1:4; 2 Jn.12.

82. Phil. 4:4. Cf. 1 Th. 5:16.

83. Lk. 19:37.

84. Col. 1:24.

85. Lk. 19:37.

86. 2 Cor. 7:9; 1 Pet. 4:13.

87. Rom. 5:2; Heb. 12:2; Rev. 11:10.

88. 'Rejoicing with' implies a very close relationship. See Brooks, The Light of the World and other Sermons, p.325.

89. Barth, Church Dogmatics, vol.111/1V, p.650. See also A. Murray, The New Life, Bethany Fellowship Inc., Minnesota, 1965, p.155. "Gladness is the token of the truth and the worth of obedience, showing whether I have pleasure in the will of God." (See Dt. 28:47; Ps.9; 119:111.)

90. See R.A. Torrey, Power and Peace in Prayer, Good News Publishers, Westchester, Illinois, n.d., p.11.

The Cure d'Ars could well exclaim "The life of prayer! This is real happiness here below. O wonderful life! Wonderful union of the soul with our Lord! Eternity will not be long enough to understand this happiness..."⁹¹ We are here led to enjoy God and to enjoy one another in him, which is our highest reward,⁹² for the more we lead the full Christian life the more do we enjoy God, partake of the Divine nature, and heighten and increase all that is happy and comfortable in human life.⁹³

At Pentecost, joy became part of the fruit of the Spirit,⁹⁴ available to every believer. God no longer restricted his gifts to his chosen people, but wished to give them to the whole world.⁹⁵ It is apparent that within this broad framework there is another pattern, the comprehensiveness within each individual which de Chardin called 'happiness of growth' and, which he regarded as 'true happiness'.⁹⁶ We see this joy, manifested in almost every illustration given in the 'Living Joy' section in Appendix A. Such joy, as de Chardin defined it, is

1. centred upon oneself,
2. de-centred upon 'the other',
3. super-centred upon a being greater than oneself.⁹⁷

91. Quo. G. Chautard, The Soul of the Apostolate, Burns & Oates, London, 1957, p.77. The happiness of prayer has elsewhere been described as "a foretaste of the Vision of God". (F. Weston, In His Will, S.P.C.K., London, 1922, p.160.)

92. See Augustine 'On Christian Doctrine', book 1, 32.35, GBWW, vol. 18, p. 633. (Augustine had earlier argued that God has no need of good from us, and therefore he does not enjoy us but simply uses us.) Aildred expressed the same thought "God, in order that we may enjoy Him in Himself and for Himself : our neighbour, in order to enjoy him in God, and to enjoy God in him", (Speculum Caritatis, lll.ix, quo. C. Smyth, The Friendship of Christ, Longmans Green & Co., London, 1945,p.29).

93. See W. Law, A Serious Call to a Devout and Holy Life, J.M. Dent & Sons, Ltd., London, 1961, p.116.

94. Gal. 5:22.

95. Jn. 3:16.

96. P.T. de Chardin, On Happiness, Collins, London, 1973, p.50.

97. Ibid., p.33.

To be truly oneself is synonymous with attaining happiness, which, rightly understood in its perfection, is 'selfless', and de-centred upon 'the other'.⁹⁸

W. James sees this step in growth as a natural consequence of "an organic affinity between joyousness and tenderness". He supports this claim by citing experiences of those who had a joyful conversion or spiritual renewal, and who then "began to work for others" or "had more tender feelings" for family and friends".⁹⁹

There are many joys in work, especially when such work is carried out, as Paul's was, in the Lord and in the context of missionary activities.¹⁰⁰ Several of these joys have been described:-

the joy of using energy, abilities, physical and spiritual faculties,

the joy of contemplating signs of labour in material works,

the joy of seeing the continual development of one's abilities and qualities,

the joy when our efforts have been successful, or have brought us to our goal,

the joy of having served our neighbours, "For human work is love for God and for one's brother."

the joy of helping to achieve man's redemption, whereby work in the sweat of our brow both cleanses and ennobles us,

"the feeling of freedom which work gives is the highest joy".¹⁰¹

It is in the creative joy experienced by Barth and Tillich;¹⁰² the interpreting power of great enthusiastic men who can bring out

98. SM, p.1798f.

99. W. James, The Varieties of Religious Experience : A Study in Human Nature, The Modern Library, Random House, New York, 1929, p.275. It is doubtful if James' Theory could gain medical support, but its principle is supported by the empiric evidence in Appendix A.

100. Cf. 1 Th. 2:9. See DNTT, vol.1, p.263.

101. S.C. Wyszynski, Work, Scepter, Dublin, 1960, pp.181-3.

102. See Appendix A.

the value of things;¹⁰³ the artist, like Blake, who can set down that aspect of divinity : "the energy that is eternal delight,"¹⁰⁴ that we can glimpse the comprehensive nature of joy which calls the whole world to "Rejoice with me....."¹⁰⁵

(3) Blessing.

The most perfect blessings for the Christian arise from the revelations of God through His Son Jesus Christ, the long-awaited Messiah, and the Comforter, the Holy Spirit, "Blessed is he who comes in the name of the Lord!"¹⁰⁶

Jesus' life was surrounded with blessings. Luke tells of Elizabeth's words to Mary "... blesed is the fruit of your womb!",¹⁰⁷ and ends his Gospel with Jesus' last action, the blessing of his disciples, which inspired them in their turn to have "great joy" and to be "continually in the temple blessing God".¹⁰⁸

Joy is one of the great themes of blessing, and it is one of the fruits of the Spirit.¹⁰⁹ It flows especially from the redemption of the world, for it is participation in this that enables man to 'live' in every sense of the word, including bearing his cross.¹¹⁰

In the first Christian centuries, according to von Balthasar, the emphasis was on the contemplation of heaven. In time, this emphasis shifted to "the joy of the redeemed life under our glorified Head, a joy that flows out into the active life".¹¹¹

103. See Brooks, The Light of the World and Other Sermons, p.327. "For those who do not honour the small joys are not worthy of the great", (Barth, Church Dogmatics, III/IV, p.380). Similarly, it is essential that man be not limited in his will by certain modes of joy (Ibid., p.381).

104. T.R. Henn, The Bible as Literature, Lutterworth Press, London, 1970, p.45.

105. Lk. 15:6,9.

106. Mt. 21:9.

107. Lk. 1:42.

108. Lk. 24:52f.

109. Cf. DBT, p.51; Gal. 5:22.

110. See New Catholic Encyclopaedia, vol.1, op.cit., p.944.

111. H.U. von Balthasar, Prayer, S.P.C.K., London, 1973, p.227.

Although Paul's witness and his joy would appear to contradict this evaluation,¹¹² it may generally be accepted that there has been a slow, joyful realisation of God's blessings given through Christ and the Holy Spirit. For hundreds of years several of these blessings e.g. the gifts of the Spirit, have not been used by the Church as a whole.¹¹³

Judaism by its very nature cannot enjoy the fullness of redemption or forgiveness,¹¹⁴ but Christ's unique and perfect sacrifice enabled mankind to be reconciled joyfully to God, and for a new life to begin. Hence the "joy before the angels of God over one sinner who repents" expressed in the parables in Lk.15. God's gift is life ("for this my son was dead, and is alive again") and, as a result of this, "they began to make merry".¹¹⁵

In order to experience fully the joy of the blessing of the cleansing blood of Christ two things are necessary - knowledge and desire.¹¹⁶ Faith and victory follow, coupled with a continual rejoicing in God, because one has a good conscience.¹¹⁷ This joy in forgiveness ranges from the highest to the lowest degrees. Thus Sanford can claim that the greatest joy is "an act of love that sets free the forgiveness of Christ in another";¹¹⁸ and MacGregor that only the forgiven "can laugh at themselves, for only they have learned to love".¹¹⁹

112. Cf. Paul's letter to the Philippians.

113. The present world-wide charismatic revival bears witness to this.

114. See the 'Joy in Conversion' section of Appendix A.

115. Lk. 15:24; cf. v.32. See DNTT, vol.1, p.358f.

116. See A. Murray, The Power of the Blood of Jesus, Oliphants, London 1908, p.37. Elsewhere, Murray attributes the sorrow and sin in the world to the fact that "the fulness of the Spirit is so little enjoyed and sought for" (The Full Blessing of Pentecost : The One Thing Needful, Lakeland, London, 1971, pp.41-2.); cf. The New Life, op.cit., p. 157, where Murray writes that gladness is hindered by ignorance, by unbelief and by doubleheartedness.

117. Cf. E.R. Richards, (Compiler), Inner Light (Second Series), George Allen & Unwin, London, 1941, p.79; W. Nee, Twelve Basketsfull, vol.1, World Outreach Publishers, Hong Kong, 1968, p. 73; Kempis, op.cit., 1, xx,2, p.36 and 2, vi, 1, p.71.

118. A Sanford, The Healing Light, A. James Ltd., Worcester, England, 1972, p.69.

119. G. MacGregor, The Rhythm of God : A Philosophy of Worship, Seabury Press, New York, 1974, p.83. For support of this see the 'Laughing Joy' section of Appendix A.

A blessing is to some degree a fulfilment, and thereby pervades the whole of man's life. Thus the joy arising from this fulfilment may also uplift one's whole awareness of life.¹²⁰

(4) Thanksgiving.

As we have noticed with forgiveness, so the Old Testament religion cannot know the fullness of the joy of thanksgiving.¹²¹ The life of Jesus was essentially one sacrifice of joy and thanksgiving. He came in order that we might have his joy fulfilled in ourselves;¹²² he consecrated himself in order that we also may be consecrated in truth.¹²³ And it is this sacrifice that we celebrate as the eucharist.¹²⁴

The Psalmist saw this unity of joy and thanksgiving;¹²⁵ it became real in the Person of Jesus Christ, and Paul teaches the truth by writing in both a joyful and thankful spirit,¹²⁶ and by commanding us to rejoice, to pray and to give thanks in all circumstances; "for this is the will of God in Christ Jesus for you".¹²⁷ It is in thankfulness for what God has done in sending Jesus Christ to earth that we can rejoice. Paul illustrates this with reference to food, "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving".¹²⁸ Here thanksgiving is the condition of enjoyment.¹²⁹

120. See Barth, Church Dogmatics, III/IV, p.381f.

121. See DBT, p. 599. Paul says that unbelievers have none of this joy because they do not give thanks to God (Rom.1.21).

122. Jn. 17:13.

123. Jn. 17:19.

124. DBT, p.600.

125. Ps. 33:1-3,21.

126. All his letters addressed to Churches, with the exception of his letter to the Galatians, begin with words of thanksgiving (Dictionary of the Apostolic Church, vol.2, (Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1918, p.567f).

127. 1 Th. 5:16ff.

128. 1 Tim. 4:4.

129. TDNT, vol.9, p.414. Cf. Barth, "Joy is really the simplest form of gratitude"; and "Joy is gratitude for an effected fulfilment" (Church Dogmatics III/IV, p.376f.).

In life it may generally be agreed that many are happy because they are thankful, but few are thankful because they are happy!¹³⁰ For the Christian these two qualities must run together at all times, as Paul commands.

Christian liturgy, like Jewish liturgy, is essentially joyful. It has been called the Christian's greatest joy,¹³¹ although the word liturgy implies performance or work, hence the time-honoured motto 'laborare est orare'.

The pattern for joyful worship was set no doubt after the Ascension when the disciples "returned to Jerusalem with great joy, and were continually in the temple blessing God".¹³² Behind this worship lies the element of thanksgiving for all that God has done through his Son Jesus Christ. After the gift of the Holy Spirit at Pentecost, the fulfilment of Joel's joyful prophecy, which Peter quoted together with the Psalmist's joyful assurance of the Lord's presence, the Church's liturgy began with preaching, teaching, confession, baptism, the breaking of bread, prayers, giving, corporate worship and sharing food "with glad and generous hearts".¹³³

No doubt the singing of psalms, hymns and spiritual songs was a part of this worship, for later, Paul regards this as the natural expression of a Christian's joy,¹³⁴ combining it with thanksgiving through Jesus Christ to God the Father. It is difficult to imagine these early Church worship services, but Cox could have been close when he described them as "rather uproarious affairs ... more like the victory celebrations of a football team than what we usually call worship today".¹³⁵

130. See Hopkinson, *op.cit.*, p.72.

131. G. MacGregor, *op.cit.*, p.91.

132. Lk. 24:52f.

133. Acts 2.

134. Cf. Eph. 5:19; Col.3:16. See A New Commentary on Holy Scripture, part III, *op.cit.*, p.637.

135. Quo. T.A. Harris - I'm O.K. - You're O.K., Jonathan Cape, London, 1973, p.236.

2.2.2.3. Joy In Grace.

In contrast to, and in fulfilment of, our earlier Jewish section 'Joy in the Law', we must here follow Paul and consider 'Joy in Grace'.¹³⁶ This is, of course, not to deny that the Christian rightly experiences a joy when he keeps God's law – "For I delight in the law of God, in my inmost self", writes Paul.¹³⁷ This delight has been described as "a love for God and a profound and peaceful satisfaction that One whom we love and trust entirely is ruling us and everything about us".¹³⁸

The purpose of the law in Old Testament religion was both to distinguish between good and evil, and to point beyond this to what Dodd calls "a standard of goodness beyond human attainment".¹³⁹ Legalistic Judaism failed to grasp this fact, which has its roots in the prophets, the Psalms and even in the Pentateuch,¹⁴⁰ and its joy was therefore severely limited; it had become literal instead of maintaining its personal basis.¹⁴¹ When Jesus accused the scribes and Pharisees of neglecting "the weightier matters of the Law", he could well have included 'joy' with "justice and mercy and faith".¹⁴²

The astute thinker, like St. Paul, saw, no doubt, with great joy, that the law was fulfilled by grace, "a gift, through the redemption which is in Christ Jesus";¹⁴³ and that in the last day the external law will be completely unnecessary.¹⁴⁴

136. Rom. 6:14.

137. Rom. 1:22.

138. Brooks, The Law of Growth and Other Sermons, p.321.

139. C.H. Dodd, The Epistle of Paul to the Romans, Harper & Brothers, New York, 1932, p.19.

140. Ibid., p.50. Cf. DNTT, vol.2, p.441f.

141. "You search the scripture, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (Jn. 5:39f., cf. Jn. 12:34).

142. Mt. 23:23.

143. Rom. 3:24.

144. Rev. 21:23; 22:5. See SM, p.836.

As we look at this process of the perfection of nature by grace,¹⁴⁵ we must agree with Vogel that "Cheerfulness is often possible only to the extent that one has 'died to himself' we die to ourselves only so that we can live to Christ - and so that He can live in us".¹⁴⁶

It is through grace that we "become partakers of the divine nature";¹⁴⁷ that we "are being changed into his likeness",¹⁴⁸ that we "become the righteousness of God".¹⁴⁹ Paul also tells us that as God gave us his own Son, so God will "also give us all things",¹⁵⁰ for everything is by grace whether of redemption¹⁵¹ or of sanctification.¹⁵² Thus Paul can rightly give a doxology of joy over the present revelation of grace.¹⁵³

Grace enables man to receive "God's self-manifestation in word (faith - love) and in the beatific vision".¹⁵⁴ It "alone enables man to become godlike".¹⁵⁵ The eschatological element in grace should be noted here. Man is through grace lifted into "the new life of the Spirit",¹⁵⁶ and God's will, which could formerly be known in the law,¹⁵⁷ the Christian now knows "by the endowment of the Spirit".¹⁵⁸

It is this divine grace that gives the faith that enables

145. A.A. Vogel, The Gift of Grace, The Seabury Press, Connecticut, 1958, p.53.

146. Ibid., p. 47.

147. 2 Pet. 1:4.

148. 2 Cor. 3:17f.

149. 2 Cor. 5:21.

150. Rom. 8:32.

151. Rom. 5:2.

152. 1 Th. 5:23f. See A Theological Word Book of the Bible, op.cit., p.102.

153. Tit. 2:11. See DNTT, vol.2, p.122.

154. SM, p. 891f.; cf. DNTT, vol.1, p.605.

155. Vogel, The Gift of Grace, p.55. Cf. Barth Church Dogmatics, III/IV, p.378, "To be joyful is to expect that life will reveal itself as God's gift of grace".

156. Rom. 7:6.

157. Rom. 2:18.

158. TDNT, vol,2, p.260.

man to please God.¹⁵⁹ Paul's task was always to help others to this joy of faith in Christ, in which they were to mature.¹⁶⁰ Grace thus enables joy to be called 'the victory of faith'.¹⁶¹ This truth is evident in the lives of the Bible heroes,¹⁶² and is summed up by Peter, "though you do not now see him you believe in him and rejoice with unutterable and exalted joy."¹⁶³

2.2.2.4. Joy in Festivals.

Like the Jewish festivals we have already studied, Christian festivals are dependent upon the earth and its cycle of seasons; but unlike these Jewish feasts, they are attached to the major events in Christ's life thereby commemorating an event completed once and for all and which has eternal value, as Athanasius wrote about the Eucharist in particular.¹⁶⁴

The development of feasts "in honor of Yahweh" has been traced by Maertens who discerned their joyful content as they were shaped by history. In the beginning, agrarian feasts celebrate man's joy in possessing the earth through his work, and in sharing in his god's fructifying work.¹⁶⁵ Later it is no longer the increase of natural elements that is celebrated, but "the growth of the Son of God in us, in the Person of Christ".¹⁶⁶ Thus the function of Christian feasts may be described as witnessing to joy and transforming the world by joy.¹⁶⁷

159. Heb. 11:6. i.e. to love God. One could justly say that "being of little faith" meant one had no sense of joy (See Jonsson, op.cit., p.104; and M. Muggeridge, Jesus, Fontana/Collins, London, 1975, p.40).

160. See Bittlinger, Letter of Joy, p.63. Faith is the real goal of proclamation (TDNT, vol.3, p.712).

161. Baker's Dictionary of Theology, (Ed.) E.F. Harrison, Pickering & Inglis Ltd., London, 1960, p.299f.

162. Cf. Heb. 11.

163. 1 Pet. 1:8.

164. St. Athanasius, 'Festal Letters', Easter 332,4, in A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series, vol.IV, (Ed.) H. Wace & P. Schaff, Parker & Co., Oxford, 1891, p.517. Cf. DBT, p. 176.

165. Maertens, op.cit., p.35

166. Ibid., p.54.

167. A. Schmemmann, For the Life of the World, National Student Christian Federation, New York, 1963, p.38.

Christian festivals, and also Christian services, must be examined against the background of Easter, when we were brought "from affliction and sighing to the rest and gladness of this feast, a joy which reacheth even to heaven".¹⁶⁸ How difficult it is to describe the joy of this Easter event, when time searches for meaning, and finds it as a gift of joy itself, the joy of participation in the new time of the kingdom.¹⁶⁹ This joy has transformed "the End into a Beginning".¹⁷⁰

The Christian year prolongs, as it were, Christ's life. Thus joy, born in a stable because the world (the inn) had no room, shines everywhere in the liturgy, even during the solemnities of Lent. The fourth Sunday in Lent was named 'Laetare Sunday' after the opening words of the Introit at the Eucharist, "Rejoice ye with Jerusalem",¹⁷¹ a fact which emphasises this joy.¹⁷² Joy thus became man's continual motive force, even in times of denial.

On Good Friday (note the adjective 'Good'), the joy at the victory of the Cross is recalled, "We venerate Thy Cross, O Lord, and we praise and glorify Thy holy Resurrection, for behold by the wood of the Cross joy came into the whole world".¹⁷³

While many events are celebrated today, it is profitable to remember, as Origen contended, that these holy days were for the sake of the 'uninitiate' and 'beginners' who were not yet capable of celebrating the eternal festival.¹⁷⁴

The calendar of joy which revolved originally around the Easter festival was in time extended to include events in the lives of others, the Virgin Mary especially, and the saints of

168. Athanasius, Letter VI, Easter 334,9, op.cit., p.522.

169. Schmemmann, op.cit., p.39.

170. Ibid., p.12.

171. Is. 66:10. See ODCC, p.792.

172. See G. Vann, The Son's Course, Collins/Fontana, London, 1958, p.86.

173. See Dalton, op.cit., p.132.

174. See Pieper, In Tune with the World, p.23 (Contra Celsum, 8,22).

the Church. With the proliferation of festivals Origen's warning was the more likely to be forgotten. Hence the importance of not simply recalling the event, but giving it real value as a historical reality still operative in the present.¹⁷⁵ The joy and the fruit of the event or of the life would continually help to inspire others through the Holy Spirit.

It must be realised that the funeral cult of the martyrs from the very beginning was more permanent; the greater part of the community participated in it; and "the annual commemoration did not have the character of mourning but of a feast of joy".¹⁷⁶ "The Christian Church gave to the funeral procession somewhat of the character of a triumph.... The leading clergy of a diocese took their place as bearers at the funeral of a bishop.... they and the others who took part in the ceremonial carried in their hands branches, not of the funeral cypress, as among Greeks and Romans, but of palm and olive, as those who celebrate a victory Others, again, in like token of Christian joy, carried lighted lamps or torches..... fragrant clouds of incense rose as in a Roman triumph Nor did they march in silence, but chanted as they went hymns of hope and joy."¹⁷⁷

-
175. Ibid., pp.19, 69. Cf. "Do this in remembrance of me" (1 Cor. 11:24). Thornton wrote that "we should look on each Saint's day with as much joy as we look on our birthday or wedding anniversary... what it is for the whole Church". (Christian Proficiency, Morehouse - Gorham Company, New York, 1959, p.69.)
176. J.A. Jungman, The Early Liturgy, University of Notre Dame Press, Indiana, 1959.
177. A Dictionary of Christian Antiquities, vol.1., (Ed.) W.Smith & S. Cheetham, John Murray, London, 1893, p.253. This natural, spontaneous joy is in contrast to the spirit today of some of the services, hymns and prayers in various church liturgies. An exhaustive study of the Book of Common Prayer forced Moyle to complain that the sense of adventure and of victory were missing, and had been replaced by a safety-first spirit. (F.W. Moyle, The Book of Uncommon Prayer, Andrew Dakers, Ltd., London, 1949).

It is in the divinely ordained Eucharistic festival that Christian joy can be seen perhaps at its highest point, for we do not approach a temporal but an "eternal and heavenly" feast,¹⁷⁸ for "we eat, as it were, the food of life, and constantly thirsting we delight our souls at all times, as from a fountain, in His precious blood".¹⁷⁹ In this foretaste of Heaven, joy flows down as we are lifted up and receive our Lord into our hearts.¹⁸⁰

It would take us too long to explore the joyful content and action of the Eucharist, our thanksgiving for the love of Jesus : it could be approached as a whole, as the only means of entering into "the joy of your master",¹⁸¹ as "both the source and the fulfillment of joy, the very sacrament of joy";¹⁸² or in part, as Underhill and others have done. The Gloria in Excelsis, for example, Underhill has described as "that sublime expression of the soul's delight in Divine Goodness and Beauty, both immanent and transcendent 'in the highest and on earth'", and as an image of the illuminated state.¹⁸³ Likewise, the 'iubilus', the last syllable of the Alleluia sung before the Gospel, was regarded by all medieval authors as "an inarticulate expression of joy, by which the mind is carried up to the unspeakable joy of the saints".¹⁸⁴ The service moves to the offering where "The imperfection of his offering must always keep the Christian in

178. Athanasius, Letter IV, Easter 332, op.cit., p.516.

179. Ibid., Letter V, Easter 333, p. 517. Cf. "And turn once more our water into wine!" (H. Vaughan, see Appendix A.).

180. "We have been in heaven", said the envoys of St. Vladimir, after their first experience of the Byzantine Eucharist (E. Underhill, *Worship*, p.154). Rosa of Lima said that at the moment of receiving Holy Communion "it seemed to her as though she were taking the sun into her heart" (quo. D.C. Marmion, *Christ the Ideal of the Priest*, Sands & Co., Ltd., London, 1952, p.217.). Marmion concluded that as the sun is the source of light and warmth, so Jesus by the Holy Communion is "the source of that contentment, ever new, of that courage, never disheartened, which constitute Christian strength." Ibid.

181. Mt. 25:21.

182. Schmemmann, *For the Life of the World*, p.12.

183. E. Underhill, *The Mystic Way : A Psychological Study in Christian Origins*, J.M. Dent & Sons Ltd., London 1913, p.347.

184. Dr. Fortescue, quo. Ibid., pp.349-350. It has been suggested that in the two words Amen and Alleluia (offering and joy) there is gathered up the whole meaning and significance of the worship of God (see P. Hartill, *Revealing Christ*, S.P.G., London, 1939, p.62.).

humility, and color his adoration with penitence; yet the fact that he is asked for it must transfigure contrition with joy".¹⁸⁵ And this joy could become overwhelming, as, remembering St. Paul's words "All things are yours and you are Christ's; and Christ is God's",¹⁸⁶ we are thus "able in every truth to unite every creature to the Father by the Son in our souls".¹⁸⁷ At the earthly Eucharist we thus participate eschatologically in and with Christ, and enjoy a foretaste of the marriage feast of the Lamb when the Church, Christ's Bride, will be perfectly united with him.¹⁸⁸

In addition, we should mention the significance of the joyful common meals of the early Church, when the apostles broke bread and "partook of food with glad and generous hearts".¹⁸⁹ After his resurrection Christ several times appeared to his disciples at meal-times as if, no doubt, to remind them of his joyful intentions at the Last Supper.¹⁹⁰

Before concluding this section it must be noted that the Church has rightly encouraged its members to follow the way of the cross; and a devotion, the 'Stations of the Cross', arose from this early practice.¹⁹¹ A corresponding devotion 'Stations of the Resurrection' or 'the way of joy' was devised by Ignatius

185. Underhill, Worship, p.79.

186. 1 Cor. 3:21:23.

187. See M. Zundel, The Splendour of the Liturgy, Sheed & Ward, London, 1945, p.147f. The Secret, or offertory prayer, for Low Sunday expresses a similar joy, "Accept, we beseech Thee, O Lord, the gifts of Thy rejoicing Church, and bestow upon her to whom Thou hast given the motive for such jubilee, the fruit of an unfailing joy" (Ibid., p.150f.). Cf. an old prayer for Prime "In this hour of this day Lord, may we be filled with your loving kindness, so that we may rejoice the whole day long, delighting in your praise (See S. Tugwell, Did you Receive the Spirit?, Darton, Longman & Todd, London, 1971, p.114).

188. Ibid., p.7.

189. Acts 2:46; cf. Lk.15:23; 1 Cor.11:20ff. See DNTT, vol.2, p.272.

190. See W.D. Maxwell, The Eucharist in the Light of our Lord's Resurrection, Occasional Papers no.4, Publications Board of the Church of the Province of South Africa, Cape Town, 1963, p.14.

191. OECC, p.1307.

of Loyola, around fourteen resurrection appearances of Christ.¹⁹² Later, Evely also suggested this 'stations of joy' devotion, which he felt should be as much frequented and meditated upon as are the 'Stations of the Cross'.¹⁹³ It seems to the writer that this devotion is worth practising, although there would appear to have been few people who have visualised its benefits.

In conclusion, the feasts and festivals of Christianity are joyful experiences of relationship with Jesus Christ through the power of the Holy Spirit. Easter with its redemptive joy of victory over death permeates all festivals, while the Eucharist unites them all, through the divine command "Do this in remembrance of me".¹⁹⁴

Our manifold festivals must not be worshipped in themselves or given supreme importance,¹⁹⁵ because they are but shadows of the true feast.¹⁹⁶ We may therefore define festivals as joyful corporate remembrances which eschatologically encompass the future with thanksgiving, trust and love.

2.2.2.5. Joy in Sorrow.

We have already noted the large vocabulary of words having meanings associated with sorrow; one indication of sorrow's wide influence and effects. In considering joy in sorrow we shall need, firstly, to re-affirm that it comes from God; secondly,

192. St. Ignatius of Loyola, The Spiritual Exercises of Saint Ignatius of Loyola, (Ed.) W.H. Longridge, A.R. Mowbray & Co., Ltd., London, 1955, pp.179-183. Not all these appearances are scriptural, as Ignatius admits, e.g. Did Jesus make his first resurrection appearance to his mother?

193. L. Evely, Joy, Burns & Oates Ltd., London, 1969, p.11.

194. 1 Cor. 11:24.

195. Cf. Gal. 4:10.

196. Cf. Col. 2:16. See DBT, p.176f. Barth suggested we abolish or suspend most of our Christian festivals, particularly the recurrent ones, "in order that we might learn again to celebrate genuine festivals and experience the corresponding festal joy" (Church Dogmatics, III/IV, p.379).

to examine both the joy and the sorrow in relationship to Christ and his work; thirdly, to look, with illustrations, at this seemingly paradoxical relationship; fourthly, to understand the relationship between love and joy and sorrow; and, fifthly, to see the purpose of sorrow.

(1) God the Source of all Joy in Sorrow.

Before he died Jesus promised his disciples both joy and sorrow, or, as it has been expressed, he left his followers "only a way of the Cross and a philosophy of joy".¹⁹⁷ Whatever form this sorrow may take, i.e. persecution,¹⁹⁸ drinking the cup of suffering¹⁹⁹ or a thorn in the flesh,²⁰⁰ it comes from God, is intended for the good of one's soul,²⁰¹ and should be accompanied by the assurance of Christ's presence with us, which, therefore,

197. Farrell, op.cit., vol.2, p.128.

198. Cf. Mt. 5:11f.; 10:22; 24:9.

199. Mk. 10:35f; Mt.26:42; Jn.18:11. See TDNT, vol.6, p.144.

200. 2 Cor. 12:7.

201. Cf. Rom 5:3f.

Tauler wrote "When the heavenly Father resolves to adorn a soul with sublime gifts and to change it in special wise, it is not His custom to cleanse it gently, rather is He wont to bathe it in an ocean of bitterness, to plunge and sink it as He did the prophet Jonah" (quo. J. Bernhart, 'Introduction' to Theologia Germanica, Victor Gollancz Ltd., London, 1951, p.23). "What the sorrowful soul feels most in this condition is its clear perception, as it thinks, that God has abandoned it and, in His abhorrence of it, has flung it into darkness...." (CWSJC, 1, Dark Night of the Soul, 11, vl, p.385).

J.B. Phillips admits it was "a salutary surprise to me to discover that James recommends his Christian brothers to 'welcome' the assorted trials and troubles to which we are all exposed.... (Jas. 1:2).. Frankly, I had never even thought of thus turning our apparent losses into real gains!" (Ring of Truth : A Translator's Testimony, Hodder & Stoughton, London, 1967. p. 52.

should result in joy, and in no way limit one's openness to joy.²⁰²

(2) Sharing in Christ's Sorrow.

In this section we shall look firstly, at man's willingness to sorrow for Christ; secondly, at the way in which he sorrows with Christ; thirdly, at joy, and finally, at the rationale of this sorrow.

(i) Readiness to Sorrow for Christ.

Man is by nature afraid of sorrow, shame and contempt, and also of suffering and death, principally because these "events" indicate wrong attitudes or actions. For the Christian, however, these are all, through grace, opportunities for joy²⁰³ and for growth. In fact, the Christian is commanded to suffer and to endure as did Jesus, and to drink his cup.²⁰⁴

202. Barth recognises this when he writes that even life's suffering (or what we regard as such) comes from God, the very One who summons us to rejoice. (Church Dogmatics, III/IV, op.cit., p.383.) Cf. Barth A Shorter Commentary on Romans, S.C.M. Press Ltd., London, 1959, p.98. "Paul considers the place of temptation as an excellent place ... where we can suffer things... Let us rejoice in standing at that place ... How could it be otherwise, since we are not standing there alone but with Christ ...")

203. Cf. Kempis, op.cit., 3, Liv, 2, p.211.

204. Cf. Lk. 7:13; 8:52. L. Evelyn has rightly claimed that the believer more easily shares Christ's sufferings than his joy, and, therefore, "The greatest sacrifice, the costliest renunciation which we should offer to God is to be happy." (Suffering, Burns & Oates, London, 1967, p.157), although the 'sacrifice' here, strictly speaking, is our obedience to God's will (cf. Jn. 15:12f.). There is much empirical evidence of this readiness to sorrow or to suffer; cf. The Letters of Evelyn Underhill, (Ed.) C. Williams, Longmans, Green & Co., London, 1944, p. 174; H. Joly, The Psychology of the Saints, Duckworth & Co., London, 1898, pp.108, 155-6. E. Underhill, The Spiritual Life : Four Broadcast Talks, Hodder & Stoughton, London, 1937, p.100. Congreve, op.cit., p.97; Kempis, op.cit., 2, III,3,p.63; and 2, XII,4,p.92; J.N. Grou, Manual for Interior Souls, Burns & Oates, London, 1955, p.8; R.A. Knox, The Pastoral Sermons of Ronald A. Knox, Burns & Oates, London, 1964, p.68; CWSJC, 2, Spiritual Canticle, xxxv, p.159. We are told that St. Cajetan died of grief when he saw the great loss of souls caused by the great revolution in Naples in 1647 (A. de Liguori, Dignity and Duties of the Priest or Selva, (Ed.) E. Grimm, Redemptorist Fathers, New York, 1927, p.171). The Christian's contempt of death was actually one of the charges brought against them by the heathen; cf. the Emperor Diocletian's words, (and he was certainly in a position to know), "As a rule the Christians are only too happy to die" (See H.B. Workman, Persecution in the Early Church, Wyvern Books, Epworth Press, London, 1960, p.140). It should be remembered that mortification means to the mystic that "the soul must be detached from the senses not only by abjuring the pleasures they crave but by voluntarily assuming the pains they detest" (P.E. More, Christian Mysticism : A Critique, SPCK, London, 1932, p.62f.).

(ii) Sorrowing with Christ.

A readiness to sorrow, to sorrow for Christ, should lead to sorrowing with Christ, and the accompanying joy.²⁰⁵

Rumi believes that man's body is like Mary - "Everyone of us has a Jesus within him, but until the pangs manifest themselves in us our Jesus is not born". Thus all our activities are guided by this 'pre-natal' sorrow and suffering.²⁰⁶

This insight is supported by the experiences of some of the early Christian martyrs. When Felicitas cried out at the pain of childbearing whilst in prison waiting to be thrown to the beasts in the amphitheatre, she defended her cries against the questions of her companions, who wondered how if she cried out now she would endure the agonies of the arena, by replying "It is I who suffer now, but then another will be in me who will suffer for me, because I shall suffer for Him".²⁰⁷

Paul instructs us to be "always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies".²⁰⁸ This is impossible without grace, hence "Many

205. This development has been indicated in 'The Ancren Riwele', which states that in the beginning Christ sends fierce temptations which is "only courtship, to draw you into love; but as soon as He perceives that He is on a footing of affectionate familiarity with you, He will now have less forbearance with you; but after the trial - in the end - then is great joy" (quo. T.W. Coleman, English Mystics of the Fourteenth Century, Epworth Press, London, 1938, p.165.).

206. In 'Discourses of Rumi', quo. Ben-Ami Scharfstein, Mystical Experience, Basil Blackwell, Oxford, 1973, p.73.

207. Quo. H.R. Williamson, The Seven Christian Virtues, S.C.M., London, 1949, p.48. See also 'Martyrdom of Saint Polycarp', in Early Christian Fathers, vol.1, (Ed.) C.C. Richardson, S.C.M., London, 1953, pp.149-150. Martyrs of Christ "achieved such heroism that not one of them uttered a cry or a groan, thus showing all of us that at the very hour of their tortures (they) were no longer in the flesh, but rather that the Lord stood by them and conversed with them".

208. 2 Cor. 4:10; cf. vv. 11-12.

follow Jesus unto the breaking of bread; but few to the drinking of the Cup of His Passion".²⁰⁹ The joy is that when death has been 'tasted' and the cup drained, in "the furnace, lo! there was One standing beside them, like unto the Son of Man, and so 'they found the fire of their inhuman torturers cold'".²¹⁰

Christians must be ready to sorrow and suffer, as we have already seen, but they must also be ready to die. This is Jesus' teaching, "he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it".²¹¹ This paradoxical truth can only be explained by other paradoxes, "If thou bear the Cross cheerfully, it will bear thee, and lead thee to the desired end"²¹² Or, as Paul expressed it, "as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing....."²¹³

When sorrow comes, it may be met in various ways, amongst which the following may be distinguished, all of which may lead the believer to Christ.

Penitence. 'Repent was the first command of both John the Baptist and of Christ.'²¹⁴ Penitence is therefore fundamental to the Christian's life for it leads beyond sorrow for sin to the sinless One who was perfect,²¹⁵ i.e. from sadness to joy.

209. Kempis, op.cit., 2, XI, 1, p.84. This thought has been expressed as 'Many are willing to go to Bethlehem, but few to Jerusalem' (Source unknown).

210 See Workman, op.cit., p.133.

211. Mt. 10:38f. 'To take up one's cross' was a prophane popular expression which possibly arose among the Zealots and was applied to Christianity (See TDNT, vol.7, p.578).

212. Kempis, op.cit., 2, XII, 2, p.89.

213. 2 Cor. 6:9f.

214. Mt. 3:2. Mk. 1:14.

215. Cf. M. Thornton, The Function of Theology, Hodder & Stoughton, London, 1968, p.129. Thus Paul rejoices over the Corinthians "For godly grief produces a repentance that leads to salvation" (2 Cor. 7:9f.). See infra p. 210.

Humility in the face of sorrow and suffering often causes Christians to be judged as fools by a world in which there is so much sorrow and suffering. Hence Paul's claim to be a fool "for Christ's sake".²¹⁶

Grace. Readiness to sorrow is a consequence of grace, a grace which also continually upholds the believer in sorrow, including times of undeserved or of desperate sorrow. This strengthening through Christ brings both release²¹⁷ and the reminder of the rule of death and the transience of all earthly things.²¹⁸ The influence here of the Holy Spirit should be emphasised, "If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you".²¹⁹

Contemplation. It has been claimed that before we can suffer for Christ our hearts and minds must be filled with his sufferings i.e. the sight of our Lord suffering and in disgrace, crowned with thorns, and revealing his infinite love to us.²²⁰ This prayerful contemplation will assuredly promote our sorrow,²²¹ but it may equally well, through grace, as we have seen above, provide release into a fuller communion with Christ,²²² as if our tiny drops of sorrow were placed in the cup of sorrow which was drained by Jesus.²²³

216. 1 Cor. 4:10. See TDNT, vol.4, p.847; cf. Lk. 14:27.

217. Phil. 1:29; 1 Pet.2:19f; 5:10. See DNTT, vol.2, p.122f.; and Congreve, op.cit., p.127. Persecution draws the follower closer to Christ in fellowship (cf. Rom. 8:7; Phil.3:10; 2 Tim.3:11) which is central to Christianity (cf. Jn. 12:26; 14:2f).

218. Cf. H. Küng, The Church, Search Press, London, 1971, p.158.

219. 1 Pet. 4:17

220. Cf. B. Schlink, Triumphant in Suffering, Evangelical Sisterhood of Mary, Darmstadt-Eberstadt, West German, n.d., p.2. Therese of Lisieux saw Jesus' suffering in all forms of suffering (See K. Stern, 'St. Therese of Lisieux' in Saints for Now, (Ed.) C.B. Luce, All Saints Press Inc., New York, 1963, p.308).

221. Cf. A. Chandler, Ara Coeli, Methuen & Co., Ltd., London, 1911, p.41.

222. A suffering person said "It is not the long times of pain that I dread... but the times I am afraid of are the times when the pain leaves me, for then I sometimes forget Him" (quo. Congreve, op.cit., p.138). At the other extreme, but equally important are Blessed Paul of the Cross' words "... the true mark of Divine love is to suffer great things for the Beloved, without thinking that we suffer at all" (quo.Ibid.,p.46).

223. See R. Raynes, Darkness no Darkness, The Faith Press, London, 1958. pp.60-1.

The Gift of Tears. Allied to contemplation, and indeed a consequence of it, is the gift of tears. Paul wrote of "serving the Lord with all humility or with tears and with trials", adding that "for three years I did not cease night or day to admonish everyone with tears".²²⁴

We are instructed to seek this gift²²⁵ because of our offences against God, and there is no better way to obtain it than "meditation on his goodness, and the love which he has shown to man".²²⁶ Isaac the Syrian insisted that it is only "when you come to the place of tears" (uncontrollable weeping) that you can know that you have set foot on the way of the new age.²²⁷

The maniple was introduced for the purpose of wiping away the tears of devotion that flowed from the eyes of the priest.²²⁸

Death. Christians have always been invited "to lead a dying life"²²⁹ for "death is at work in us".²³⁰ Sorrow should here be recognised as a part of this death, enabling each one of us to become "like him in his death, that if possible I may attain the resurrection from the dead".²³¹ This is the principal kind of sorrow described in the Bible - death to self and the daily carrying of the cross.²³²

224. Acts 20:19, 31.

225. Cf. A. Saudreau, The Life of Union with God, and the means of attaining it, according to the great masters of spirituality, Burns Oates & Washbourne Ltd., London, 1927, p. 260.

226. L. Scupoli, Spiritual Combat, Burns & Oates, London, 1960, p.198. See also St. Ignatius of Loyola, *op.cit.*, p.186.

227. Cf. Tugwell, *op.cit.*, pp.54-5. Symeon, the New Theologian, was more extreme in this matter than others (See *ibid.*). Tugwell gives a prayer for the gift of tears. (*Ibid.*p.115).

228. See C. Urquhart, When the Spirit Comes, Hodder & Stoughton, London, 1974, p.217. Urquhart describes an experience in which as "not a very emotional person" he continually shed tears of sorrow, love and gratitude (*Ibid.*,p.217).

229. Kempis, *op.cit.*, 2, xii,5, p.92.

230. 2 Cor. 4:12. Cf. Ps. 44:22.

231. Phil. 3:10f.

232. See R. Martin, Hungry for God : Practical Help in Personal Prayer Fontana/Collins, London, 1976, p.95.

The theology that has here been worked out, and the illustrations given from holy lives may be summarised in words written by John of the Cross. "... the road of suffering is more secure and even more profitable than that of fruition and action: first, because in suffering the strength of God is added to that of man, while in action and fruition the soul is practising its own weaknesses and imperfections; and second, because in suffering the soul continues to practise and acquire the virtues, and become wiser and more cautious"²³³ - and, we would add, more joyful.

(iii) Joy.

The day when all our sorrows would be turned into joy has been prophesied about several times,²³⁴ but this day is eschatologically present whenever a believer sorrows for God and is rewarded with joy. This is observable in the life of Jesus, as, in submission to his Father, he increasingly uses the words 'My joy' as his supreme test of obedience approaches.²³⁵ And, while he hung on the cross, he said nothing about his physical sufferings, apart from the words 'I thirst', because of the mental agony, and because of "the joy that was set before Him, the joy of saving a world".²³⁶

As Jesus "rejoiced in the Holy Spirit",²³⁷ so Paul commands us to "Rejoice in the Lord always".²³⁸ It is the Lord's joy, and therefore Paul can argue "we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us".²³⁹

233. CWSJC, 1, Dark Night of the Soul, 2, xvi, p.425.

234. Is. 65:18-19; Jer.31:13; Bar.4:22,29; Rev.21:4.

235. See T.J. Hardy, *op.cit.*, p.133.

236. See P. Green, Watchers by the Cross, Longmans, Green & Co., London, 1934, pp.75-6. No doubt we have been left such a full record of Jesus' sufferings in order that we may gain strength from it during times of trial and distress (See D. Considine, Delight in the Lord, Burns Oates & Washbourne Ltd., London, 1931, p.37).

237. Lk. 10:21.

238. Phil. 4:4. Cf. Neh.8:10.

239. Rom. 5:3-5. Cf. Col. 1:11.

There is a developmental process here, as man overcomes his afflictions with his supremest comfort, God's joy.²⁴⁰ Several incidents in the Gospels reveal the sorrow of the disciples, a sorrow which will later be transformed into joy.²⁴¹ Of particular importance is Jesus' statement that "your sorrow will turn into joy",²⁴² for this is exactly what happens. The believer is "sorrowful, yet always rejoicing",²⁴³ for nothing "will be able to separate us from the love of God in Christ Jesus our Lord".²⁴⁴

The death of Christ, which was the very cause of the sorrow of the apostles, became in turn the ground and object of their joy.²⁴⁵ In the light of Christ's redeeming work we may conclude, with C. de Foucauld, that man "cannot do any material or spiritual good on earth without suffering in proportion to the good he does... the suffering becomes the greater as he aims the higher".²⁴⁶ There

240. See Brabant, The Everlasting Reward, p.103. Teresa, (Way, ch.21) quo. Introduction to Theologia Germanica, op.cit., p.24. Calvin noticed that Christians who were afflicted were inspired by God "with secret joy". At these times of "contrary feelings", joy is the dominant feeling which constantly displaces and overcomes sorrow. (See R.S. Wallace, Calvin's Doctrine of the Christian Life, Oliver & Boyd, London, 1959, p.314). de Liguori illustrates this development from contempt without joy to continual joy in self-contempt (op.cit., p.334). Cf. also Teresa, The Life of Saint Teresa of Avila, p.77.

241. Cf. Mk.16:10; Lk.24:17; Jn.16:16-24. See E.C. Hoskyns, The Fourth Gospel, (Ed.) F.N. Davey, Faber & Faber Ltd., London, 1940, p.488.

242. Jn. 16:20.

243. 2 Cor. 6:10.

244. Rom. 8:39. Cf. Rev. 7:17; 21:4. See DBI, p.518.

245. See Backherms, op.cit., p.73.

246. See Van Zeller, Moments of Light, Burns Oates, London, 1949, p.54. Kierkegaard wrote something similar "the more the suffering, the more the religious existence (op.cit., p.256).

in thus a correlation between sorrow and joy i.e. where there is little sorrow there is little joy and vice versa.²⁴⁷

The importance of joy in sorrow and suffering is undeniable. In the Proverbs of Solomon we are instructed that "by sorrow of heart the spirit is broken",²⁴⁸ and a broken spirit prevents one from listening, in spite of the most joyful promises, as the Israelites failed to listen to Moses.²⁴⁹ The sad man is powerless, he cannot keep from doing harm "because he grieves the Holy Spirit":²⁵⁰ "he has succumbed to the temptation to flirt with death and to turn his back on life".²⁵¹ Satan personifies his 'victory' of sorrow over joy, because Jesus has no part in his life.

Because "God's love floods our hearts through the holy Spirit which has been given to us",²⁵² we are enabled to be thankful,²⁵³ to understand sorrow in the light of Christ's afflictions,²⁵⁴ to rejoice in proportion to the pain, first in the soul and then in

247. Cf. Hopkinson, op.cit., p.21 "where sin is little regarded righteousness is little regarded; the zest of life lies in contrast". Both the Cure d'Ars and Francis de Sales were almost overwhelmed by sorrow at the world's sin, and yet were extraordinarily joyful (Van Zeller, Moments of Light, p.53). See The Book of the Poor in Spirit, by A Friend of God, Fourteenth Century, (Ed.) C.F. Kelley, Longmans, Green & Co., London, 1955, p.227 "..... The greater the suffering of the body, the greater the joy of the spirit"; CWSJC, 1, Spiritual Canticle, 1X, p.58 "... for the more deeply the enamoured soul is wounded, the greater is her joy....."; D. Bonhoeffer's poetic conclusion is penetrating - "Undistinguishable from each other they approach us from eternity, equally potent in their power and terror.... What, then, is joy? What then, is sorrow? Time alone can decide between them....." (Letters and Papers from Prison, The Enlarged Edition, SCM Press Ltd., London, 1973, p.334f).

248. Prov. 15:13.

249. Ex. 6:1-9.

250. The Precepts of the Shepherd of Hermas (PG 2, 941 B) quo. The Way, vol.1, no.2, April, 1961, p.151.

251. M. Quoist, Christ is Alive! Gill & Macmillan, Dublin, 1971, p.106.

252. Rom. 5:5.

253. 'The secret of felicity', (See Dewey, op.cit., p.315).

254. As did John of the Cross. See G. Brennan, St. John of the Cross : His Life and Poetry, Cambridge University Press, Cambridge, 1973, p.85.

the body,²⁵⁵ and even to weep for pure joy as Tobit did after being healed of his blindness, when he saw his son and embraced him, and he wept and said "Blessed art thou, O God"²⁵⁶

As one learns to "suffer God"²⁵⁷ in obedience to his will, the spirit is drawn by his love beyond the senses, for the body is without its senses, "to commune with the Spirit", in perfect joy.²⁵⁸

(iv) The Rationale of Christian Sorrow and Suffering.

In order to see the purpose and effects, and therefore the full joy, of Christian sorrow, we shall firstly need to look briefly at Christ's own experience and example, then at mankind's experience.

Firstly, Christ's sufferings were complete for the redemption of the world. The writer of the letter to the Hebrews is very clear about this fact, "We have been sanctified through the offering of the body of Jesus Christ once for all... But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God".²⁵⁹ Paul confirms this "For

255. CWSJC, 3, Living Flame of Love, 11, p.41.

256. Tob. 11:14.

257. Theologia Germanica, op.cit., p.118.

258. Thus John of the Cross explained Paul's experience recorded in 2 Cor. 12:2 (CWSJC, 2, Spiritual Canticle, xii, 5, p. 68f.). Lewis confirms this experience in which joy and sorrow become "by-products of our attention to a particular Object" (The 'particular Object' is pure Joy, cf. 'The Language of Religion', p.140). Similarly, Muggeridge wrote "We feel ourselves to be forsaken, as Jesus momentarily did on the Cross; and if then we persevere in our love, we end by coming into contact with something which is neither joy nor sorrow, something necessary, pure and essential; something apart from the senses, partaking of both joy and sorrow. Then, at last, triumphantly, we know what it is to love God" (Jesus, p.132f.).

259. Heb. 10:10,12. See PCB, p.992.

in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross".²⁶⁰

Secondly, Lightfoot believed that the sufferings of Christ differed from the sufferings of mankind by their 'sacrificial efficacy' as compared to the latter's 'ministerial utility' and incompleteness.²⁶¹ This would appear to be true, provided it is realised that the sufferings of believers are necessary to "complete what is lacking in Christ's afflictions for the sake of his body, that is the church".²⁶² Paul's mystical insight makes his own sufferings to be those of Christ.²⁶³ He therefore rejoices and welcomes them; calls them 'the marks of Jesus',²⁶⁴ and goes so far as to say "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me".²⁶⁵ Christian sorrow and suffering, therefore, is really endured by Christ, and thus is inseparable from Christ's suffering.²⁶⁶

Godly sorrow and suffering should be seen as gifts and privileges,²⁶⁷ in which the invitation to share is always being

260. Col. 1:19f.

261. A distinction first made by J.B. Lightfoot (See DNTT, vol.1, p.741; and The New Bible Commentary, (Ed.) F. Davidson, The Inter-Varsity Fellowship, London, 1955, p.1047).

262. Col. 1:24.

263. See E.F. Scott, The Epistles of Paul to the Colossians, to Philemon and to the Ephesians, Harper & Brothers, New York, 1930, p.31.

264. Cf. Gal.6:17; Phil.3:10; Col.1:24. See E.L. Kendall, The Humanity of Christ, The Faith Press, London, 1964, p.28.

265. Gal.2:20.

266. Cf. F.J. Huegel, Bone of His Bone, Zondervan, Michigan, n.d., p.89; and 2 Cor. 1:5; 4:10; Gal.6:17. See Encyclopedia of Biblical Theology, vol.1, op.cit., p.291; and F. Weston, op.cit., p.122.

267. Cf. Phil. 1:29f.

given, "Could you not watch one hour?"²⁶⁸ They are present to be overcome, for they "can have no such place in God's Nature".²⁶⁹ Thus Jesus only dries some of the tears in passing²⁷⁰ "as a sign of the joy that will unite God and His children", when "God will wipe away every tear from their eyes".²⁷¹ Meanwhile, we sorrow and suffer because our mental and physical powers are out of practice with spiritual work.²⁷²

The purposes of this sorrow and suffering are that we might be kept "from being too elated,"²⁷³ and become like Christ.²⁷⁴ This real participation is edificatory,²⁷⁵ vicarious, or substitutionary²⁷⁶ and eschatological,²⁷⁷ as we share in Jesus' afflictions; during both his life and our life on earth.²⁷⁸ In

268. Mk. 14:37. Bonhoeffer wrote that "Christians stand by God in his hour of grieving". This distinguishes Christians from pagans (op.cit., p.361). William Law claimed that suffering as a means of purifying would continue after death (see S. Spencer, op.cit., p.294).

269. Brabant, The Everlasting Reward, p. 103.

270. Cf. Lk. 7:13; 8:52.

271. Rev. 7:17. Cf. Rev. 21:4; Is. 25:8. See DBI, p.589.

272. A. Chandler, quo. E. Underhill, Mysticism, Methuen & Co. Ltd., London, 1967, p.176. Cf. John of the Cross' description of the ways in which the soul feels pain (CWSJC, 1, Dark Night of the Soul, 2, v, pp.383-6).

273. 2 Cor. 12:7. Therefore suffering and 'charisma' belong together (see A. Bittlinger, Gifts and Graces : a Commentary on 1 Corinthians 12-14, Hodder & Stoughton, London, 1967, p.26).

274. Phil. 3:10; cf. 2 Cor. 1:5; Gal. 2:20.

275. Eph. 4:12,16.

276. Cf. Col.1:24. See DNTT, vol.2, p.808. Paul felt commissioned as a Jew to suffer vicariously for the Gentiles (see PCB, p.992; and The Jerusalem Bible, (Ed.) A. Jones, Darton, Longman & Todd, London, 1966, p.347).

277. Mt. 24:9; Mk. 13:19.

278. Col. 1:20,22. See DNTT, vol2, p.808. In the same way that the liturgical Church year is a prologation of Christ's life, so Christian sorrows and sufferings extend Christ's life, The stigmata received by Francis of Assisi are "an extension of Christ's Crucifixion in one of the members of His Mystical Body" (T. Ware, 'The Transfiguration of the Body' in Sobornost, series 4, no. 8, Winter 1963, p.423).

this way life will be set free to be given to others,²⁷⁹ nature will be restored with joy to its ideal state;²⁸⁰ while all the time we will be given joy, as were, for example, the early martyrs, who, oblivious to bodily injury, were made perfect in Christ while they contemplated the expected rest.²⁸¹ Like them too, we have been told that we "will never taste death",²⁸² because Jesus would suffer that "he might taste death for every one".²⁸³ Tribulations are the means through which "we must enter the kingdom of God".²⁸⁴

2.2.3. JOY IN HOPE.

We have seen above how the Israelite's joy in hope could have been misdirected by man if it lost its foundation in God.. The fundamental truth then and now is that joy is a gift 'sola gratia',²⁸⁵ Christ was God's gift to the world, and he himself taught that the kingdom of God was present in him and in his saving actions. Eschatological time had begun, and God had allowed the Christians "to participate in their future in the present".²⁸⁶ Thus Jesus also taught that the consummation of the kingdom awaited the end of the age; cf. "enter into the joy of your master";²⁸⁷ "that my joy may be in you".²⁸⁸ This state, as Barth has said, rests properly in anticipatory joy.²⁸⁹

279. Cf. Ps.69:9; also Rom.15:3; 2 Cor. 1:5; 4:11,12; Heb.11:26.

See A New Commentary on Holy Scripture, part III, op.cit.,p.561.

280. See Joly, op.cit., p.170f.

281. Athanasius, letter XLIII, Easter 341, 3, op.cit., p.540.

282. Jn. 8:52.

283. Heb. 2:9. Cf. Stephen in Acts 7:55f.

284. Acts 14:22.

285. "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope" (Rom. 15:13).

286. Vogel, Body Theology, p.109. Earlier Vogel had claimed that "the purpose of time is to allow man to trust in God" (Ibid.,p.71).

287. Mt. 25:21,23.

288. Jn. 15:11. See PCB, p.745.

289. Barth, Church Dogmatics, III/IV, p.384.

Against this background we shall look firstly at the joy in hope for future events, and, secondly, at this joy in hope which is present eschatologically.

(1) Joy in Hope for Future Events.

To gain some idea of this joy, we may list some of the promised future events when "the Son of man is to come with his angels in the glory of his Father"²⁹⁰ for those who "desire a better country, that is a heavenly one".²⁹¹

It is this hope, this gift from God, which leads naturally to faith,²⁹² to more hope - but always in God or the Lord Jesus²⁹³ - and is continually filled with joy.²⁹⁴

God "desires all men to be saved and to come to the knowledge of the truth",²⁹⁵ in his plan "to unite all things in him, things in heaven and things on earth".²⁹⁶ Thus the Christian's hope is directed towards eternal life²⁹⁷; when "our joy may be complete";²⁹⁸ when we shall receive our reward;²⁹⁹ see God no longer "in a mirror dimly, but then face to face";³⁰⁰ when we shall "abide in the Son and in the Father".³⁰¹

290. Mt. 16:27.

291. Heb. 11:16.

292. Heb. 11:1.

293. Cf. 2 Cor. 1:9f.; 4:7-18; Phil.2:19; 1 Cor.15:54ff.

294. Cf. Rom. 12:11f.

295. 1 Tim. 2:4.

296. Eph. 1:10; cf. Rev. 19:7.

297. Mt. 18:8f.

298. 1 Jn. 1:4.

299. Mt.5:12; 16:27; 25:31-46. See DBT, p.241. Cf. "your names are written in heaven" (Lk.10:20).

300. 1 Cor. 13:12; 1 Jn.3:2.

301. 1 Jn. 2:24f.

It has generally been the custom of many saints and of the confessors and doctors of the Church to advise others to meditate on the pains of hell, the joys of paradise, the hideousness of sin, and the vanity of the world.³⁰² After passing through an experience like that of Paul's rapture, Seraphim of Sarov asked "If you knew what joy awaits our souls in heaven ... but if even St. Paul could not find words to express it, who can speak of it?"³⁰³

All these events must be seen in relation to Jesus Christ. Paul was adamant about this, ignoring all ideas of 'the hidden Paradise and its delights' and referring the hope directly to Christ.³⁰⁴ This thrust is summed up in the words "Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing...."³⁰⁵

(2) Joy in Hope Eschatologically Present.

Christianity is an eschatological religion³⁰⁶, for it concerns the four last things : death, judgement, heaven and hell, which

302. A. Saudreau (op.cit., pp.208-9) says "all the doctors" do this (Cf. J.J. Gaume, On Hearing Confessions, (Arr.) C.A. Harris, The Faith Press Ltd., London, n.d., p.9).

303. Cf. P. Evdokimov, 'Saint Seraphim of Sarov : An Icon of Orthodox Spirituality', in Sobornost, series 4, no. 9, Summer 1963, p. 507. Many other Christians have expressed great joy in their hope to enter heaven. Among D.L. Moody's last words were "This is my triumph; this is my coronation day!" Similarly Billy Bray, the Cornish miner, prayed every morning for his fellow miners "Lord if any of us must be killed or die today, let it be 'me'; let not one of these men die, for they are not happy as I am, and if I die today I shall go to heaven" (see J.C. Lawson, Deeper Experiences of Famous Christians Gleaned from their Biographies, Autobiographies and Writings, Warner Press, Anderson, Indiana, 1911, pp.351, 267).

304. Christ is our hope (Col. 1:27; 1 Tim. 1:1); cf. Jn. 12:26; 14:2f.; Rev. 7:9-17; and TDNT, vol.5, p.771.

305. Jude 24.

306. Cf. Mk. 1:15; Gal.4:4; Eph. 1:16. See SM, p.203.

constitute eschatology.³⁰⁷ The word 'last' is here meant in the temporal sense, a fact which enables Christianity to be defined as 'God's eternity in time'.³⁰⁸ Both joy and hope as defined above are Christological, and therefore eschatological.³⁰⁹ There is thus a transposition from the punctual to the linear, as events become states,³¹⁰ e.g. "rejoice in your hope....."³¹¹ and "I will set you over much; enter into the joy of your master".³¹²

It has been suggested that hope varies according to the eschatological concepts which are taken as models, none of which however is to be regarded as an absolute. Thus "In Jn. and to some extent in the Synoptics, hope coincides with faith, in 1 Pet. faith coincides with hope, in Rev. hope with patience".³¹³ This conclusion is supported by the facts, but at the same time the concepts themselves need to be looked at eschatologically.

In the final state of glory "when we possess that which we hope for, viz. the enjoyment of God, it will no longer be possible to have hope".³¹⁴ Similarly "in heaven, nothing remains of faith, either identically or specifically the same, but only generically".³¹⁵

307. SOED, vol.1, p.680.

308. SM, p. 195. Barth claimed that subjectively, joy is outside of time (Church Dogmatics, III/IV, p.376).

309. Cf. A Theological Word Book of the Bible, op.cit., p.109; and 1 Pet.1:13. Barth wrote that "Most joy is anticipatory... In this respect, it normally has something of an eschatological character" (Church Dogmatics, III/IV, p.377).

310. Jn. 3:36. See TDNT, vol. 5, p.433.

311. Rom. 12:12.

312. Mt. 25:21.

313. SM, p.651.

314. ST, I-II, q.67, a.4, vol.1, p.875.

315. Ibid., p. 876. Aquinas examined each concept to see if its nature included imperfection in relation to an object either possessed or not possessed. Thus love and joy were found to be perfect, hope and faith to be imperfect.

(3) Conclusion.

Our conclusion must take the form of a paradox, for this is the inevitable nature of eschatological statements when compared with apocalyptic statements.³¹⁶ Furthermore, according to K. Rahner,³¹⁷ the science of eschatology has not yet advanced significantly in theological reflection. We hope that we may no longer hope, for what we have hoped for is now eschatologically present. Christian joy reveals itself in love thereby bringing hope.³¹⁸ Peter expressed this "Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy".³¹⁹ Our joy is our response to what we have always hoped for, God's gift of himself.³²⁰ The eternal life given to Christians can therefore express itself eschatologically not in faith or hope, but in love³²¹ and in joy.³²²

2.2.4. JOY IN UNION WITH GOD.2.2.4.1. Introduction.

In this final section on the fulfilment of Christian joy we shall examine what have traditionally been regarded as the highest experiences of joy : beatific vision, union with God, spiritual marriage, ecstasy and rapture.

In our study of the higher levels of joy in Judaism we looked at ecstasy, mysticism and the Messiah. In Christianity this field is broader and fuller, for, it is becoming more and more apparent in this study that Christ the Messiah is the source and the goal of all Christian joy. Further support for this statement, which is one of our major hypotheses, will be given later in chapters three and four.

316. See DNTT, vol.1, p.217.

317. See SM, p. 435f.

318. See Vogel, The Power of His Resurrection, p.104f.

319. 1 Pet. 1:8.

320. See Vogel, The Power of His Resurrection, p.105.

321. Jn. 15:9-17.

322. Jn. 16:20-24. See DNTT, vol. 2, p.482.

By way of introduction to this section we shall look, firstly at man's desire for the fullest joys, secondly at mysticism in general, thirdly at the Biblical evidence, fourthly at stages or degrees, and fifthly at the means of union, bearing in mind that the Bible, sacraments, sacramentals and religious practices in general all signify in various ways our union with God.³²³

(1) Man's Desire for the Fullest Joy.

We shall here rely to some extent upon the experiences of mystics, and our conclusions must therefore be qualified as were those in Appendix A.³²⁴

It has been assumed that 'God is the Source of Christian Joy', and therefore, as we have maintained, it is by God's grace that man desires this joy. Paul must surely have been thinking of joy when he wrote "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ".³²⁵ The Holy Spirit wishes to lead us away from false joys to true Christian joy.³²⁶ In fact, we may say that man's whole life is spent searching for happiness of one degree or another. The perfectly happy person has reached that stage where his desires have been satisfied: he "has attained beatitude. This person is one who sees,"³²⁷ or, as Aquinas expressed it, "pleasure arises from union with a suitable object perceived or known".³²⁸ There is nothing sinful therefore in wishing to grow in Christian joy or to achieve beatitude, provided one is following God's will.³²⁹ Two reasons may be given for this hope of future happiness, first, an inclination or longing for it; secondly the imperfect beginnings of it in one's life.³³⁰

323. See Tugwell, *op.cit.*, p.95.

324. Qualifications similar to these may be found in many of the mystics; cf. Joly, *op.cit.*, p.124.

325. Phil. 1:6.

326. Jn. 16:13; cf. Diadochus, 'Treatise on Perfection', 29, quo. Saudreau, *op.cit.*, p.47.

327. Pieper, Happiness and Contemplation, p.61f.

328. ST, 1-11, q.31, a.5, vol.1, p.724.

329. Cf. E.L. Mascall, Grace and Glory, The Faith Press, London, 1961, p.54.

330. Cf. ST, 1-11, q.69, a.2, vol.1, p.886.

Man has continually been invited "to implore from him (the Holy Spirit) the gift of joy".³³¹ This longing not only makes the joy more keen and intense³³² but also increases its strength.³³³ Man's whole being - body, soul and spirit - is acting in concert,³³⁴ to overcome distractions, in his "willing eager passage to the joy of Christ" his Lord.³³⁵

There is here no selfish motive such as simply the enjoyment of consolations, but rather attaining perfection, and giving God the joy,³³⁶ by walking with God and serving him.³³⁷ The saints, like Moses, "endured as seeing him who is invisible"³³⁸: their courage was "always accompanied with a deep and solid joy".³³⁹

331. Cf. Pope Paul VI, op.cit., p.5; and John of Jesus-Mary in his 'Schola Oratoris', quo. Saudreau, op.cit., p.284.

332. Cf. Is. 66:10ff. Cf. St. Francis de Sales, The Love of God : A Treatise, 3.10, Burns & Oates, London, 1962, p.137; and Teresa, The Interior Castle or The Mansions, p.93f.

333. Margaret of Cortona had a desperate craving for love. She knew "she must have more than this world could give her or none at all ", (A. Goodier, 'St. Margaret of Cortona', in Saints are Not Sad, op.cit., p.204). Cf. also Theologia Germanica, op.cit., p.219.

334. Cf. Catherine of Siena, Letters 1, 261, 367, quo. Joly, op.cit., p. 119.

335. Bernard of Clairvaux, 'On the Love of God' in R.C. Petry, (Ed.), Late Medieval Mysticism, vol.111, Library of Christian Classics, S.C.M. Press Ltd., London, 1957, p.65. Three signs of this passive purification of the senses have been suggested: 1. prolonged sensible aridity; 2. a keen desire for perfection and for God; 3. a quasi-inability to apply oneself to discursive meditation (R. Garrigou-Lagrange, The Three Ages of the Interior Life, vol.1, B. Herder Book Co., London, 1960, p.21n).

336. Cf. John of Jesus-Mary in his Schola Oratoris, quo. A. Saudreau, op.cit., p. 284; E.L. Mascall, Grace and Glory, p.54.

337. Cf. J.B. Pratt, The Religious Consciousness : A Psychological Study, The Macmillan Co., New York, 1921, p.382.

338. Heb. 11:27.

339. E. Frost, The Art of Mental Prayer, Philip Allan, London, 1932, p.188f.

(2) Mysticism.

The true approach to mysticism must be both Christian and empirical, for mankind has generally been slow to realise the importance of what has been defined as "belief in the possibility of union with the Divine nature by means of ecstatic contemplation; reliance on Spiritual intuition as the means of acquiring knowledge of mysteries inaccessible to the understanding".³⁴⁰ Misunderstandings and extreme beliefs have contributed to the comparatively poor image given to mysticism within Protestantism from the time of the Reformation onwards.³⁴¹

Mystics have held the lamp of Christian joy aloft, deepened the understanding of Christian truth and influenced theology,³⁴² thereby saving Christianity from being submerged under scholastic formalism and ecclesiastical systems alien to man's essential nature and need.³⁴³ The mysticism of John was necessary to supplement "the revolutionary slogans of the Synoptic Tradition",³⁴⁴ for man was commanded to receive continual guidance from the Holy Spirit.³⁴⁵ Nevertheless, the joy of the early Christians was to some degree

340. SOED, vol.2, p. 1381. Negative mysticism results when the individual overemphasises the importance of religious joy or anticipates its presence when it is not given (See Pratt, *op.cit.*, p.352).

341. A.M. Ramsey has clearly answered the criticisms, first, that mysticism means a man trying to win his own way to God by religious practices, in contrast with the true doctrine that man is brought to God by faith and by grace alone; and second, that mysticism is a kind of erotic love for God whereby man craves to enjoy God sensuously, in contrast with the true belief in passivity i.e. 'sola gratia' and 'sola fide', when "the mind seems to cease to think and the powers of the self seem to cease to function God gives what he alone can give." (Sacred and Secular : A Study in the otherworldly and this-worldly Aspects of Christianity, Longmans, London, 1967, p.32ff.).

342. ODCC, p. 952.

343. See R.M. Jones, Studies in Mystical Religion, The Macmillan Co., London, 1919, p. xxx.

344. See Robertson, *op.cit.*, p.178; although it "took fifty years before the Fourth Gospel was received as canonical".

345. Jn. 16:13.

lost principally by the secularization of the Church³⁴⁶ and by puritanism,³⁴⁷ which contributed to a rapid disappearance of mystic ideals.³⁴⁸ In her historical sketch of European mysticism, Underhill discerned that the great periods of mystical activity tend to follow and to complete the great periods of artistic, material and intellectual civilization. This can be seen in the third, fourteenth and seventeenth centuries, following the Classical, Medieval and Renaissance periods.³⁴⁹ We would add to this sequence the twentieth century with its universal charismatic renewal,³⁵⁰ following upon recent scientific advances.

Some broad generalisations about mysticism may be suggested, as a help to an understanding of man's joyful union with God, which we still have to consider.

(i) The source and the goal of the mystic's joy is the Lord.³⁵¹ Nevertheless, for some of the mystics the joy of nature is hardly distinguishable from the joy of the Lord,³⁵² because of pantheistic tendencies.³⁵³ These tendencies can be explained in part by the mystic's sometimes confessed inability to describe either God or his own joy, hence the resort to analogies and symbols from natural things.³⁵⁴

346. Cf. Underhill, The Mystic Way, p.269; SM, p. 263.

347. See Jonsson, op.cit., p.38.

348. Cf. Underhill, The Mystic Way, p.269.

349. Ibid., p.453f.

350. Moltman seems unaware of this (op.cit., p.30).

351. Cf. Kelley, in Introduction to The Book of the Poor in Spirit, op. cit., p.19.

352. Cf. Pratt, who contrasts the followers of Francis of Assisi with those of Kempis (op.cit., p.35).

353. ODCS, p.1028.

354. See C.F. Kelley, in Introduction to The Book of the Poor in Spirit, op.cit., p.19; W.H. Dyson, Studies in Christian Mysticism, James Clarke & Co., London, 1913, p.78. A.M. Ramsey concludes that from the great writers of mysticism we learn that all the Christian images of God are inadequate (Sacred and Secular, p.45).

The mystic's demand for immediacy and his love of the romantic³⁵⁵ support the above conclusion. Christian joy is beyond the control of the mystic, and, as we would expect,³⁵⁶ arises from a fundamental love relationship with God.³⁵⁷

(ii) Mystical knowledge is practical as opposed to abstract, theoretical, distant knowledge. It is both worldly, in that it can remake the world and change lives, and also ecstatic, because it can take us beyond ourselves³⁵⁸ and give an experience of the 'more'.³⁵⁹

The true Christian mystic has rejected Neoplatonic philosophy, which is directed towards the attainment of pure 'Being' by the total rejection of 'Becoming'.³⁶⁰ In fact, at least one mystical work, the 'Imitation of Christ', has been identified as "a late medieval protest against the vanity of all philosophy".³⁶¹

The mystic has a spiritual and experimental certainty of God's presence,³⁶² and the joyous experience of the ecstasy which accompanies (and, in a sense, is) this certainty is regarded not as an end in itself but "as a means of advancement in the moral life and the service of God".³⁶³

Tyrrell has observed that "The saint differs from the ordinary Christian not in his mysticism but in the degree of his mysticism".³⁶⁴ Man per se cannot escape the dualism in which he lives, with his sensory and cognitive polar opposites. In mystical

355. See Pratt, *op.cit.*, p.366.

356. *Supra.* p. 57f.

357. See Saints are not Sad, *op.cit.*, p. 303.

358. Which is what 'ecstasy' means.

359. Cf. Vogel, The Power of His Resurrection, pp.4-5.

360. See Underhill, The Mystic Way, p.289.

361. E. Gilson, Reason and Revelation in the Middle Ages, Scribners, New York, 1938, p.87f.

362. See Pratt, *op.cit.*, p.343. Thus A.M. Ramsey writes of "the great teachers of Christendom for whom the discovery of God in the depths of the self was the key to the knowledge of God above, about and around (Sacred and Secular, *op.cit.*, p.45).

363. Pratt, *op.cit.*, p.368.

364. G. Tyrrell, The Faith of the Milliens, Longmans, London, 1902, p.261.

experience, however, this duality is resolved and a unifying vision is given of "the One in the All and the All in the One".³⁶⁵

(2) Biblical Evidence.

The Old Testament religion prepared the way for man's joyful union with God. Immanuel ("which means God with us"³⁶⁶) would come,³⁶⁷ and from the beginning the heart of the just has been seen as an earthly paradise to which the Lord comes for his pleasure, as it is written "I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the sons of men".³⁶⁸

Following Paul's tripartite division of man's nature, we may conclude that God lives in man's spirit, that the self is in the soul and the senses are in the body, thereby enabling man to be conscious of God, self and the world respectively.³⁶⁹

Thus, Christian possession of God begins with Mary, as shown by her words "My soul magnifies the Lord, and my spirit rejoices in God my Savior....."³⁷⁰ Thereafter, Jesus gave a clear command to the Christian. "Abide in me, and I in you"³⁷¹ is the beginning, and "that my joy may be in you, and that your joy may be full"³⁷² is the

365. F.C. Happold, Mysticism : A Study and an Anthology, Penguin, London, 1970, p.46f.

366. Mt. 1:23.

367. Is. 7:14.

368. Pr. 8:30f. Cf. F.F. de Osuna, The Third Spiritual Alphabet, (Intro, & notes) Father Cuthbert, Burns Oates & Washbourne Ltd., London, 1931, p.66. God our King and Lord, not content with his heavenly paradise, wishes for a pleasure-house on earth - the heart of man, called the earthly paradise (Ibid. p.66; cf. Gen. 3:24).

369. Cf. W. Nee, The Spiritual Man, vol.1, Christian Fellowship Publishers, Inc., New York, 1968, p.26.

370. Lk. 1:46f. It must be noted that Mary magnifies the Lord with her soul, but rejoices in God with her spirit. The former action is present and progressive, the latter, like that of the Trinity, is eternal and without progression (cf. H.H. Jeaffreson, Magnificat, Kegan, Paul, Trench, Trubner, London, 1891, pp.20-22). These are, however, two parts of a single action.

371. Jn. 15:4.

372. Jn. 15:11.

fulfilment of this union of the believer with Christ. The joy which is communicated principally through events in the Synoptic Gospels is given in the Fourth Gospel by Jesus himself; it has "the depth of the communion which unites the Father to the Son, the Son to the disciples, and through the Son, the disciples to each other".³⁷³

Jesus taught that man needed to be regenerated, and that this new birth would give God's new life to man's spirit.³⁷⁴ Thereafter the Holy Spirit could possess and empower man,³⁷⁵ enabling him to be joyful,³⁷⁶ and to share in the joy of the Trinity.³⁷⁷ De Osuna gives seven 'proofs' of this "joy of the Holy Ghost in the hearts of the just" -

1. The devout words uttered by such people.
2. Their rejoicings are directed to the praise of God.
3. Their joy is so deep that they might quote Luke 1:44 "the babe in my womb leaped for joy". Misfortunes and scruples in the world cannot deprive one of this joy.
4. The joy is felt in everything. "I rejoiced in them all because wisdom leads them."³⁷⁸
5. Sometimes all fear is lost even of past sins and hell.
6. It leads the heart to God and is not connected with worldly delights which give pleasure in one way and grief in another.
7. It rejects all sorrow and is so rooted in the heart as to seem part of man's being and to be born within him, so that no one but God can deprive him of it.³⁷⁹

373. Vocabulary of the Bible, op.cit., p.208. Cf. Jn. 17:20f; Jn. 1:3f.

374. Jn. 3:1-21; Jn. 4:23-24.

375. Acts 1:8; 1 Jn 4:13.

376. Rom. 14:17.

377. Cf. Father James, The Spirit of Christ, Mercier Press, Cork, 1945, p.67.

378. Wis. 7:12.

379. Cf. Jn. 15:11. See de Osuna, op.cit., pp.284-5.

Jesus stressed this need for union with him when he said "If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned".³⁸⁰

(4) Stages or Degrees.

Several systems of progress in the spiritual life have been described,³⁸¹ many of which include references to joy, ecstasy or bliss. These are all helpful, but they cannot be condensed into one formula, for, as Tennyson realised, "God fulfils Himself in many ways, lest one good custom should corrupt the world".³⁸² Nevertheless, the threefold division of purgation, illumination and union has stood the test of time, and has even been applied to Paul on the evidence of his writings.³⁸³ It could derive from the beatitudes, which may be seen as showing a pattern of growth in Christian joy, and reflecting most closely our Lord's own voluntary race to his exaltation on the cross. What make the beatitudes important in Christianity is, however, not primarily this growth pattern or the Christian virtues which are given prominence, i.e. the merits, but rather the promises of the Kingdom with its coming bliss, i.e. the rewards.³⁸⁴

The ascending order of the eight beatitudes³⁸⁵ is the inverse of that of the Our Father and it rises in perfection to a final climax. The 'purgation' division covers the first three beatitudes, as man flees from sin in poverty for God's love, in sorrow and in meekness. The 'illumination' division covers the beatitudes

380. Jn. 15:6.

381. Cf. the Dialogues of John Cassian; Hilton's 'The Scale of Perfection; The Interior Castle or The Mansions of Teresa.

382. A. Tennyson, Morte d'Arthur in Poems of Tennyson, Oxford University Press, London, 1926, p.129.

383. Cf. Underhill (The Mystic Way, p.180), following Lightfoot.

384. See PCB, p.775.

385. Cf. ST. 1-11, q.69,a4, vol.1, p.889f.

of thirsting for the truth and showing mercy. The final 'union' division climaxes the beatitudes with its purity of heart, its peace-making and its persecution for righteousness' sake. The final three rewards show union in terms of seeing God, being his son, and possessing his kingdom.³⁸⁶

The beatitudes may thus be seen as almost the perfect model for man's perfection in joy. Their various merits prepare man for this state, while the rewards make man's future, perfect joy eschatologically present.³⁸⁷

(5) The Means of Union.

Various names have been suggested over the years to describe what God and man must have in common for contact to be established between them e.g. 'synteresis', 'tabernacle of the spirit' and 'light of the spirit'.³⁸⁸ It is claimed that the word 'synteresis' in this connection goes back to Jerome, and that the doctrine itself can be traced to John's words "The true light that enlightens every man was coming into the world".³⁸⁹ W.R. Inge writes that "the earlier scholastic mystics regard it (this common point of contact) as a remnant of the sinless state before the fall, while for Eckhart and his school it is the core of the soul".³⁹⁰ Whatever

386. Carrigou-Lagrange, op.cit., vol.1, p.165.

387. Aquinas concluded that these rewards "are, in a manner begun even in this life", and they will be fully consummated in the life to come. Here he steered a middle course between Ambrose who believed that they referred to the life to come, and Augustine who believed that they referred to the present life. Chrysostom said that some referred to the future, and some to the present life (ST, 1-11, q.69, a.2, vol.1, p.886f).

388. See J. Bernhart, Introduction to Theologia Germanica, op.cit., pp.94-5.

389. Jn. 1:9. See J. Dalby, op.cit., p.46.

390. W.R. Inge, Christian Mysticism, p.360. quo. Dalby, op.cit., p.47.

its name or origin, we may conclude that this kind of union is essential in nature and, as John of the Cross expressed it, that "God dwells and is present substantially in every soul, even in that of the greatest sinner in the world".³⁹¹

(6) Conclusion.

We may conclude that within man there is this desire for joy, for the fullness, or the fulfilment, of joy which Jesus had promised;³⁹² for man was made in the image of God³⁹³ and has always, even after the Fall, possessed his spirit through which there could be this communion with God, and the fulfilment of joy.³⁹⁴ Thus Aquinas concludes "Now it is clear that man cannot willingly be turned away from beatitude, since naturally and necessarily he desires it, and shuns unhappiness".³⁹⁵ K. Rahner, following Aquinas, writes that man possesses "an indelible orientation towards the beatific vision".³⁹⁶

Man's goal has been clearly stated "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent".³⁹⁷ Man does not therefore desire joy of his own free will : it is his natural instinct,³⁹⁸ for will is not concerned with the goal but with the means to that goal.³⁹⁹ This reasoning

391. CWSJC, 1, 'Ascent of Mount Carmel', 11,5,3, p.75. Teresa admitted "How what is called union takes place and what it is, I cannot tell". (The Life of Saint Teresa, op.cit., p.122. On the following page, however, she defines union as when "two separate things become one", and she rejoices that God is so good and loves us so much that "we can truly speak of Your communication with souls.....").

392. Cf. Jn.16:21; 17:13.

393. Gen.5:1.

394. Tauler believed that the spiritual marriage "from which the Lord comes, is in the very innermost parts of the soul where the Image of God is". God here rejoices in man (See Dyson, op.cit., p.40).

395. ST, 1, q.94, a.1, vol.1, p.478, and ST 1-11, q.13, a.6, vol.1, p.646.

396. SM, p.79. Similarly Lallemand visualised in our hearts a void that can only be filled by God - "In possessing God this void is filled, and we are made happy" (quo. Saudreau, op.cit., p.297).

397. Jn. 17:3.

398. ST 1 q.19, a.10, vol.1, p.111.

399. ST 1, q.82, a.1, vol.1, p.413. It is the goal in fact, which principally helps us decide whether the will is good or evil (ST, 1-11, q.35, a.1, vol.1, p.739).

may be succinctly summed up in Pieper's words "Happiness can virtually be defined as the epitome of those things which 'the will is incapable of not willing'".⁴⁰⁰

We are encouraged "to beg for the presence and clear vision of His (God's) Essence"⁴⁰¹; for firstly, it is the knowledge of God, man's ultimate goal and joy; and, secondly, because we are given a foretaste of this joy and knowledge through membership in Christ's body, the Church; and therefore life in heaven and life on earth share the same truth.⁴⁰² Knowledge of God is an act of the intellect not the will because it is the attainment of the last end in which the will is at rest.⁴⁰³ This last act is man's perfection because the happiness is no longer potential, and therefore imperfect, but actual and therefore perfect.⁴⁰⁴

2.2.4.2. The Beatific Vision.

Surpassing all other joys is the beatific vision - "The vision of the Divine Being in heaven which, according to Christian theology, is the final destiny of the redeemed".⁴⁰⁵

The Old Testament looked forward to this experience from the moment close, personal contact with God was lost at the Fall. Meanwhile, the prophets were granted glimpses of God's glory from time to time,⁴⁰⁶ and those who sought the Lord appeared before him,⁴⁰⁷

400. Pieper, Happiness and Contemplation, p.21.

401. CWSJC, 2, Spiritual Canticle, 1,2, p.32.

402. See Mascall, Grace and Glory, p.20. Mascall could also have referred in this connection to the sacraments, and especially to the presence of our Lord at the Eucharist.

403. ST 1, q.34, a.4, vol.1, p.739.

404. ST 1-11, q.3, a.2, vol.1, p.596.

405. ODCC, p.146.

406. Cf. Ex. 33:18-23.

407. Cf. Ex. 23:15,17; 34:20,23,24; Dt. 16:16.

or God made himself present to them⁴⁰⁸ at various places and sanctuaries.

Nevertheless, seeing God's face was an exceptional and dangerous possibility,⁴⁰⁹ for had not God said to Moses "man shall not see me and live" i.e. sinful man could not see God and live.⁴¹⁰ Outside of the cultus, however, the expression "to appear before the face of God" or to "see" it means to visit the sanctuary, to seek God's help,⁴¹¹ or, more simply, to come near to God in prayer.⁴¹²

As we have seen, Judaism was always sceptical of visions; but, significantly, in Rabbinic Judaism man's highest hope was to see the face of God or of the Shekinah.⁴¹³ It was believed that it was better to live a long life in the hope of seeing the Messiah come, than to die and be in a place where merit could not be earned and one would be spiritually absent from God. Men feared to die at the vision of God because they had not yet learned, or been shown, how to love God sufficiently.⁴¹⁴

The Christian's experience of the beatific vision could have been prefigured by that of Job, for Job was inspired no longer to ask for his innocence to be recognised, but to see God.⁴¹⁵ This thought dominates his speeches.⁴¹⁶ When Elihu joins the group, he gives what must have been the traditional pattern for receiving the beatific vision - after suffering, which prepares man to share

408. Cf. Ex. 20:24; Ps. 11:7.

409. Cf. Gen. 32:30.

410. Ex. 33:20; Ps.11:7; cf. Is.6:5. See DNTT, vol.1, p.585.

411. Cf. Encyclopaedia of Biblical Theology, vol.3, op.cit., p.949.

412. See DNTT, vol.1, p.586.

413. Ibid., p. 586.

414. CWSJC, 2, Spiritual Canticle, XI, p.232.

415. Job 19:26f.

416. OAB, p.643.

in God's revelation of himself, "man prays to God, and he accepts him, he comes into his presence with joy".⁴¹⁷ All this was apparently fulfilled, as Job confirms in his final words.⁴¹⁸

For the Christian, God "has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ".⁴¹⁹ The veil which Moses put over his face, and which showed how temporary the old covenant was to be,⁴²⁰ is removed "when a man turns to the Lord".⁴²¹ Although "now we see in a mirror dimly" we shall one day see God "face to face",⁴²² as promised,⁴²³ when we walk no longer by faith but by sight,⁴²⁴ when "we shall be like him, for we shall see him as he is".⁴²⁵

The almost complete absence in the Old Testament of any expectation of an eschatological vision of God may be contrasted with the great joy of the New Testament promise which is given only occasionally but with a 'quiet joy'.⁴²⁶ Similarly, the

417. Job 33:26.

418. Job 42:5f. The Hebrew verb used here for 'I repent' expresses the utmost humility and sorrow, indicating an experience that follows rather than precedes the vision of God (OAB, p.655).

419. 2 Cor. 4:6. Cf. the transfiguration (Mt. 17:2).

420. OAB, p.1398.

421. 2 Cor. 3:16.

422. 1 Cor. 13:12. Cf. Rev. 22:3f., and by contrast, Jn. 1:18; 1 Tim. 1:17; 6:16; 1 Jn. 4:12.

423. Mt. 5:8.

424. 2 Cor. 5:7.

425. 1 Jn. 3:2.

426. See TDNT, vol.5, p.366.

Israelite's fear "We shall surely die, for we have seen God"⁴²⁷ has become the Christian's "And let the vision of thee and thy beauty slay me".⁴²⁸

The appearances of Jesus after his resurrection were, if not initially, then certainly in retrospect, occasions of great joy for all those participating in them.

We cannot here list or examine the innumerable appearances on earth of Jesus,⁴²⁹ the other Persons of the Trinity, saints and holy persons after their death⁴³⁰, but the shrines erected all over the world,⁴³¹ the biographical records and the canonisation documents bear witness to the various joys associated with these events.

The beatific vision has been described as 'perfect Happiness'.⁴³² On God's side this is his "free personal self-communication and the culmination of supernatural grace", whereby God's plan of salvation is fulfilled.⁴³³

Man possesses "an indelible orientation towards the beatific vision" and towards "sharing in the divine nature".⁴³⁴ Thus man's cognition, for his intellect is his highest faculty, reaches its ultimate goal as it is joyfully lifted up in love and shares in the beatific vision of the Trinity.⁴³⁵

While we would expect this vision to be granted only to those who were upright and without sin,⁴³⁶ some theologians believe it

427. Jg. 13:22.

428. Cf. CWSJC, I, Spiritual Canticle, xi, p.231ff. Cf. 1. Cor. 15:55ff.

429. See Appendix A.

430. Some holy persons have brought great joy to others who were sick or in trouble by appearing to them in a vision.

431. Cf. in particular the shrine at Knock, Ireland, where the three Persons of the Godhead appeared; and the shrines where the Virgin Mary appeared at Fatima, Lourdes, Mexico City and Walsingham.

432. S.T. 1-11, q.4, a.7, vol.1, p.608. Cf. also Augustine, 'The City of God', XXII, 29, p.614.

433. SM, p.78f.

434. Ibid., p.79.

435. Ibid., p.80.

436. Supra p. 58ff.

may be given "in exceptional circumstances for brief periods in this life e.g. Aquinas held that it was granted to Moses (Ex. 34:28-35) and St. Paul (2 Cor. 12:2ff)".⁴³⁷

2.2.4.3. Union with God.

1. Union.

We have already considered some of the texts relating to man's union with God, and have found that this joyful union is definitely a part, if not the part, of the Christian's life. There is a relevant passage in the Bible in which Jesus is accused of being a man and yet making himself God.⁴³⁸ He answers his accusers by quoting from Psalm 82:6 "I say, 'Ye are gods'". The passage continues "sons of the Most High, all of you." Jesus shows here that applying the Divine Name to anyone need not be blasphemous, for in this psalm the rulers of God's people are called gods. The words of Jesus "If he called them gods to whom the word of God come", call for a wider reference to include all the inspired persons in the Old Testament.⁴³⁹ Jesus here brings out the real divinity which has always existed in human life and action.⁴⁴⁰

Long before these accusations of blasphemy were hurled at Jesus, Aristotle had been writing about man's happiness and the

437. ODCC, p.146. Aquinas here quoted Augustine "possibly God's very substance was seen by Moses and by Paul," adding that "it is more becoming to hold that he (Paul) saw God in His essence" (ST, 11-11, q.175, a.3, vol.2, p.1915). Augustine believed he had been given the beatific vision (see 'The Confessions', VII, 16 & 23, p.48 ff.). Perhaps some of the conversion and baptism in the Spirit experiences described in Appendix A could be regarded as similar in nature to that of the beatific vision.

438. Jn. 10:33ff.

439. See Hoskyns, op.cit., p.391.

440. See W. Temple, Readings in St. John's Gospel, First and Second Series, Macmillan & Co., Ltd., London, 1950, p.174.

possession of God, but he could not relate the two thoughts.⁴⁴¹ The Old Testament had here given the direction which Jesus fulfilled and which Christians follow - "it is no longer I who live, but Christ who lives in me".⁴⁴² Theologians and mystics affirm that man's perfect end does not lie in any subjective beatitude of pleasure, but in the objective happiness of union with God.⁴⁴³ Some Greek Orthodox writers have given the extreme viewpoint e.g. Gregory Palamas states that "The spiritual joy which passes from the soul into the body.... transforms the body, and makes it spiritual... so that the whole man becomes spirit".⁴⁴⁴

It thus becomes apparent that two kinds of union with God may be distinguished. The first, as we have seen in our study of the beatific vision, is 'objective', and points both to the joy we see in God and to the joy that would be ours if we ourselves possessed God.⁴⁴⁵

The second kind of union is subjective and active, as opposed to the previous passive kind, and is known generally as the spiritual marriage, which means "man's small derivative life invaded and enhanced by the Absolute life".⁴⁴⁶ Within this relationship the more orthodox believers follow Aquinas⁴⁴⁷ in seeing, not a pantheistic identity, but a union, with the preservation of the separate natures.⁴⁴⁸ Perhaps John captured this event in his words

441. See F.M. Smith, 'The Position of the Summa in the Hierarchy of Theology and Catholic Authority', in ST, vol.3, p.3079.

442. Gal. 2:20. Underhill has used the word 'theopathic' to describe this supreme degree of union with God (Mysticism, op.cit., p.132).

443. See F.M. Smith, op.cit., p.3079.

444. Quo. Ware, op.cit., p.426.

445. See The Catholic Encyclopedia, vol.7, (Ed.) C.G. Herbermann, Encyclopedia Press Inc., New York, 1913, p.174.

446. E. Underhill, Mysticism, p.429; cf. St. Teresa, The Interior Castle, Mansion 7, ch.3, p.119; and CWSJC, 2, Spiritual Canticle, xiii, xiv, p.72.

447. S T., lll, q.2, a.1, vol.2, p.2033f.

448. See CWSJC, 1, Ascent of Mount Carmel, V, pp.74-79. (See also E.A. Peers' note on p.74.).

".....when he appears we shall be like him, for we shall see him as he is".⁴⁴⁹

We may conclude that in this life the joyful union of God and man:-

1. "surpasses everything that can be described or conceived",⁴⁵⁰
2. cannot be perfect,⁴⁵¹ because it
3. cannot be continual,⁴⁵² and therefore it
4. consists of several operations and not simply only of one operation.⁴⁵³

The sensual imagery of the Song of Solomon⁴⁵⁴ was first applied by Origen to the relation of the soul to God.⁴⁵⁵ Later it was used to describe the perfection of happiness in contemplation, in the transforming union of marriage between God and the soul.⁴⁵⁶ The text, however, does not suggest allegories, nor is it used allegorically in the New Testament; but these interpretations satisfied a need for the fulfilment of man's destiny, with Christ, the bride of the Church,⁴⁵⁷ and man rejoicing in his union with his Lord.⁴⁵⁸

(2) Joy in Union.

It is important here to stress the distinctions between what

449. 1 Jn. 3:2. Cf. CWSJC, 2, Spiritual Canticle, xxiii,3, p.134, "each of them (the two natures) appears to be God".

450. Ibid.; cf. The Catholic Encyclopedia, vol.VII, op.cit., p.133.

451. Ibid. and ST 1-11, q.3, a.2, vol.1, p.597.

452. ST 1-11, q.3, a.2, vol.1, p.597.

453. Ibid.

454. Cf. S. of S. 2:16; 7:10.

455. See Underhill, The Mystic Way, p.287.

456. See J. Walsh, 'Introduction : Joy in the Lord', in The Way, vol.1, no.2, April 1961, p.87.

457. Rev. 21:2, 9.

458. PCB, p.409.

Aquinas and his followers have called 'happiness', 'joy' and 'delight'. 'Delight' is understood as a passion arising from a sensible or intellectual satisfaction.⁴⁵⁹ 'Joy' refers to delight which follows reason; whereby delight extends to more things than does joy.⁴⁶⁰ 'Happiness' is man's supreme perfection and consists of man's last act,⁴⁶¹ for God is happiness by his Essence, but man is only happy by participation.⁴⁶² Man, however, is naturally ordained to this happiness,⁴⁶³ this good, the possession of which causes joy.

Fundamental to Aquinas' thesis is the belief that "in every thing, that which pertains to its essence is distinct from its proper accident", and therefore he concludes that "every delight is a proper accident resulting from happiness, or from some part of happiness".⁴⁶⁴

In other words, one cannot have joy for joy's sake. Joy is secondary to attaining a good.⁴⁶⁵ And here Aquinas follows Augustine in stating that joy is in the truth,⁴⁶⁶ it is the consummation of happiness which is an act of the intellect.⁴⁶⁷ Aquinas was later to add to this the axiom that "The more one will be united to God the happier will one be".⁴⁶⁸

459. See S.T., 1-11, q.31, aa.1,3,4, vol.1, pp.721-4.

460. Ibid.

461. See ST, 1-11, q.3, a.2, vol.1, p.597.

462. See ST, 1-11, q.3, a.1, vol.1, p.596.

463. See ST, 1-11, q.2, a.4, vol.1, p.591.

464. See ST, 1-11, q.2, a.6, vol.1, p.593.

465. See Pieper, Happiness and Contemplation, p.47.

466. Augustine, 'The Confessions', X,33,p.80.

467. See ST, 1-11, q.3, a.4, vol.1, p.598. To confirm this claim that pleasure accompanies happiness, Aquinas elsewhere quotes Ps. 16:11 ".....in thy presence there is fulness of joy, in thy right hand are pleasures for evermore" (ST, 1-11, q.34, a.3, vol.1, p.738).

468. ST, suppl, q.93, a.3, vol.2, p.2971. See infra p. 165f.

The perfect union is primarily a union of love; "he who abides in love abides in God, and God abides in him".⁴⁶⁹ Joy therefore, as Paul confirms,⁴⁷⁰ is not separate from love, but is an act or effect of love⁴⁷¹ caused either through the presence of what we love or through the existence of the proper good of what is loved e.g. the well-being of an absent friend.⁴⁷² Augustine clearly discerned the sequence, "Love, then yearning to have what is loved, is desire; and having and enjoying it, is joy".⁴⁷³

This explanation of the relationship between love and joy has been followed both by theologians and by mystics. Thus St. John of the Cross writes that after this union of love the soul desires:

1. to receive the joy and sweetness of love,
2. to become like the Beloved, and
3. to delve into and to know the things and secrets of the same Beloved.⁴⁷⁴

469. 1 Jn. 4:16.

470. Gal. 5:22.

471. ST, 11-11, q.28, a.4, vol.2, p.1313.

472. ST, 11-11, q.28, a.1, vol.2, p.1311. Aquinas here follows Paul's reasoning that whereas "God's love has been poured into our hearts through the Holy Spirit" (Rom.5:5), joy is caused in us by the Holy Spirit. "The kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit" (Rom.14:7). Cf. John Climacus ".... when the whole man is in some way commingled with the love of God, he displays the splendour of his soul outwardly in his body, as in a mirror. So Moses who saw God was glorified" (P.G. lxxxviii 1157B, quo. Ware, op.cit., p.429). Cf. M. de Molinos, The Spiritual Guide which disentangles the Soul, 3, xxi, (Ed.) K. Lyttelton, Methuen & Co., Ltd., London, 1950, p.198f.

473. Augustine, 'The City of God', xiv, 7, p.381. Cf. ST, 1-11, q.25, a.2, vol.1, p.701.

474. CWSJC, 2, Spiritual Canticle, 36, p.359f.

We must, with Aquinas, take this reasoning further by contrasting this order of execution or satisfaction (i.e. love, desire, joy) with the order of intention, which is the reverse (i.e. joy, desire, love).⁴⁷⁵ This explains how joy can be a cause of love in man's growth in union with God.

Love, however, in Paul's list of the fruit of the Spirit, precedes, if it does not also include, joy;⁴⁷⁶ and elsewhere⁴⁷⁷ Paul claims that "the greatest of these is love". Joy may therefore rightly be described as a fruit of the Spirit in that it is both delightful and ultimate,⁴⁷⁸ arising as it does from the union with the object of one's love ("God is love, and he who abides in love abides in him").⁴⁷⁹

We conclude that the measure of our love is the measure of our union with God; and therefore, to have greater beatitude follows from having greater love.⁴⁸⁰ Joy, however, acts in a complementary manner to love in this union, being enabled to inspire through the order of intention, until it is itself perfected in ultimate satisfaction.

(3) Joy of Contemplation.

This joy arises from the loving union with God. In meditation, one truth is considered; in contemplation the whole truth, because nothing is sought, as everything is possessed.⁴⁸¹ The believer, with Paul, rejoices in the Lord,⁴⁸² rejoices in sufferings⁴⁸³ even if he is "to be poured as a libation upon the

475. See ST, 1-11, q.25, a.2, vol.1, p.701.

476. Gal. 5:22 (the word 'karpos' is singular).

477. 1 Cor. 13:13.

478. See ST, 11-11, q.8, a.8, vol.2, p.1209.

479. 1 Jn. 4:16.

480. See ST, suppl., q.93, a.3, vol.3, p.2971.

481. Cf. Hugh of St. Victor, quo. B. Frest, Priesthood and Prayer, Mowbray, London, 1933, p.152.

482. Phil. 3:1; 4:4.

483. Col. 1:24.

sacrificial offering of your faith",⁴⁸⁴ "so that in me you may have ample cause to glory in Christ Jesus".⁴⁸⁵

The word 'contemplation' is not used consistently by spiritual writers, but it is usually taken to mean what it meant for Augustine and Gregory - a momentary experience, a transient glimpse and foretaste of the heavenly joys.⁴⁸⁶ Contemplation may also approach the world from God's point of view, as Ignatius' 'Exercises' did, and "ask for grace to feel intense joy and gladness for the great glory and joy of Christ our Lord".⁴⁸⁷ This joy springs from the mysticism of conformity with him whom we have joined in the flight from the world contained in the foolishness of the cross.⁴⁸⁸

(i) Complete Participation.

The whole person participates in a contemplation, which may therefore be called pneumopsychosomatic.⁴⁸⁹ Thus Aquinas states that the essence of contemplation belongs to the intellect, which is moved by our will for love of God. The resulting joy arises

484. Phil. 2:17.

485. Col. 1:24.

486. See Dom Cuthbert Butler, Western Mysticism : The Teaching of St. Augustine, Gregory and Bernard on Contemplation and the Contemplative Life : Neglected Chapters in the History of Religion, Constable & Co., Ltd., London, 1927, p.114.

487. Ignatius of Loyola, op.cit., p.149.

488. See K. Rahner, Theological Investigations, vol.3, Darton, Longman & Todd Ltd., London, 1967, pp.290, 293.

489. Gregory of Nyssa interpreted the woman's friends and neighbours who were called in to rejoice (Luke 15:9), as being "the various faculties of the soul.... the reason, the appetite, the tendencies towards grief and anger, and all the other powers that are believed to exist in the soul". (From Glory to Glory : Texts from Gregory of Nyssa's mystical writings, Sel. & Intro. J. Danielou, John Murray, London, 1962, p.115.

both from the contemplation and from the divine love.⁴⁹⁰ There is no 'amazement' here, for we see, know, and realize God's presence, with love and joy.⁴⁹¹

Because of this ultimate joy of contemplation the mystics continually cry "spare no pains to arrive at even the lowest degree of contemplation to give God the joy".⁴⁹²

The source and object of our joy is outside ourselves,⁴⁹³ but we have 'a root in the Absolute',⁴⁹⁴ and the union we seek can only come about as, through renunciation and separation from created and perishing things,⁴⁹⁵ we can say of ourselves "I do not know this man of whom you speak".⁴⁹⁶

Since God has no favourites⁴⁹⁷ he must find more joy, and pour his Spirit more fully into those who live in the fullest contemplation of him.⁴⁹⁸

(ii) Consolations.

The mystics have continually stressed the importance and necessity of divine 'consolations'; although this word is not used much today, being generally applied to the "alleviation of sorrow or mental distress".⁴⁹⁹ John of the Cross recognised the need for spiritual consolations when one has little or no spiritual joy, and recommended a submission to God's will.⁵⁰⁰

490. ST, 11-11, q.180, aa.1,7, vol.2, pp.1931, 1937.

491. See Pieper, Happiness and Contemplation, pp.72-5; cf. Mt.5:8.

492. John of Jesus-Mary, quo. A. Saudreau, op.cit., p.284.

493. See W.R. Inge, Personal Religion and the Life of Devotion, Longmans, Green & Co., London, 1934, p.59.

494. C.S. Lewis, Surprised by Joy, Collins/Fontana, London, 1959, p.177.

495. See Butler, op.cit., p.201.

496. Mt. 14:71. Cf. Augustine, 'On Christian Doctrine', 1,22,20 p.629.

497. Rom. 2:11; 1 Pet. 1:17.

498. See Baker, op.cit., p.382.

499. SOED, vol.1, p.406.

500. CWSJC, 1, Dark Night of the Soul, 1,5, p.342f.

In an Appendix on 'Consolations and Spiritual Joy' Tugwell⁵⁰¹ shows how some holy persons e.g. de Osuna and Catherine of Siena, have recommended seeking the Lord with his consolations if one wishes to be perfect; adding that Vincent Ferrer listed "constantly to taste and to experience the divine sweetness" as "essential to those who served God".⁵⁰²

Perhaps Teresa first distinguished the 'sweetness and devotion' acquired for ourselves in meditations, from the 'spiritual consolations which arise from God'.⁵⁰³ The former belong to the lower part of the soul, the latter help the soul to become more alive with joy and peace.⁵⁰⁴

(iii) Contemplation results in Action.

The first Christians contemplated heaven as the hidden setting of the Christian life. Prominence was later given to the joy of salvation in Jesus, but there was no major contrast between the 'joy' of contemplation and the 'weariness' of action.⁵⁰⁵ Contemplation promises love, joy, inspiration and power. It anticipates joy that will never end.⁵⁰⁶

Augustine maintained that God does not enjoy us but makes use of us.⁵⁰⁷ Our highest reward, therefore, is to enjoy God fully and thereby to enjoy one another in him.⁵⁰⁸ We can understand, in this way, Jesus' words "He who abides in me, and I in him, he it is that bears much fruit",⁵⁰⁹ and Paul's command "Yes, brother, I want some benefit from you in the Lord".⁵¹⁰

501. Tugwell, op.cit., p.112.

502. Ibid.

503. See Frost, The Art of Mental Prayer, p.158.

504. See Saudreau, op.cit., p.45.

505. See von Balthasar, Prayer, p.227.

506. Ibid., p.226.

507. Augustine, 'On Christian Doctrine', 1,31,34, p.632.

508. Ibid. 1,32,37, p.634.

509. Jn. 15:5.

510. Philem. v.20.

(iv) Conclusion.

It is difficult to visualise and to express this extreme joy of the contemplatives. In those who have "'that which Is', as the closest and most joyous of all communions; a coming of the Bridegroom; a rapturous immersion in the Uncreated Light..... Utter peace and wild delight, every pleasure-state known to man's normal consciousness, are inadequate to the description of her joy. She has participated for an instant in the Divine Life; knows all and knows nought. She has learnt the world's secret, not by knowing, but by being : the only way of really knowing anything".⁵¹¹

2.2.4.4. Ecstasy.

In this section we shall look generally at ecstasies, their role and purpose; study the nature of an ecstasy; and, finally, look at the consequences of ecstasies.

Oepke⁵¹² has described the rise and fall of ecstasy over the centuries, with the controlling influences of the classical prophets and of the Church, as the ecstatic became progressively 'more and more heretical'.⁵¹³ Because of the many processes which surround an ecstasy, and which vary widely in nature, it must be agreed that each ecstasy be treated on its own merits.⁵¹⁴

We have seen above that the word 'ecstasy' means a going out of oneself.⁵¹⁵ It would seem that the whole person is involved here,⁵¹⁶ resulting in a state of extreme love and joy⁵¹⁷ as, in

511. Underhill, Mysticism, p.342. Cf. Underhill, The Mystic Way, p.188f.

512. TDNT, vol 2, pp.455-8.

513. This happened when ecstasy was taken to be the 'whole' end of man's behaviour, (See Kirk, Vision of God, p.104.).

514. TDNT, vol.2, p.450.

515. *Supra* p. 138.

516. See ST. 1-11, q.28, a.3, vol.1, p.711; and Carrigou-Lagrange, *op.cit.*, vol.2, p.524.

517. See R.C. Zaehner, Mysticism, Sacred and Profane, Oxford University Press, London, 1901, p.160.

obedience to God⁵¹⁸ the human will is united with the divine.⁵¹⁹ A holy ecstasy therefore has two criteria, recognised by Francis de Sales; it never takes over, because both intellect and will are involved, and it issues in activity or life.⁵²⁰ Its purpose is revelatory,⁵²¹ as, for example, when the prophets were shown the future in visions for teaching or exhortation purposes;⁵²² and man is thus liberated in this "transcendence of the subject-object structure".⁵²³ In all these ecstasies therefore, God is making himself known.⁵²⁴ He is himself being 'ecstatic' as he "goes outside Himself in His providence for all beings".⁵²⁵

A study of Peter's trance⁵²⁶ confirms the process analysed above. Man's spirit is united with the Holy Spirit in an act of union, made in love and fulfilled in joy. God has acted. He has spoken "Let there be light";⁵²⁷ and the enlightened "have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come".⁵²⁸

518. See CWSJC, 3, Spiritual Sentences and Maxims, Points of Love, 65, p.233.

519. O D C C, p.442.

520. Francis de Sales, The Love of God, 7,6, p.286f.

521. Cf. Pedersen, 1, op.cit., p.162; Butler, op.cit., p.71f.; DNTT, vol.2, p.103. Pratt refers to the relative unity and the narrowness of the conscious field in ecstasy, "in fact nearly everything is pushed out of the mind but the idea of God and the congruent emotions of joy and love" (op.cit., p.396).

522. O D C C, p.442.

523. P. Tillich, Systematic Theology, vol.1, J. Nisbet & Co. Ltd., Herts. England, 1960, pp.124,126.

524. PCB, p.481.

525. Dionysius quo. ST, 11-11, q.175, a.2, vol.2, p.1914.

526. Acts 10:10-16.

527. Gen. 1:3.

528. Heb. 6:4f.

Joyful as these occasions of ecstasy are, in themselves they would appear to have no spiritual value.⁵²⁹ Teresa believed that they were rare in the higher stages of the Christian life,⁵³⁰ and that the soul can be raised to sanctity without them.⁵³¹ Nevertheless 'mystic ecstasy' is one of the normal stages of the Christian mystic life.⁵³²

The ecstatic state may therefore include -

1. Humility, as one forgets oneself,⁵³³
2. Love of God, leading the mind to contemplation, and the will to union,⁵³⁴
3. Joy which can overcome the soul,⁵³⁵
4. Union in which one is paradoxically in a state of supreme joy, and, at the same time 'unconscious' because one is so filled with God's being.⁵³⁶ There is in a perfect ecstasy something akin to death as the body is willingly forgotten because of God's call to loving union.⁵³⁷

Among the consequences of ecstasies may be seen

1. A greater orientation to God and a detachment from earthly things with a consequent sorrow for sin and for all that separates the soul from God,⁵³⁸

529. E.g. 2 Cor. 12:2. Cf. D. Knowles, What is Mysticism?, Burns & Oates, London, 1967, p.55. (See Leonard, *op.cit.*, p.231, "Ecstasy is neither immoral nor moral in itself".).

530. Teresa, The Interior Castle, vii,3, p.122.

531. See ODCC, p.442 and Saudreau, *op.cit.*, p.223. Teresa often complained of her ecstasies and raptures which occurred and shamed her in public (de Osuna, *op.cit.*, p.84). Ecstasies are frequently given to children e.g. Hildegard, Catherine of Siena, Peter of Alcantara (ODCC, p.442).

532. ODCC, p.442.

533. Cf. Pratt, *op.cit.*, p.396.

534. Cf. Francis de Sales, The Love of God, p.284.

535. Cf. Richard of St. Victor and Bonaventure, quo. A. Saudreau, *op.cit.*, pp.141-2, 158.

536. See Zaehner, *op.cit.*, p.160.

537. Francis de Sales seems to be the only person to have used this analogy, which he applies to the death of Jesus (The Love of God, p.453f.).

538. See Garrigou-Lagrange, *op.cit.*, vol.2, p.525; and Teresa, The Life of Saint Teresa, ch.20, p.138.

2. A new strength is experienced, where a weakness might have been expected after the demands made upon the person.⁵³⁹
This fervour results from an ecstasy of will,⁵⁴⁰
3. Enlightenment or a word of wisdom or knowledge⁵⁴¹ may result from an ecstasy of intellect,⁵⁴²
4. Good works, resulting from an ecstasy of activity.⁵⁴³

2.2.4.5. Rapture.

We shall here look at the types of rapture, the difference between ecstasy and rapture, the process of the rapture itself, and the 'Rapture' i.e. the lifting of the faithful from the earth prior to the end of the world.

(1) Rapture - a Personal Event.

The Bible gives what could be called a good description of a rapture "Draw me after you, let us make haste. The King has brought me into his chambers. We will exult and rejoice in you; we will extol your love more than wine".⁵⁴⁴

St. Teresa seems to be alone in distinguishing two types of rapture. The first arises through contemplation, whereby the soul is purified and united to God in some inexplicable way. This experience is similar to that of an ecstasy.⁵⁴⁵ The second she calls 'the flight of the spirit', for the soul "suddenly experiences so rapid a sense of motion that it appears to be snatched away with a speed which is very alarming",⁵⁴⁶ and seems to have left the body.⁵⁴⁷

539. Cf. Teresa, The Life of Saint Teresa, ch.18, p.126.

540. See Francis de Sales, The Love of God, p.282.

541. Cf. Pratt, op.cit., p.406.

542. See Francis de Sales, The Love of God, p.282.

543. Ibid., p.282.

544. S. of S. 1:4.

545. Teresa, The Interior Castle, Mansion 6, 4, p.85.

546. Ibid., pp.89-90.

547. Ibid., p.91. Cf. 2 Cor. 12:2.

It is this violence that fundamentally distinguishes rapture from ecstasy.⁵⁴⁸ Man is thus withdrawn from his senses;⁵⁴⁹ the body grows colder; there is a feeling of very great joy and sweetness; there is no possibility of resisting;⁵⁵⁰ the experience is of a "harsh yet sweet martyrdom".⁵⁵¹ And while the soul is being united with God it is shown "some small part of the kingdom it has won".⁵⁵²

Aquinas classifies rapture among the 'gratuitous graces'.⁵⁵³ Being revelatory in nature it belongs essentially to man's cognition.⁵⁵⁴ Man is here lifted by God from the natural to the supernatural,⁵⁵⁵ and, in consequence, the experience is completely joyful as we shall see.

We are told that "a perishable body weighs down the soul, and this earthly tent burdens the thoughtful mind",⁵⁵⁶ Likewise, Paul knew that "while we are at home in the body we are away from

548. Cf. ST, 11-11, q.175, a.2, vol.2, p.1914; and Carrigou-Lagrange, op.cit., vol.2, p.525. Several writers e.g. Francis de Sales, distinguish ecstasy from rapture by name only. Even Teresa wished she "could explain, with God's help, the difference between union and rapture, or elevation, or flight of the spirit or transport - for they are all one. I mean that these are all different names for the same thing, which is called ecstasy. It is much more beneficial than union.... Union seems to be the same at the beginning, the middle, and the end, and is altogether inward. But the ends of rapture are of a much higher nature". (The Life of Saint Teresa, 20, p.136.) It is significant, too, that the word 'ekstasis', which was originally applied to holy frenzy, seemed, later to take on the sense of rapture (TDNT, vol.2, p.453).

549. Cf. Ezek. 8:3. See ST, 11-11, q.175, a.1, vol.2, p.1913.

550. Teresa, The Life of Saint Teresa, 20, p.136. Cf. Ec. 8:3.

551. *Ibid.*, p.140.

552. Teresa, The Interior Castle, Mansion 6, 4, p.38.

553. ST, 11-11, q.175, vol.2, p.1913.

554. *Ibid.*, q. 175, a.2, vol.2, p.1914.

555. *Ibid.*, q. 175, a.5, vol.2, p.1917.

556. Wis. 9:15.

the Lord".⁵⁵⁷ In the earlier stages of the prayer life the soul's joy is so great that it is to some degree shared by the body.⁵⁵⁸ In the higher stages, however, pure joy is experienced, without any knowledge of what is being enjoyed. In other words, all the 'senses' are taken up with this joy, and cannot therefore act by themselves or share the joy with the body.⁵⁵⁹

When Paul "was caught up to the third heaven" and "into Paradise - whether in the body or out of the body I do not know",⁵⁶⁰ he had a genuine rapture in which the soul lost its control over the body⁵⁶¹ because of the overwhelming joy it was experiencing. Any vision of God must be joyful, as Aquinas explains - "he (Paul) was not only 'rapt to the third heaven' by reason of his contemplation, but also 'into Paradise' by reason of the consequent delight".⁵⁶²

The relationship between joy expressed through the senses, and ultimate happiness has been commented on by Aquinas.⁵⁶³ He maintained that happiness may be experienced through the senses "both antecedently and consequently". The former takes place continually since the normal intellectual process demands an operation of the sense. The latter is exercised through hope in anticipation of the happiness of heaven.

557, 2 Cor. 5:6.

558. Cf. Teresa, The Life of Saint Teresa, 17, p.120.

559. Ibid., 18, p.122.

560. 2 Cor. 12:2f.

561. Cf. CWSJC, 2, Spiritual Carticle XII, p.69.

562. ST, 11-11, q.175, a.3, vol.2, p.1916.

563. See ST, 1-11, q.3, a.3, vol.1, p.597.

(2) The 'Rapture' - an Historical Event.

Amongst the meanings of the word rapture are the following:-

1. The act of conveying a person from one place to another, especially to heaven, and
2. Transport of mind, ecstasy; now especially ecstatic delight or joy.⁵⁶⁴

We have been concerned so far with this second meaning, but the first also merits consideration. The Greek word 'harpazo' means to carry off, to grasp hastily, snatch up,⁵⁶⁵ and is applied to Philip,⁵⁶⁶ Paul,⁵⁶⁷ the Saints⁵⁶⁸ and others, e.g. the experiences of Enoch,⁵⁶⁹ Elijah⁵⁷⁰ and Jesus⁵⁷¹ could also be described as raptures. No doubt all these raptures are exceedingly joyful, but the experience Paul ascribes to the saints has still to take place. In fact it has been given the name 'The Rapture', and is regarded as a joyful blessing to be conferred upon all believers before the time of the Great Tribulation i.e. the 'catching away of the Bride'.⁵⁷² In the Rapture Jesus comes for his saints. Then follows the Tribulation, which closes with the Revelation when Jesus comes with his saints.⁵⁷³

Belief in the Rapture has been a great source of joy, health and hope to Pentecostals. From the very beginning the Pentecostal Movement laid great emphasis on "this aspect of eschatology", which "has kept the Movement on its toes".⁵⁷⁴

564. S O E D, vol.2, p.1747.

565. Liddell and Scott, op.cit., p.104.

566. Acts 8:39.

567. 2 Cor. 12:2,4.

568. 1 Th. 4:17.

569. Heb. 11:5.

570. 2. Kg. 2:11.

571. Acts 1:9ff.

572. O. Roberts, The Drama of the End-Time, Oral Roberts, Tulsa, Oklahoma, 1963, p.57.

573. Ibid.

574. See P.S. Brewster (Ed.), Pentecostal Doctrine, Elim Pentecostal Church, Cheltenham, England, 1976, p.263.

The principal Bible passage which concerns the Rapture is 1 Th.4⁵⁷⁵ which is intended to comfort the Thessalonians, not to give a detailed picture of the end of the world.⁵⁷⁶ Furthermore this picture is incomplete; it differs from other pictures Paul gives,⁵⁷⁷ and those given in Mk.13 and Rev. ; and is also suspect because of Paul's incorrect scheduling of the events. Nevertheless this passage is certainly dynamic, dramatic and joyful in its claim that God is supreme over all, and is vitally concerned for those who live to please him.⁵⁷⁸

2.2.4.6. Joy in Heaven.

It is generally accepted that Christian joy on earth is but a foretaste of joy in heaven.⁵⁷⁹ We shall therefore need to look in this section at what constitutes this difference in Christian joy.

Heaven has been described as "essentially the fulfilment, to a degree impossible on earth, of what is, according to the Shorter Catechism of the Westminster Assembly, the 'chief end of man', viz. 'to glorify God, and to enjoy Him for ever!'"⁵⁸⁰ The New Testament gives such importance to heaven that the word for heaven appears no fewer than 284 times.⁵⁸¹

575. Ibid., p.264.

576. See PCB, p.999.

577. Cf. 2 Cor. 5:1-10 and Phil. 1:21ff., although it does agree with 1 Cor. 15.

578. See The Interpreter's One-Volume Commentary of the Bible, op.cit., p.872.

579. Cf. Augustine, 'The Confessions', IX, 25, p.68; The Book of the Poor in Spirit, op.cit., p.171; and Theologia Germanica, op.cit., p.125f. Some mystics, however, have maintained that their joy would not change in kind when they reached Heaven, e.g. Rolle (See Petry, op.cit., p.212). Aquinas, however, was adamant that "the happiness of the saints will increase in extent after the resurrection, because their happiness will then be not only in the soul but also in the body", (ST, suppl., q.93, a.1, vol.3, p. 2969.).

580. O B C C, p.624. I. Watts described heaven as that happy region where knowledge, holiness and joy are inseparable and immortal (Discourses on the World to Come, Thomas Richardson & Son, London, n.d. p.211).

581. TDNT, vol.5, p.513.

Believers "born of water and the Spirit" already belong to heaven,⁵⁸² but in spite of this and of all God's joyful blessings "it does not yet appear what we shall be, but we know that when he (God) appears we shall be like him, for we shall see him as he is".⁵⁸³

In heaven, Christian joy will be fulfilled for man. In fact, all earthly joys will also be fulfilled, because they are essentially joys both from and for heaven. This perfect joy will therefore be primary not secondary, for man will "know the creatures through their cause and not the cause through the effects".⁵⁸⁴

Because of its primary nature the joy of heaven will be both secure and eternal.⁵⁸⁵ No doubt it will there be broadened and perfected, founded as it is upon Christ's sorrows and wounds.⁵⁸⁶ Thus there could be no death, sorrow or tears in heaven for they have all been fulfilled in joy.⁵⁸⁷ We may therefore conclude that the love and joy of the saints on earth may be distinguished from heavenly love and joy in degree and circumstances though not in essence.⁵⁸⁸

Joy will continually flow from God in love and new life as the redeemed, united in perfect harmony, serve God with all their being.⁵⁸⁹ Because there can be no sin in heaven⁵⁹⁰ man's free will

582. Cf. 2 Cor. 5:1.

583. 1 Jn. 3:2. Cf. 1 Cor. 2:9.

584. CWSJC, 3, Living Flame of Love, 4,5, p.189.

585. CWSJC, 2, Spiritual Canticle, 4, p.46.

586. See Brabant, The Everlasting Reward, p.101. Cf. Jn.14:2

587. Cf. Rev. 7:17; 21:4. See DDT, p.222.

588. Cf. 1 Cor. 13:8-12. See Edwards, op.cit., p.42.

589. See R. Calkins, The Holy Spirit, SCM, London, 1931, p.110.

590. Cf. Rom. 6:7.

will be "all the more truly free, because set free from delight in sinning to take unflinching delight in not sinning".⁵⁹¹ As we shall therefore be unable not to love, so we shall be unable not to rejoice, for the beatific love and joy will no longer be free but 'superfree, above liberty',⁵⁹² and in complete peace in the Holy Spirit.⁵⁹³

This perfect state of joy involves man in the highest degree of self-realization and therefore contains within it whatever elements of Truth there might be in Hedonist and Rationalist theories.⁵⁹⁴ In fact in heaven God unites "all things in Him (Christ), things in heaven and things on earth".⁵⁹⁵

The presence and the possession of God will be the cause of this "fulness of joy",⁵⁹⁶ and "the more one will be united to God the happier will one be,"⁵⁹⁷ "like angels in heaven".⁵⁹⁸

The crowning joy of heaven will be when "they shall see his face",⁵⁹⁹ for in this union lies man's essential reward.⁶⁰⁰ Although the fullness of this reward is joyfully awaited, it is already possessed eschatologically by justification.⁶⁰¹

Man's accidental reward will be the crown of righteousness and of life, unfading and imperishable.⁶⁰²

591. Augustine, 'City of God', 22,30, p.617.

592. See Garrigou-Lagrange, op.cit., vol.1, p.156f.

593. Farrell, op.cit., vol.4, p.442. Cf. Rom. 14:17.

594. See The Catholic Encyclopedia, vol.7, op.cit., p.133.

595. Eph. 1:10.

596. Ps. 16:11. Cf. Jn. 6:35.

597. Aquinas, ST, suppl., q.93, a.3, vol.3, p.2971. Cf. Jn.6:54.

598. Mt. 22:30.

599. Rev. 22:4. See OAB, p. 1511.

600. S T, suppl., q.96, a.1, vol.3, p.2981. Cf. Mt. 5:12; Lk.5:23. Cf. 'treasure(s)' (Mt.6:20; 19:21); inheritance (Col.3:24).

601. See DET, p. 507.

602. See Aquinas, ST, suppl. q.96, a.1, vol.3, p.2982; 2 Tim.4:8; Rev. 2:10; 1 Pet. 5:4; 1 Cor. 9:25. Cf. TDNT, vol.7, p.621.

The great union of believers in heaven is painted in striking tones by the writers of the New Testament. The whole Bible is pregnant with this perfect joy which is about to be born. This will be in the age of enduring bliss, or the tenth period, as the Apocalypse of Weeks divided history.⁶⁰³ Then each conqueror will be given "some of the hidden manna",⁶⁰⁴ a sign of delight in God.⁶⁰⁵ And the marriage of the Lamb will be the celebration of the gathering together of believers who have repented,⁶⁰⁶ been prepared for the pleasures of heaven through the blood,⁶⁰⁷ and have their names written in heaven.⁶⁰⁸

2.3. DEFINITION OF CHRISTIAN JOY

We are now able to suggest a definition - Christian joy is a gift of God's Holy Spirit as man becomes one with Christ in love. Let us examine this definition.

1. Gift.

The promises of the Old Testament are fulfilled in grace, in Jesus Christ, the 'Gift' that contains all other gifts⁶⁰⁹ In sharing this free, unmerited grace, God intended to make man joyful through gifts,⁶¹⁰ (or blessings).

There is something infinitely desirable about this gift, as several holy persons, including Lewis, have recognised.⁶¹¹

603. See PCB, p. 485.

604. Rev. 2:17.

605. See ST, 1-11, q.112, a.5, vol.1, p.1143. F. Weston called this "the highest joy Jesus could offer" (op.cit., p.122).

606. Lk. 15:10.

607. See Murray, The Power of the Blood of Jesus, p.89, (Cf. the bliss of the redeemed, Rev. 14:1-5.).

608. Lk. 10:17-24.

609. Rom. 8:32. See DBT, p. 218.

610. Cf. TDNT, vol.9, p.394; M. Peaston 'Joys, Joy and Joy Itself', in The Church Quarterly Review, vol.CLXVII, no. 362, Jan. - Mar., 1966, pp. 83,85.

611. Lewis, Surprised by Joy, p.20. See also Appendix A.

2. Holy Spirit.

Jesus promised that the Holy Spirit would lead men into all truth.⁶¹² This joy is called a fruit of the Holy Spirit,⁶¹³ signifying the ultimate and delightful, or the end, which is the proper object of man's will.⁶¹⁴

Joy as promised to man⁶¹⁵ is spiritual in essence, and is infused into man's spirit by the Holy Spirit;⁶¹⁶ Paul could, therefore, claim that the kingdom of God was "righteousness and peace, and joy in the Holy Spirit."⁶¹⁷

3. One with Christ.

In our study above, it was suggested that true joy lay in the perception of the union of the appetite and its object. Several writers have moved towards this understanding in their definitions of joy as a good or Good possessed;⁶¹⁸ a satisfaction;⁶¹⁹ of the will;⁶²⁰ a fulfilment of life;⁶²¹ and uniting oneself to something.⁶²²

The unitive process may, on occasion, take the form of a transport, rapture or ecstasy, which may be violent in nature,⁶²³

612. Jn. 16:13.

613. Gal. 5:22.

614. ST, 11-11, q.8, a.8, vol.2, p.1209.

615. Jn. 15:11.

616. Cf. SM, p.432.

617. Rom. 14:17.

618. F.J. Sheen, Way to Happiness, Fawcett Publications Inc., New York, 1961, p.21; Marmion, op.cit., p.239; Unger's Bible Dictionary, (Ed.) M.F. Unger, Moody Press, Chicago, 1959, p.613.

619. SOED, vol.1, p.1138.

620. CWSJC, 1, Ascent of Mount Carmel, lll, xvii, p.245; The New Catholic Encyclopedia, vol.7, op.cit., p.1133.

621. Barth, Church Dogmatics, lll/lv, p. 384.

622. Augustine, 'On Christian Doctrine', 1,4, p.625.

623. See Peaston, op.cit., p. 85; Spinoza defined joy as "man's passage from a less to a greater perfection", 'Ethics' lll, 59, in GBWW, vol. 31, p.416; and Yeomans, op.cit., p.136.

as has been noted above. Nevertheless, the experiences mould man into what God wants him to be,⁶²⁴ e.g. "Joy lies in the fact of being lifted out in Christ..... out of the temporal into the eternal".⁶²⁵ We may say that, like human enthusiasm, joy finds its 'redemption' in membership of Christ through the Holy Spirit.⁶²⁶ The greatest and highest joy, therefore, in which man's spirit can rejoice, is its union with God in Christ.⁵²⁷

Also inherent in Christian joy, is the knowledge (which in itself is joy) that sorrow is overcome.⁶²⁸ It is true that "only those who are capable of joy can feel pain at their own and other people's suffering",⁶²⁹ but it is equally true that those people cannot feel pain, because of Christ's victory, and their joyful union with him.⁶³⁰ Thus Christian joy has been defined as "the willingness to recognise this deadly world, painfully torn and hostile to itself, as capable of acceptance as a hidden reason for thankfulness".⁶³¹ God's children in joy have here been "conformed to the image of his Son".⁶³²

-
624. P. Tillich realised this in his definition 'Joy is the emotional expression of the courageous Yes to one's own true being' (The Courage to Be, Yale University Press, New Haven, 1959, p.14). Similarly Martin Israel saw joy as "the perpetual action of the soul, perpetual movement in relation to God" (quo. The Churches' Fellowship for Psychical and Spiritual Studies, Quarterly Review, no. 81., autumn 1974, p.2).
625. W.J. Carey in foreword to A.W. Hopkinson, op.cit., p.vii f.
626. SM, p. 432.
627. A. Cruden, Cruden's Dictionary of Bible Terms, Pickering & Inglis Ltd., London, 1958, p.164f.
628. See Evely, Joy, p.12.
629. Moltman, Theology and Joy, p.52.
630. See Appendix A.
631. J.B. Metz, 'Editorial', in Concilium, vol.5, no.10, May 1974, p.10. In a similar definition, this 'harmony' of Christian joy is emphasised (see K. Rahner & H. Vorgrimler, Concise Theological Dictionary, (Ed.) C. Ernst, Herder, Freiburg, 1965, p.243).
632. Rom. 8:29.

4. In Love.

Paul has stressed the primacy of love,⁶³³ which also heads his list of the fruit of the Spirit.⁶³⁴ Furthermore, love is fundamental to God's nature;⁶³⁵ to his redemption of mankind;⁶³⁶ and to his commandments to man.⁶³⁷

We have seen above⁶³⁸ that love is primary in the order of execution or satisfaction in man's growth in union with God. Augustine clearly showed that "The right will is, therefore, well-directed love, and the wrong will is ill-directed love. Love, then, yearning to have what is loved, is desire; and having and enjoying it, is joy".⁶³⁹ There would obviously be no joy in anything if we did not love it,⁶⁴⁰ hence the complementary relationship between love and joy.

Man's supreme joy, therefore, in a thing is "to rest with satisfaction in it for its own sake";⁶⁴¹ ("God is love, and he who abides in love abides in God, and God abides in him").⁶⁴²

2.4. CONCLUSION - "Christian Joy is Eschatological in Nature," and "The Christian Participates in the Joy and Sorrow of Jesus Christ" - Hypotheses Five and Four.

The foundation stone on which Jewish joy was eschatologically based, and which was "rejected", has, in the Messiah, and thereby in Christian joy, "become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes".⁶⁴³

633. 1 Cor. 13:13.

634. Gal. 5:22.

635. 1 Jn. 4:8, 16; cf. 2 Cor. 13:11.

636. Jn. 3:16.

637. Mt. 22:37; Mk. 12:30, 33; Lk. 10:27.

638. Supra p. 153.

639. Augustine, 'The City of God', xiv, 7, p. 331.

640. See Francis de Sales, The Love of God, 1,4, p. 10. Cf. F.J. Sheen's definition "Joy is the happiness of love - love aware of its own inner happiness" (Way to Inner Peace, Browne & Nolan, Dublin, 1955, p. 53).

641. Augustine 'On Christian Doctrine', 1,4, p. 625.

642. 1 Jn. 4:16.

643. Mt. 22:42, a quotation from Ps. 118:22f.; (cf. Acts 4:11; 1 Pet. 2:7).

Man's desire for joy has been completely satisfied in the Person of Jesus Christ, and it is eternally blessed by the presence of the Holy Spirit. Christian joy must therefore be seen as a gift from God, which is both personal and permanent. It is pneumopsychosomatic, involving the whole person. Christian joy is predominantly internal as opposed to external in nature, for it has been reconstituted, or passed through a catalysator, in Christ, whereby it is raised to a new level of command and fulfilment; capable of being extraordinarily intense in nature, and even of being synonymous with life itself.

The fundamental characteristics of joy remain in the new as in the old covenant; it is corporate, comprehensive, a blessing and a thanksgiving; and basic to these is man's relationship with God. Furthermore, joy continues to be eschatological as it anticipates a final state.

Our study has been particularly concerned with

1. Joy in the presence of God;
2. Joy in life and in the gifts of God; including greetings, Christian life, grace, festivals and sorrow;
3. Joy in hope;
4. Joy in union with God, including mysticism, the beatific vision, union with God, ecstasy, rapture and joy in heaven.

Joy has here been seen to support and to reward the believer in every aspect of his life and worship, "for the joy of the Lord is your strength".⁶⁴⁴ While love is always given the primacy in God's nature and saving actions, and in Paul's list of the fruit of the Spirit, it is joy that is both ultimate in the order of execution or satisfaction, and primary in the order of intention. This shows the complementary relationship between love and joy as man moves towards union with God.

The Biblical evidence, the lives and insights of the true

⁶⁴⁴. Neh. 8:18. Cf. "Rejoice in the Lord always" (Phil. 4:4).

mystics, and the doctrinal work of scholastics and theologians all support belief in man's union with God. "Abide in me and I in you"⁶⁴⁵ is the command and the fulfilment of this beatific vision, union, ecstasy, rapture or spiritual marriage is "that my joy may be in you, and that your joy may be full."⁶⁴⁶

The believer's new life in Christ has become an eternal festival in which sorrow may be met with joy, and eschatologically overcome through penitence, humility, grace, contemplation, the gift of tears, and death to self and the daily carrying of the cross. As the Christian in his love learns through Christ's body the Church, to share in Christ's joy and sorrow, so Christ stands with the Christian, and shares in his joy and sorrow.

In this world, Christian joy is a foretaste of heaven, where man's joyful relationship with God will be perfect, and where even sensory joy, like the resurrection body, will be transformed.

We may therefore define Christian joy as "a gift of God's Holy Spirit as man becomes one with Christ in love."

The evidence that has been considered confirms the two hypotheses that have here been evaluated:

'Christian joy is eschatological in nature' (hypothesis five), and

'The Christian participates in the joy and sorrow of Jesus Christ' (hypothesis four).

645. Jn. 15:4.

646. Jn. 15:11.

3. JESUS CHRIST WAS BOTH THE MOST JOYFUL AND THE MOST SORROWFUL OF MEN : HYPOTHESIS THREE.

In examining this hypothesis we shall look at the life, death, resurrection and mission of Jesus Christ, with particular reference to his joy and sorrow.

3.1. The Messiah.

It does not seem profitable here to consider the Jewish expectations about the Messiah, because they "differed totally from what was presented by the Prophet of Nazareth".¹ Nevertheless, there were some who saw the Messiah as a joyful victor who would "at this time restore the kingdom to Israel",² and others who saw him as "a man of sorrows, and acquainted with grief".³ However we describe Jesus, it is apparent that he perfectly fulfilled the Old Testament prophecies made about him, and was thereby continually obedient to God's will for him.

3.2. The Man Jesus.

All that Jesus did and said must not be separated from him as a person.⁴ He brought the 'euangelion', the message of joy, the good news. He was the good news, for the good news was about him,⁵ and the good news presupposes that all will share in it i.e. the content and the effect of a real communication are identical.⁶

Thus the presence of Jesus had a captivating effect upon people. His joy, his sinlessness, impressed those around him.⁷ The real point, generally speaking, of all his miracles was both

1. Edersheim, op.cit., vol.1, p.160. See supra p.86f.
2. Acts 1:6. Cf. Is. 24:14; 25:6,9; 61:10; and Backherms, op.cit., p.44.
3. Is. 53:3. Cf. Mt. 8:17.
4. See R. Tennant, Born of a Woman, SPCK, London, 1961, p.92.
5. Cf. Mk. 1:14f.; Mt. 13:16; Lk.11:20. See DNTT, vol.2, p.110.
6. See Ebeling, The Nature of Faith, p.87.
7. Cf. F. von Hügel, Essays and Addresses on the Philosophy of Religion, Second Series, J.M. Dent & Sons Ltd., London, 1930, p.192.

to show that the new age had begun, and also to reveal himself as that good news.⁸ So great was the influence of Jesus' personality upon those who had been healed, for example, that "the more he charged them" to tell no one, "the more zealously they proclaimed it. And they were astonished beyond measure....."⁹

Christ's life of joy and sorrow had been foretold in prophecy; it was sacrificed for the redemption of the world; it was accompanied by many supernatural signs and wonders; it was followed by the resurrection with its joyful victory over death and sin; but what confirmed this perfection was the fact that "Truly this was the Son of God!"¹⁰ Herein lies the perfect joy and the perfect sorrow of Christ, God's real self-utterance, and also God's radical gift to us.¹¹

3.3. Joy and Sorrow as Experienced by Jesus.

Before we consider the extent to which Jesus experienced joy and sorrow, it is necessary to note the way in which these experiences took place. Augustine realised that Jesus willed to become man when it pleased him; that he led a life without sin;¹² and that he experienced emotions in his human soul when it pleased him.¹³

Once Christ had willed to become man, his body, as Aquinas¹⁴ recognised, had to be subject to human infirmities and defects,

8. Hence Luke saying that all were healed (Lk.6:19; Acts 10:38). See DNTT, vol.2, p.168.
9. Mk. 7:36f. See DNTT, vol.1, p.729.
10. Mt. 27:54. See S.M. Zwemer, The Glory of the Cross, Oliphants Ltd., London, 1954, p.202.
11. SM, p. 769.
12. It is apparent that for Christ to be without sin he must have assumed human nature which was pure and perfect and without original sin. Cf. Jn. 3:31. See ST, lll, q.14, a.3, vol.2, p.2103. Furthermore, grace was so natural to him it left no room for sin (ST, lll, q.2, a.12, vol.2, p.2044).
13. Augustine, 'City of God', XLV, 9, p.385f.
14. Aquinas, ST, lll, q.14, a.1, vol.2, p.2102.

firstly, in order to satisfy for mankind's sin by experiencing the punishment due to this sin i.e. death, hunger, thirst etc.; secondly, in order that the Incarnation would be real and credible;¹⁵ and, thirdly, to encourage others by his example,¹⁶ thereby "bringing many sons to glory".¹⁷

Jesus was, however, both God and man, and by this power of his Godhead he possessed something more than other creatures, namely that from the moment of his conception he was in the state of beatitude,¹⁸ which was for him a continual, divine source of happiness.¹⁹ Furthermore, this beatitude was kept in the soul by the will of his Godhead,²⁰ in order that it should not enter the body thereby removing Christ's ability to suffer or to die.²¹ Similarly, the joy of contemplation was kept in Christ's mind, lest it should enter his sensitive powers, thereby preventing Christ from experiencing pain or sorrow.²²

At the root of Jesus' joy lay the consciousness he had that he is perfectly loved by his Father.²³ This relationship in the Spirit enabled Jesus to experience the whole range of spiritual joys - signs of God's kingdom, the joy of those who live in this kingdom and the joy of the Father of all.²⁴ Furthermore, there is in John's Gospel and letters a connection between joy as a subject and the verb 'pleroo' in the passive, to be filled. The passive underlies the fact that it is God who 'completes' it.

15. Cf. Phil. 2:7; Jn. 20:26ff. Cf. Ps. 87:4.

16. Cf. Heb. 12:3.

17. Heb. 2:10.

18. ST, lll, q.34, a.4, vol.2, p.2203.

19. See A. Vonier, The Personality of Christ, Longmans Green & Co., London, 1915, p.188. "An undefined doctrine of the Church attributes the direct vision of God to Jesus' human soul from the beginning of its existence since being and consciousness are correlative..." (SM, p.769).

20. ST, lll, q.14, a.1, vol.2, p.2102.

21. ST, lll, q.15, a.5, vol.2, p.2109.

22. ST, lll, q.15, a.6, vol.2, p.2109.

23. See Pope Paul VI, op.cit., p.26; and J.P. Lange, The Life of the Lord Jesus Christ : A complete critical examination of the origin, contents and correction of the Gospels, vol. IV, T. & T. Clark, Edinburgh, 1864, p.211.

24. See Pope Paul VI, op.cit., p.24f.

Thus Jesus shows this joy²⁵ in his coming,²⁶ in his words,²⁷ and on his return²⁸ to his disciples.²⁹ It replaces the sorrow of the disciples,³⁰ thereby becoming eschatologically complete in their lives.³¹

We may therefore conclude that Jesus was "sorrowful, yet always rejoicing" with a perfect joy,³² for everything he did was within the context of the 'great joy'.³³ Thus the Gospel begins "I bring you good news of a great joy",³⁴ and ends "And they returned to Jerusalem with great joy".³⁵

The Holy Spirit came upon Mary, and Jesus was conceived.³⁶ Jesus thus continually related to his Father through the Holy Spirit.³⁷ When he was baptised the Holy Spirit descended upon him and he received his commission "Thou art my beloved Son; with thee I am well pleased".³⁸ Throughout his life, that is until he committed his spirit into God's hands,³⁹ he returned his joy, in the Spirit to his Father⁴⁰ with thanksgiving.⁴¹

25. Jn. 15:11; 17:13.

26. Jn. 3:29.

27. Jn. 15:11; 17:13.

28. Jn. 16:22.

29. Jn. 15:11, 17:13.

30. Jn. 16:16,20.

31. Jn. 3:29; 15:11; 16:24; 17:13; 1 Jn. 1:4; 2Jn. 12. See DNTT, vol.1, p.741.

32. 2 Cor. 6:10. Cf. ST, lll, q.46, a.8, vol.2, p.2273.

33. See Schmemmann, op.cit., p.12.

34. Lk. 2:10.

35. Lk. 24:52.

36. Lk. 1:35.

37. See DBT, p.211.

38. Mk. 1:10-11. Guillet has claimed (DBT, p.211) that it was at this time that Jesus received his joy, but there is no evidence for this.

39. Lk. 23:46.

40. Lk. 10:21f. See DBT, p.211.

41. See Pope Paul VI, op.cit., p.25. Cf. Mt. 11:25; Jn.11:41; and Dictionary of Christ and the Gospels, vol.1, 1923, op. cit., p.142.

3.4. The Joy of Jesus.

We have already noted the many references to 'joy' and 'rejoicing' in the New Testament.⁴² Examining the contexts of these, and other references it seems that Jesus was continually teaching his disciples and others the rudiments of Christian joy; although at no time, apparently, was he asked to teach specifically about joy.

Our first observation is that Jesus was never joyful for the sake of joy. Behind all that he said and did there was a definite purpose and authority.⁴³ He made no humorous appeal to his own power.⁴⁴ In contrast to the condemning Scribes and Pharisees Jesus wished continually to forgive.⁴⁵ He spoke the common language with common illustrations, invariably rejecting "the pedantry and platitudes of moralists who have no sense of humour".⁴⁶ He replaced the former way of distinguishing between the literal meaning of Scripture and its valid interpretation "I hear... but you must say..." with the authoritative, and at the same time joyful "...but I say unto you..."⁴⁷

Jesus could take no sides, for he was satisfied only with what he himself embodied, the truth.⁴⁸ What sense then - or nonsense - in Jews quarrelling with Samaritans when the truth lay beyond the grasp of either!⁴⁹ Hence so many of Jesus'

42. Supra p.19.

43. Feibleman has rightly stated that there was no comedy in Christ's leadership, because a religious leader comes "to affirm and not to deny" (op.cit., p.38).

44. Cf. Mt. 8:26. See TDNT, vol.3, p.210f.

45. See Barclay, The Gospel of John, vol.2, p.9.

46. Brabant, The Everlasting Reward, p.83n.

47. PCB, p.776. A rabbi teaches that "Moses said": a prophet usually says "Thus saith the Lord"; but Jesus shows his authority, not by using these forms but his own (G. Ebeling, The Nature of Faith, p.55).

48. Jn. 14:6. Cf. 1:14.

49. See Zuber, op.cit., p.148.

parables ended joyfully, not only, literally, to give a happy ending to events in which in a sense his listeners were already participating,⁵⁰ but also metaphorically, to reveal the actual life of Jesus himself.⁵¹ Here lay the true joy.

Secondly, Jesus' joy was attractive, for "the crowds were astonished";⁵² they "heard him gladly",⁵³ and followed him, because of the joyful victories they had seen him win over demons, disease,⁵⁴ and later, death.⁵⁵ Through these victories salvation⁵⁶ was being offered to all, and it is significant that as this new joy of freedom could well be an occasion for laughter, so "Jesus is the only person in the New Testament whose recorded words contain any reference to laughter as the justifiable expression of true joy and release".⁵⁷ This kind of joy arose when evil met Jesus in a confrontation described as "grotesque and (if we like) farcical".⁵⁸

We are left with a picture of Jesus sharing in the Trinity's perfect and everlasting joy, and recognising himself as the Messiah (an act which in a sense fulfils eschatology⁵⁹ and joy, as the ultimate joy is realised in terms of the promised Holy Spirit).⁶⁰ Thus joy has been called the most characteristic and

50. See Ebeling, The Nature of Faith, p.54.

51. See PCB, p.760.

52. Mt. 7:28.

53. Mk. 12:37.

54. Cf. Jn. 6:2.

55. Jn. 11:45. The cry "it is finished" (Jn.19:30) is surely a joyful recognition that victory is won. Cf. Barclay, The Gospel of John, vol.2, p.301.

56. See DNTT, vol.2, p.824f.

57. See Baker (op.cit., p.207); who adds that this fact must be seen against the background of a society and a religious literature which so rarely mentions laughter approvingly.

58. See Barth (Church Dogmatics, IV/2, p.231), who adds that someone has described the story of the demoniac (Mk.5:1-13) as a burlesque.

59. See A. Schweitzer, The Quest of the Historical Jesus, Adam & Charles Black, London, 1963, p.283.

60. Jn. 14:16-20. See F.J. Sheen, Life of Christ, Peter Davies, London, 1958, p. 354f.

the deepest note in Jesus' character.⁶¹ He rejoiced continually in "the joy that was set before him";⁶² he lived eschatologically. In eating and drinking, he re-interpreted the messianic banquet;⁶³ and by healing the sick and raising the dead, he pointed to the time when there would be no sorrow or death.⁶⁴

It seems therefore irrelevant to speculate about whether or not Jesus was 'ecstatic',⁶⁵ for he continually enjoyed the fullness of the beatitude, while at the same time not separating himself from sinners.⁶⁶

3.5. The Joyful Sorrow of Jesus.

The story is told of Christ's soul having two eyes, the right one fixed upon eternity and the Godhead and remaining in perfect beatitude, the left one looking at the created world with all its suffering and pain.⁶⁷ While this image should be applied to man's soul both looking to God and serving the senses,⁶⁸ it has been used to illustrate how Christ can be both joyful and sorrowful simultaneously.⁶⁹

61. See J. Clifford, The Gospel of Gladness and its Meaning for Us, T. & T. Clark, Edinburgh, 1912, p.13; and A. Schweitzer, *op.cit.*, p.243f.

62. Heb. 12:2. It seems preferable to accept the rendering "for the sake of the joy" rather than "instead of the joy" (See DNTT, vol.1, p.400) although both are possible. Moffat claims that 'anti' here means to secure i.e. "in order to reach His own appointed joy" (see C.J. Cadoux, A Pilgrim's Further Progress : Dialogues on Christian Teaching, The Religious Book Club, London, 1945, p.97). Schneider, however, favours the latter interpretation (TDNT, vol.7, p.577).

63. DNTT, vol.2, p.276.

64. Rev. 21:4. See DNTT, vol.2, p.631.

65. Cf. Jesus "rejoiced in the Holy Spirit" (Lk.10:21) "in spiritual ecstasy" (OAB, p.1259). Dunn (*op.cit.*, pp.84-86) and Oepke claim that Jesus was not an ecstatic. Oepke suggests that Jesus' highly developed life of prayer and his miraculous gifts are better described as 'pneumatic' (TDNT, vol.2, p.456). Schweitzer rightly criticised those, including Holtzmann, who confuse ecstasy with eschatology (there being no essential connection between the two); but he believed that Jesus may possibly have been in an ecstatic state at his baptism and at the transfiguration (*op.cit.*, p.300).

66. TDNT, vol.2, p.456.

67. Theologia Germanica, *op.cit.*, p.123.

68. *Ibid.* p. 232f.

69. *Ibid.* p. 123f.

Perhaps Jesus himself proved this relationship when he said "Blessed are you that weep now, for you shall laugh".⁷⁰ Here was one who was innocent, and soon to be crucified, beatifying not simply sorrow, but sorrow joined to his redemptive joy.⁷¹

While Christ was showing this joy during his life, he was also sorrowful. And his sorrow, like his joy, was always experienced in his relationship with his Father.⁷²

It had been prophesied that the Messiah would be "A man of sorrows, and acquainted with grief".⁷³ And how true this prophecy was when applied to Christ. He wept over the whole city of Jerusalem because of its blindness to the Light.⁷⁴ Time and again he had compassion on the crowds of people around him.⁷⁵ He was "deeply moved in spirit and troubled".⁷⁶ He "wept".⁷⁷ He "grieved".⁷⁸ He "sighed".⁷⁹ He agonized in prayer.⁸⁰ His soul was troubled,⁸¹ was "very sorrowful, even to death".⁸² He experienced the sorrow of rejection by those whom he loved; the sorrow of hate by those whom he had come to save; the sorrow of the long last suffering on the Cross, when it seemed as if even his Father had forsaken him.⁸³

This was divine sorrow and suffering, deliberately willed by Christ.⁸⁴ He seemed "to run almost eagerly to His fate"⁸⁵

70. Lk. 6:21.

71. See DBT, p.517.

72. Mt. 26:39.

73. Is. 53:3. Cf. Lam.1:12; Mt. 8:17.

74. Lk. 19:41. Cf. Mt. 23:37.

75. Mt. 9:36; 14:14; 15:32.

76. Jn. 11:33.

77. Jn. 11:35.

78. Mk. 3:5.

79. Mk. 7:34.

80. Lk. 22:24.

81. Jn. 12:27.

82. Mt. 26:38.

83. See F.W. Farrar, The Life of Christ, Cassell, London, 1963, p.225f.; and Zwemer, op.cit., p.63.

84. 'Dei' (See DBT, p.589; and Knox, Pastoral Sermons, p.68).

85. Underhill, The Mystic Way, p.128.

and was in great distress until his baptism, i.e. his suffering, had been completed.⁸⁶ This shows, in effect, the atoning merit of the suffering i.e. its obedience and its sanctity.⁸⁷

The road of Christ's joy which we follow, necessarily passes through a sorrow⁸⁸ which is eschatologically overcome. Whenever Jesus spoke of his suffering and foretold his death he also foretold his resurrection.⁸⁹ He spoke of joy within a few hours of being kissed by Judas.⁹⁰ And throughout his life with all its sorrows, he had in its fullness "the joy of an unsullied conscience, the joy of a soul infinitely removed from every shadow of baseness and every fleck of guilt, the joy of an existence wholly devoted to the service of God and the love of man".⁹¹ During the six hours he hung upon the Cross he said nothing about his sufferings except for the words 'I thirst' just before he died. Surely his sorrows and pains were continually being overcome by the joy that was set before him, the joy of saving the world.⁹² He died in the joy of his finished work, while praying the twenty-second Psalm.⁹³

86. DNTT, vol, 2, p.63.

87. See Zwemer, op.cit., p.77f. Had there been any event more profitable to man's salvation than sorrow and suffering, surely Christ would have shown it by word and example (See Kempis, op.cit.,2,xii,5.p.93.).

88. Lk. 9:23; Acts 14:22. Cf. Theologia Germanica, op.cit.,p.164f.

89. Cf. DNTT, vol.2, p.340.

90. Sheen, op.cit., p.346.

91. Farrar, op.cit., p.225.

92. Green, op.cit., p.75f.

93. It is erroneous to think that Jesus died in despair saying the words "My God, my God, why hast thou forsaken me?" (Mt.27:46). Fromm has reminded us of the Jewish custom of citing a book or chapter by its first sentence; (You shall be as Gods, p.233.) and this is surely what Jesus was doing, in showing that the psalmist's ideal of suffering had been designed to prepare the minds of God's people for this ultimate, historical purpose of redemption (C.A. & E.G. Briggs, A Critical and Exegetical Commentary on the Book of Psalms, vol.1, T. & T. Clark, Edinburgh, 1916, p.192).

After Christ's death and resurrection Christians could begin to understand how through "the wood of the Cross joy came into the world",⁹⁴ and how the 'unique ambiguity' of exaltation is applied both to being lifted up on the cross and to being lifted up to new glory, power and honour.⁹⁵ Christ's death thus became his 'glorification',⁹⁶ for he was "delivered up according to the definite plan and foreknowledge of God".⁹⁷ He has left us such a full record of his own varied sorrows and sufferings in order that help and joy may be derived through and from them.⁹⁸ We are comforted by the Christ who has "emerged from his ordeal".⁹⁹

It is because of Christ's suffering love¹⁰⁰ that Christians can be "as sorrowful, yet always rejoicing",¹⁰¹ in following Christ's example of being the most joyful and the most sorrowful of men.¹⁰²

-
94. A Good Friday prayer (See Dalton, op.cit., p.132; supra p. 112.
95. DNTT, vol.2, p.204; Jn. 3:14; 8:28. Cf. Jn. 12:34.
96. Jn. 12:23 - 13:33. See Vogel, The Power of His Resurrection, p.31. Cf. Heb. 2:9.
97. Acts 2:23. D.M. Lloyd-Jones feels that because the crucifixion was willed by God, we should not feel sorry for Christ, (The Cross : The vindication of God, Banner of Truth Trust, London, undated, p.4) but this fatalistic approach surely reveals an unwillingness fully to understand and to participate in the event.
98. Considine, op.cit., p.37.
99. Jeremias, New Testament Theology, vol.1, p.74. To concentrate upon God's glory and man's joy and to add that "The cross of Christ therefore does not belong to the game itself" (Moltmann, op.cit., pp.53,50) is to present a false picture (See D.E. Jenkins, introduction to Moltman's book, p.22). Surprisingly, Moltmann criticises Harvey Cox for not taking the cross more seriously (p.50).
100. Christ's love, and indeed his joy, was tested and proved on the Cross. An unsuffering love or joy would tell us practically nothing about love or joy. (Cf. Ward, op.cit., p.26.). See also Julian of Norwich, op.cit., p. 39f.
101. 2 Cor. 6:10. Cf. Julian of Norwich, op.cit., p.98.
102. See E. Abbott, The Compassion of God and the Passion of Christ, Geoffrey Bles, London, 1963, p. 73ff. Cf. Pope Paul VI "It remains that, here below, the joy of the Kingdom brought to realization can only spring from the simultaneous celebration of the death and Resurrection of the Lord" (op.cit., p.28f).

This leads to a consideration of Jesus' joy and sorrow in relationships with other people. We have suggested that Jesus' joy was perfect in that it was his own, as he shared continually in the beatitude. Furthermore, his reason was in no way prevented from doing what was right, and thus his will was always obedient to his Father. Christ could not therefore be sorrowful over what he enjoyed in the Father's glory; and he himself was without sin.¹⁰³ He must have had "inferior orders of knowledge" according to which he could experience sorrow.¹⁰⁴ He bore these sorrows vicariously; as Matthew wrote "This was to fulfil what was spoken by the prophet Isaiah, 'He took our infirmities and bore our diseases'".¹⁰⁵ Thus when Christ "began to be sorrowful"¹⁰⁶ it was as though it were something unusual; and that in his sinless state emotions came and went as his will directed.¹⁰⁷ They could not dominate the soul, or reason, and must therefore be described as imperfect i.e. as 'propassions' beginning in the sensitive appetite yet going no further.¹⁰⁸

3.6. Jesus' Identification with Others in their Joys and Sorrows.

Scripture is emphatic that Jesus "emptied himself, taking the form of a servant, being born in the likeness of men".¹⁰⁹ Throughout his life he "took our infirmities and bore our diseases",¹¹⁰ he sorrowed and suffered with those around him.¹¹¹ The sternest things he ever said were the woes addressed to the scribes and Pharisees, and these were spoken not in anger but in real sorrow.¹¹² He was especially concerned for others while he hung upon the Cross.¹¹³

103. Heb. 4:17.

104. Vonier, op.cit., p.188.

105. Mt. 8:17. Cf. Is. 53:4.

106. Mt. 26:37.

107. Cf. Augustine, 'The City of God', XLV, 9, p.383f.; and Brabant, The Everlasting Reward, p.84.

108. ST, lll, q.15, a.4, vol.2, p. 2108. A passion is perfect when it dominates the soul i.e. the reason; but at no time was Christ's reason deflected from doing what was right (Ibid.).

109. Phil. 2:7. Cf. Rom. 8:3.

110. Mt. 8:17. Cf. Is. 53:4.

111. Cf. Mt. 9:36; 14:14; 15:32.

112. See Barclay, Every Day with William Barclay, p.281.

113. Cf. Lk. 23:34; Jn. 19:25ff.

This identification was invariably surrounded by Jesus' joy. He, the 'Master of joy', continually overcame the spirits of grief, and changed sorrow into joy, whether in the form of amazement,¹¹⁴ belief,¹¹⁵ or praise of God.¹¹⁶ There needed to be this identification in order that "my joy may be in you, and that your joy may be full".¹¹⁷ It was in order that his disciples should share the joy of their salvation with others that Jesus told them not to rejoice that the spirits are subject to them, but instead to rejoice that their names are written in heaven.¹¹⁸

It seems exceptional that Jesus should have wept at Lazarus' grave, especially since he had deliberately postponed his departure for Bethany, and since he knew Lazarus would be restored to life within the next few minutes.¹¹⁹ Perhaps this event confirms Jesus' complete identification with man.

3.7. Conclusion.

Our Lord was perfect and sinless, and he enjoyed the beatific vision throughout his life through the power of his Godhead. This perfect joy continually sustained him as he won the victory over death and sorrow through his glorious resurrection.

Although Jesus was continually joyful, he was also able continually to be sorrowful through his sensitive appetite, whenever he willed to do so. Imperfect passions like sorrow are termed pro-passions, for they were in no way able to dominate Christ's soul or reason. Yet Jesus experienced vicariously (because he had no sorrow on his own account, being sinless) the whole range of sorrow, including death. He was able to transform sorrow into joy, showing the eschatological presence of joy.

Our hypothesis is thus confirmed i.e. Jesus Christ was both the most joyful and the most sorrowful of men.

114. Mk. 5:42.

115. Jn. 11:45; 12:11.

116. Lk. 7:16; Jn. 12:17. See TDNT, vol.3, p.845f.

117. Jn. 15:11.

118. Lk. 10:20. See Brabant, The Everlasting Reward, p.84.

119. Jn. 11:35. See Cadoux, *op.cit.*, p.44.

4. 'GOD IS PERFECT JOY' AND 'GOD IS THE SOURCE AND END OF ALL CHRISTIAN JOY' - HYPOTHESES ONE & TWO.

In this chapter we shall examine these two hypotheses, from the pagan, Judaic, Christian and theological points of view. As always throughout this study there are certain observations that need to be borne in mind, as the mystics continually remind us. It is true that "God can be known only by God"¹ and that we draw close to God by learning "that which He is not rather than that which He is".² Our reasoning must therefore be relative not absolute, and the use of anthropomorphisms, although intended to bring the living God closer to man,³ may result, unfortunately, in making God in our image instead of ourselves in His image.

Orthodox Christianity has always maintained that there are no passions in God because God is spirit⁴ and therefore can have no sensitive appetite.⁵ On the other hand, the Bible teaches that God may be joyful, sorrowful, loving, angry and grieved. He can permit himself to repent but also to repent of his repentance;⁶ and we may agree with Mascall that our actions affect God more deeply than they affect our fellow human beings, because of God's presence with us.⁷ Furthermore, Church catechisms usually teach us to believe that God is love; that he our Father; and that we must enjoy God forever.⁸

-
1. Theologia Germanica, op.cit., p.194.
 2. CWSJC, 1, Ascent of Mount Carmel, III, 2, p.213. One can explain why a word may not be, but not why it may be, affirmed of God (See F. Fiorenza, 'Joy and Pain as Paradigmatic Language about God' in Concilium, vol.5, no. 10, May, 1974, p.80).
 3. See H. Küng, On Being a Christian, Collins, London, 1977, p.308.
 4. Jn. 4:24.
 5. ST, 1, q.20, a.1, vol.1, p.114. Cf. Aquinas, Of God and His Creatures, p.65ff., and E. Bickersteth, Questions illustrating the Thirty-nine Articles of the Church of England : with proofs from scripture, and the primitive church, Francis & John Rivington, London, 1846, pp. 1-4. (Bickersteth maintained that God is not affected by any violent passions; anthropomorphisms are used to show us that if God had our feelings he would be so affected (p.4n)).
 6. See Küng, On Being a Christian, p.308.
 7. E.L. Mascall, He Who Is : a Study in Traditional Theism, Longmans, London, 1862, p.111.
 8. Supra p. 164. See J.E. Mercer, 'The Theology of Laughter', in Hibbert Journal, vol.ix, no. 34, 206, Jan. 1911, p.297.

In order to reconcile this paradox it must be maintained that God is perfect in nature and in will, and that any attribute, action or quality which may be ascribed, such as love and joy, must also therefore be perfect and imply no imperfection.⁹ Thus God is love,¹⁰ and love is the perfect, and the first, movement of God's will and cognitive faculty.¹¹ It is in this sense that love and joy, for example, may be attributed to God : they are properly in God, but here cannot rightly therefore be termed passions.¹²

4.1. PAGANISM.

The pagan world at the time of Christ was obsessed with its various gods and their characteristics. Comus was the god of festive mirth.¹³ Sacrifices were made to the god of laughter,¹⁴ and because gods like Dionysos and Hercules could take a good joke, some people also, like the Stoic Cleanthes, did not care when they were made fun of in a comedy.¹⁵ As Ennius satirically wrote, "Everybody laughed when laughed omnipotent Jove".¹⁶ Rengstorf concludes that merry laughter is a divine characteristic¹⁷ but he hastens to add that although the Bible four times tells of God's laughter,¹⁸ this does not express a divine characteristic, but rather God's "absolute superiority over the ungodly who will not accept Him as God even though they are nothing beside Him".¹⁹

9. ST, 1, q.20, a.1, vol.1, p.114.

10. 1 Jn. 4:16.

11. See ST, 1, q. 20, a.1, vol.1, p.113.

12. ST, 1, q.20, a.1, vol.1, p. 114; and Aquinas, Of God and His Creatures, 89, p.65.

13. See Dictionary of the Apostolic Church, 1918, vol.2, op.cit., p. 368.

14. See R. Burton, The Anatomy of Melancholy, (Ed.) H. Jackson, J.M. Dent & Sons, Ltd., London, 1972, part 1, p.340 and part 2, p. 122.

15. See Jonsson, op.cit., p.36.

16. See E.J. Oliver, Hypocrisy and Humour, Sheed & Ward, London, 1960, p.40.

17. TDNT, vol.1, p.660.

18. Ps. 2:4; 37:13; 59:8; Pr. 1:26.

19. *Ibid.*, p. 661. Except at Ps. 37:13 'sachaq' (laughter) is a parallel of 'laag' (scorn).

The Greeks gave God the primary characteristic of 'apatheia', meaning a total inability to feel any emotion whatever. They argued that if man could feel either sorrow or joy it means that someone else can bring sorrow or joy to him; i.e. can affect him and have power over him, and is therefore, at least momentarily greater than he is. Now, no one can have any power over God.²⁰

4.2. JUDAISM.

Judaism has always believed in the incomprehensibility of God, with the rider that God is both transcendent and immanent.²¹ To make God more personal therefore, anthropomorphisms and anthropopathisms²² were in some sense necessary, as language was systematised,²³ and as God revealed himself by his word, compelling man to compare God with god.²⁴

Obviously however, these anthropomorphisms would limit man's understanding of God, and therefore God had himself commanded that there should be no such images or likenesses.²⁵ A progressive trend away from these anthropomorphisms can therefore be discerned. Later Judaism replaces verbal statements about God, such as are found in the Old Testament, by abstract constructions;²⁶ while, in the New Testament, there are no anthropomorphic phrases about God's members except in quotations from the Old Testament.²⁷ No doubt this anti-anthropomorphic reaction was responsible for many

-
20. See Barclay, The Gospel of John, vol.2, p. 113f; and A Theological Word Book of the Bible, op.cit., p. 163.
21. See M. Buber, 'The Dialogue with God' in The Theologian at Work, (Ed.) A.R. Eckardt, p.36. Cf. SM, p.573.
22. E.g. ascriptions to God of human feelings and passions, e.g. joy (Zeph. 3:17), disgust (Lev. 20:23), repentance (Gen.6:6), and, above all, jealousy (Ex. 20:5; Dt.5:9). See Jacob, op.cit., p.40; and TDNT, vol.5, p. 549n.
23. Ibid. p.122.
24. Ibid., p. 127. Cf. Is. 46:7.
25. Ex. 20:4.
26. TDNT, vol.1, p.571.
27. TDNT, vol.5, p. 549.

changes in man's understanding of the nature of God;²⁸ but, at the same time, man was being prepared for the fullness of God's revelations of himself in Christ and in the Holy Spirit.²⁹ Thus the prophets, in referring to God's righteousness, justice or love, were not giving ethical ideals or norms, but were trying to describe how God works in history.³⁰

This background shows that the approach to our subject needs to be sensitive to the influences that have shaped our understanding of God's revelation of himself.

In the same way that the Romans built a temple, dedicated it to an abstract idea such as fortune or war, and deified and worshipped war and fortune as gods or goddesses, so Israel worshipped God alone, and he was their "exceeding joy",³¹ for he had revealed himself to his people as their God.

Judaism has never wavered in its belief that God is a God of joy, and that therefore joy is natural and acceptable.³² Nevertheless the focus on this attribute of God has been sharpened. The content of 'sachaq' was first seen as inconsonant to the nature of God and his world.³³ This is illustrated by the translation of 'sachaq' in the Septuagint by 'chara' and not 'gelos', thereby attributing to God a more righteous joy, together with the expectation of salvation.³⁴ Later Judaism often refers to joy in the time of salvation, but makes no mention of laughter. And laughter has no place in the Rabbinic concern for rewards, or in Judaism's eschatological thinking.³⁵

28. Wrath is a good illustration of this. Initially it was believed to come from God himself, as opposed to being a projection upon him. Later it was mentioned independently of God (cf. Dt. 29:27; 2 Kg. 3:27; Jer. 21:5; 32:37) and attributed to an independent power even to a demon. (See Jacob, *op.cit.*, pp.114, 116n.). Note the change in thought between 2 Sam. 24:1 and 1 Chr. 21:1 (*OAB*, p.518).

29. The anti-anthropomorphic movement continued for many years. Saadiah Giah, a medieval Jewish philosopher, finally purified the concept of the Deity by ascribing to God only the attribute of existence (*Encyclopaedia Judaica*, vol.3, *op.cit.*, p.56).

30. See *PCB*, p.482.

31. Ps. 43:4. See M. Joseph, *op. cit.*, p.245.

32. Ps. 104:31; 19:9. See *The Universal Jewish Encyclopedia*, vol.6., *op.cit.*, p.213.

33. In contrast to the Greek view of God (*TDNT*, vol.1, p.661).

34. *Ibid.*, p. 662.

35. *Ibid.*

The Old Testament religion places the joy of God in a central position. This joy is righteous, and every effort was made to keep it so, as we have seen, although God's laughter, and therefore his humour, broke through from time to time.³⁶ Allied to laughter and humour is the concept of 'sacred play', which has also been attributed to God,³⁷ but which, like humour, must also lie outside the scope of this study.

-
36. Humour does not fall within the scope of this study, but there are several theologians who have either assumed or tried to prove that God has a sense of humour e.g. Mercer wrote "if the Hebrew psalmist could attribute to God the laugh of conscious superiority, (Ps. 2:4) why should we hesitate to see in Him some analogue of the laugh of tender, loving, insight?" (op.cit., p. 305.). He reasoned, furthermore, that "the cosmic is a continuous unfolding of a supreme and personal purpose. Each detail of it is consciously willed. It follows that the sense of the ludicrous as an evolutionary agency is one of these details and, as such, finds its source and ground in God" (Ibid., p.302). Similarly, Sheen claimed that "God made the world with 'a Divine Sense of Humour'" in order that everything in it should in some way remind us of him (Moods and Truths, p.38). G. Webster concludes, "Though it is nowhere specified it is everywhere implied in scripture that God also laughs with pure delight at bringing his own unto himself". (Laughter in the Bible, Bethany Press, St. Louis, Missouri, 1960, p. 160.). These insights may well prove true, but they should be balanced by the scriptural picture of God laughing in a carefree, secure and superior way "over all the cruel, bloodstained, agonizing, insane disorder that characterizes the history of the world...." (K. Rahner, Everyday Things, (Ed.) H. Küng, Sheed & Ward, London, 1965, p.22f.).
37. A. Greeley, 'Humour and Ecclesiastical Ministry', in Concilium, vol.5, no. 10, May, 1974, p.138. (i.e. "we laughed at the vesper cantors because at some level of our personalities we believed that God was laughing too." Ibid.). See also R. Guardini, The Church and the Catholic and The Spirit of the Liturgy, Sheed & Ward Inc., New York, 1935, ch.5 in the latter essay 'The Playfulness of the Liturgy', pp. 171-184; J. Huizinga, Homo Ludens : A Study of the Play Element in Culture, Paladin, London, 1970; Moltman, op.cit., pp.39-64. H. Rahner attempts (somewhat unsuccessfully) to show that the correct rendering of Pr. 8:30f. is "I (Divine Wisdom) was daily his delight; I danced before him always; I danced upon his round earth" i.e. that God dances with joy over his created world (Chapter 1, 'The Playing of God', op.cit., p.20f.); Cf. D.L. Miller, Gods and Games : Toward a Theology of Play, Harper Colophon Books, New York, 1973. It would appear that for play to make a creative contribution to our subject it must be seen as a "childlike imitation and reflection of the fatherly action of God which as such is true and proper action" (Barth, Church Dogmatics, III/IV, p.553). As Cyril of Jerusalem recognised, God "makes the play-actor (i.e. one who 'plays at' being more than he really is) into a true believer" (See Tugwell, op.cit., p. 33).

The Lord rejoices in his works.³⁸ This joy is confirmed and carried over into the natural world by the hypostatisation of the wisdom writers, and aspects of God are personified³⁹ e.g. "the morning stars sang together"; and, wisdom rejoiced daily.⁴⁰

God rejoices also over his people⁴¹ and over certain of their emotions and actions towards him e.g. fear and hope,⁴² uprightness,⁴³ obedience⁴⁴ and steadfast love.⁴⁵

It is apparent from the above, as we have assumed, that God is at all times the source of this joy,⁴⁶ which is a gift from him.⁴⁷ The important text "the joy of the Lord is your strength" points to joy's centrality, and lifts joy up eschatologically above the dimensions of time and space.⁴⁸ In the same way God's joy may be seen to be eschatological e.g. "I will rejoice in Jerusalem, and be glad in my people....."⁴⁹

In addition, various aspects of God's nature may give joy to his people⁵⁰ e.g. his kingship - "The Lord reigns; let the earth rejoice: let the many coastlands be glad!";⁵¹ his loving-kindness,⁵² salvation,⁵³ laws and statutes⁵⁴ and judgements.⁵⁵

-
38. Ps. 104:31. Cf. Gen. 1:31. 39. OAB, p. 778; and Jacob, op.cit.,p.175.
 40. Job 38:7; Pr. 8:30f. 41. Dt.30:9; Ps.149:4; Zeph.3:17.
 42. Ps. 147:11. Cf. "Then I will go...to God my exceeding joy".
 (Ps. 43:4.).
 43. 1 Chr. 29:17; Pr.11:20. 44. 2 Chr. 30:26.
 45. Mic. 7:18; Am. 5:21-27; Jer. 9:24.
 46. Cf. Ps. 4:7; 51:12. 47. Ec. 2:10, 26; 5:18f.
 48. Neh. 8:10. See W.L. Wilson, Wilson's Dictionary of Bible Types,
 Pickering & Inglis Ltd., London, 1957, p.273.
 49. Is. 65:19. Cf. Pss.96 and 97; and Fiorenza, op.cit.,p.79.
 50. See The International Standard Bible Encyclopaedia, vol.111, op.cit.,
 p.1755.
 51. Ps. 97:1. 52. Ps.21:6,7; 31:7.
 53. Ps. 21:1; Is. 25:9. 54. Ps. 1:2; 119.
 55. Ps. 48:11.

God is here seen not only as the source of true joy, but also as its object. The Israelite keeps God's commandments as he looks forward to his reward of happiness; but the more spiritual posses this joy already - "in thy presence there is fulness of joy, in thy right hand are pleasures for evermore".⁵⁶ The many commands to "rejoice in the Lord" confirm God as being the goal of man's joy.⁵⁷

We are left with the picture of God as being supremely joyful, as being the source and object of all joy; expressing his joy through his attributes; and commanding mankind to "rejoice in the Lord".⁵⁸ So great is this joy "what no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him".⁵⁹

4.3. CHRISTIANITY.

4.3.1. BIBLICAL EVIDENCE.

4.3.1.1. Hypothesis 1 - God is Perfect Joy.

Support for this hypothesis has been discovered in our study of Judaism above.⁶⁰ In the New Testament, as a result of God's revelations of himself in Jesus Christ and in the Holy Spirit, all the attributes of God take on a new dimension. Instead of being abstract, they have become personal, and are expressed in concrete relationships.⁶¹ In addition, it must be realised that "Ever since the creation of the world his (God's) invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made".⁶² We may claim therefore that the pure perfections in this creation, including joy, may be predicated analogically of God as attributes.⁶³

56. Ps. 16:11, Cf. 73:23ff. See DBT, p.45.

57. Cf. Ps. 97:12; 149:2; Is.61:10; Zec.10:7.

58. Mystics, and others would say that God inspires in others what he is in himself; therefore the man who expresses joy, expresses God; and the man who expresses God expresses joy (Hopkinson, op.cit.,p.83). Hence the command to be joyful is in order that God may be expressed.

59. 1 Cor. 2:9 Cf. Is. 64:4f. 60. Supra p. 88.

61. Cf. Mt. 16:16f.; 2 Cor. 4:6. See SM, p.574.

62. Rom. 1:20.

63. See The Catholic Encyclopedia, vol.2, op.cit., p.63.

In conclusion, we notice that throughout the New Testament the perfect joy of Father, Son and Holy Spirit shines forth continually - God is referred to as blessed (or happy);⁶⁴ Jesus, as we have seen in chapter three, was always sharing his joy with others and turning sorrow into joy;⁶⁵ and the Holy Spirit was inspiring with joy.⁶⁶ In addition, God's messengers, the angels, are bearers of great joy and gladness,⁶⁷ and God's home, heaven, is pictured as a place of joy in which man's actions, e.g. repentance, may play a part.⁶⁸

If we see the Bible as the story of the salvation of mankind; and as man's faith pleases God,⁶⁹ so God's joy is fundamental to his salvific will; and his reward, i.e. the beatitude, is a consequence of this joy.⁷⁰

4.3.1.2. Hypothesis 2 - God is the Source and end of all Christian Joy.

Nowhere in the Bible is there a reference to 'the God of Joy'. Perhaps such a reference was thought unnecessary because of the close affinity joy has with all God's other attributes,⁷¹ e.g. Paul writes "May the God of hope fill you with all joy and peace in believing....."⁷² Furthermore, there is a multitude of references to God being the source of joy, which is, in essence, what the 'mystical genitive' God of means.⁷³ Let us look at some of these references.

64. 'Makarios', 1 Tim. 1:11; 6:15. Supra p. 21.

65. Jn. 15:11; 16:20; cf. 16:22,24; 17:13; Mt. 25:21,23.

66. Cf. 1 Th. 1:6; Rom. 14:17; Gal. 5:22.

67. Lk. 1:14; 2:10.

68. Lk. 15:7, 10.

69. Heb. 11:6.

70. Heb. 11:40. See TDNT, vol.4, p.701.

71. We could as well think of God's joyful immortality as we could of his joyful wrath.

72. Rom. 15:13. We have explored the relationship between joy and hope (supra pp.129-133).

73. See D. Coggan, The Prayers of the New Testament, Hodder & Stoughton, London, 1970, p.102.

1. The Old Testament.(1) God is the Source of all Joy.

It is evident, firstly, that God has initiated joy in the past,⁷⁴ and can initiate it in the present⁷⁵ and the future.⁷⁶ Secondly, God can increase one's joy,⁷⁷ although sometimes there is a condition attached e.g. one must be meek⁷⁸ or one must please God.⁷⁹ Thirdly, God is able to convert our mourning into joy.⁸⁰ Fourthly, this joy is everlasting.⁸¹ Fifthly, not only God but also his words and precepts for example, may be a source of joy.⁸²

(2) God is the End of all Joy.

The direction of joy in the Old Testament is fundamentally futuristic. The command of the law "You shall rejoice"⁸³ is echoed by the psalmist,⁸⁴ and is also obeyed by him, as well as by the prophets, "I will rejoice in the Lord".⁸⁵

The object of this joy is primarily 'the Lord', although secondarily, it may be e.g. his name,⁸⁶ his salvation⁸⁷ or "all the good God has given".⁸⁸

Our Old Testament study thus supports the statement that 'God is the Source and the End of all Joy'.

74. Cf. 2 Chr. 20:27; Neh.12:43; Ps.105:43; Ec. 5:20; Jl.1:16.

75. Cf. Neh. 8:10; Ec.2:26. 76. Cf. Is. 29:19; 51:11; Jer.31:13.

77. Cf. Is. 9:3.

78. Cf. Is. 29:19.

79. Cf. Ec. 2:26.

80. Cf. Jer.31:13.

81. Cf. Is. 35:10; 51:11.

82. Cf. Jer. 15:16; Ps. 19:8.

83. Lev. 23:40; Dt. 12:12; 16:11; 27:7.

84. Ps. 31:1; 32:11; 97:12.

85. Ps. 9:2; 35:9; 71:23; Is.41:16; 61:10; Hab.3:18; Zech.10:7.

86. Ps. 89:16.

87. 1 Sam. 2:1; Ps. 68:3; see also Ps.63:7, "in the shadow of thy wings I sing for joy".

88. Dt. 26:11.

2. The New Testament.(1) God is the Source of all Christian Joy.

There are in the New Testament three primary sources of Christian joy - God, Jesus and the Holy Spirit. It might appear that angels should also be included here, but angels are essentially 'messengers', created in God, through him and for him.⁸⁹ While they continually enjoy the beatific vision of God in heaven,⁹⁰ they share in God's joy;⁹¹ do his will;⁹² and make his will known to man,⁹³ for they bring "good news of a great joy which will come to all the people".⁹⁴ They are thus a secondary source of Christian joy.

In the New Testament there are few references to God the Father as being a source of joy.⁹⁵ This is, no doubt, because the whole Testament is a revelation of God's nature, and of his joy, as he reveals himself in Jesus Christ and in the Holy Spirit.

Jesus Christ was a source of joy through his very presence,⁹⁶ through his life and works, his death and resurrection, and his sending the Holy Spirit.⁹⁷ In fact, Christ claimed to be a source of joy - "...that they may have my joy fulfilled in themselves".⁹⁸

The command "rejoice in the Lord"⁹⁹ surely means that the Lord is both the source and the end of the joy. It is a command which may on occasion be both benedictory and eschatological.¹⁰⁰ Behind it lies the order to become members of Christ's body.¹⁰¹

89. Col. 1:16 i.e. They are subject to God (Eph. 1:20f.).

90. Mt. 18:10. See SM, p.12. 91. Lk. 15:7,10.

92. Acts 5:19; 12:7-10. 93. Acts 8:26; 10:3-8.

94. Lk. 2:10 - the Incarnation. Cf. Jn. 20:12f. - the Resurrection.

95. But see Rom. 5:11; 15:13.

96. Lk.1:41ff; 24:41; Jn20:20. See Backherms, op.cit., p.154n.

97. See chapter three above.

98. Jn. 17:13. 99. Phil.3:1; 4:4.

100. E.g. Phil. 4:4. See PCB, p. 988; and Mt. 25:21,23.

101. See Backherms,op.cit., p.146.

The Holy Spirit is indicated as a source of joy no fewer than four times,¹⁰²

"he (Jesus) rejoiced in the Holy Spirit",¹⁰³

"joy in the Holy Spirit",¹⁰⁴

"the fruit of the Spirit is love, joy",¹⁰⁵

"with joy inspired by the Holy Spirit".¹⁰⁶

It is possible, too, that the meanings of these four texts relate to the Holy Spirit as being both the source and the end of the joy.

(2) God is the End of all Christian Joy.

We have already considered the possibility of statements like 'rejoice in the Lord' meaning that the Lord is both the source and the end of the joy; and of the references to joy in relation to the Holy Spirit meaning that the Holy Spirit is both the source and the end of the joy. Luke's observation that "the disciples were filled with joy and the Holy Spirit"¹⁰⁷ shows the close connection between joy and the Holy Spirit.

In conclusion, the foundation laid in the Old Testament is confirmed in the New, where God is discovered to be the source and the end of all Christian joy. Our hypothesis two is hereby supported.

4.3.2. ENCYCLOPAEDIC STUDY RESULTS. (See Appendix A.)

1. Hypothesis 1 - God is Perfect Joy.

Both Julian of Norwich and van Ruysbroeck claimed that God rejoices. Augustine saw God rejoicing in Jesus.

2. Hypothesis 2 - God is the Source and End of all Christian Joy.

Philip Neri, Francis Xavier and Michael Harper begged God to stop sending his joy to them because it was overwhelming them.

102. Cf. also Lk.1:41,44; and Acts 8:29-39; 13:52.

103. Lk. 10:21.

104. Rom. 14:17.

105. Gal. 5:22.

106. 1 Th. 1:6.

107. Acts 13:52.

Cowper, too, was overwhelmed with gratitude and joy; while Augustine marvelled that God's joy could be continually poured out on him. In the sections, 'Joy on Conversion' and 'Joy on Baptism in the Spirit' it is apparent that God is both the source of the accompanying joy and also its object. Traherne claimed that the greatest happiness is to give God what he wanted.

Both these hypotheses have therefore been confirmed here.¹⁰⁸

4.3.3. CHRISTIAN THEOLOGY.

From the beginning, theologians have sought to understand God's nature. Mystics, on the other hand, personally know certain aspects of God's nature e.g. his joy, and have patterned their lives and writings around these experiences. It is therefore primarily to theologians that we must now look for answers to our two hypotheses.

108. Much additional material of a Christian mystical nature could have been presented in support of these two hypotheses e.g. ".....whose joy Thou Thyself art. And this is the happy life, to rejoice to Thee, of Thee, for Thee...." (Augustine, 'The Confessions', X, 32, p.79).

Some writers have called God their 'joy', substantiating their claim only by their personal experience e.g. Kempis prayed to Jesus ".....for Thou alone art my meat and drink, my love and my joy, my sweetness and all my good" (op.cit., 4, xxi, 1-2, p. 276f.). "Come, Thou eternal Jubilation... Come Joy...." (Symeon the New Theologian, quo. J. Bernhart in Introduction to Theologia Germanica, op.cit., p.30).

Meister Eckart gave a vivid picture of the joy of the Trinity, "When God laughs at the soul and the soul laughs back at God, the persons of the Trinity are begotten. To speak in hyperbole, when the Father laughs to the Son and the Son laughs back to the Father, that laughter gives pleasure, that pleasure gives joy, that joy gives love, and love gives the persons (of the Trinity) of which the Holy Spirit is one" (Meister Eckhart : A Modern Translation, fragment no.36, (Ed.) R.B. Blakney, Harper & Bros., New York, 1957, p.245).

Christians have progressed towards a fuller understanding of joy, under the influence of the Holy Spirit, as they have built upon the foundations laid by the Old Testament religion and fulfilled in Jesus. F. Von Hügel in his survey of those who have thirsted for joy included, Paul, the author of the Fourth Gospel, Ignatius of Antioch, Justin Martyr, Tertullian, Bernard of Clairvaux and Aquinas;¹⁰⁹ but it is to Aquinas that we must turn for the fullest theology.

As has already been stated¹¹⁰ joy demands these factors - an intellectual nature, the possession of a good and the consciousness of that possession. And since it is generally accepted that God is supreme intelligence, supreme goodness and that he knows himself, his goodness, perfectly with an eternal uninterrupted act,¹¹¹ it follows that God is perfect joy.¹¹² Let us closely examine the constituents of this reasoning.

(1) Essence.

God is pure essence, and he is happiness by his essence,¹¹³ since his very being is his operation whereby he enjoys no other than himself.¹¹⁴ He is happy not by acquisition or participation of something else,¹¹⁵ for he is perfect and complete and without any defect or desire. It must be remembered, however, that we are not concerned here with an essence that is simply static and unaffected, but rather with an essence continually expressing itself in history.¹¹⁶

109. F. Von Hügel, The Reality of God in Religion and Agnosticism, (Ed.) E.G. Gardner, J.M. Dent & Sons Ltd., London, 1931, p.103f. Francis de Sales must also be included here. He gave the world a new appreciation of God's joy and love for mankind (see G. Heard, St. Francis de Sales, Saints for Now, op.cit., p.264f.).

110. Supra p.37; cf. Farrell, op.cit., vol.1, p.135.

111. Ibid.

112. This reasoning follows Augustine "What else does happy mean, if not this - knowingly to possess something eternal" (Eighty-three Questions, 33,1, quo. Pieper, Happiness and Contemplation, p.67).

113. ST, 1-11, q.3, a.1, vol.1, p.596.

114. Ibid., q.3, a.2, vol.1, p.597.

115. Ibid., q.3, a.1, vol.1, p.596.

116. SM, p.770.

(2) Intellect.

The object of the intellect is what a thing is i.e. the essence of the thing. Intelligence thus becomes supreme or perfect as it knows the essence of the thing.¹¹⁷ Because God is pure essence he must be supreme intelligence, and since God's happiness is the act of his understanding, God is therefore his own happiness.¹¹⁸

(3) Perfect Good.

Happiness is the proper good i.e. perfect repose in the perfect good,¹¹⁹ of every intellectual nature. Since God is supreme intelligence, happiness in his supreme goodness; and as he is supremely happy, so he is his own supreme goodness, universal and unlimited.¹²⁰

(4) Consciousness of Possession.

Perfect joy demands a consciousness of possession. God's happiness is perfect, because in understanding his essence God comprehends it,¹²¹ thereby enjoying a perfect and perpetual view of himself and of other beings.¹²² God is thus eternally omniscient.¹²³

(5) Eternal Possession.

God's happiness is eternally possessed because it is his essence. His being is his operation, whereby he enjoys no other than himself.¹²⁴ Supreme happiness demands eternity, not in the

117. Ibid., q.3, a.8, vol.1, p.601f.

118. Aquinas, Of God and His Creatures, 101, p.74.

119. ST, 1-11, q.34, a.3, vol.1, p.738.

120. Aquinas, Of God and His Creatures, 100, p.73.

121. ST, 1-11, q.3, a.8, vol.1, p.602.

122. Aquinas, Of God and His Creatures, 102, p.75.

123. Man has perfect joy when he sees (or is conscious of possession) through attaining beatitude (cf. Pieper, Happiness and Contemplation, p.61f.).

124. ST, 1-11, q.3, a.2, vol.1, p.597. Thus man, in contrast, cannot attain perfect happiness in this life because the operation whereby man is united to God is neither one nor is it continual in nature, (cf. Mt. 22:30.).

sense of living without end, but meaning rather the "supreme intensification of the state of being alive in a perfect living-doing".¹²⁵

The first hypothesis would appear therefore to have been fully confirmed i.e. 'God is perfect joy'.

Since God is the first effective cause of all things,¹²⁶ divine perfection embraces all other perfection, and therefore the divine beatitude embraces all other beatitudes i.e. "God possesses joy in Himself and all things else for His delight".¹²⁷ Now God's beatitude is uncreated, but all other beatitude is created by God, and consists in an act of the intellect, the object and end of which is God.¹²⁸

The second hypothesis would appear therefore to have been fully confirmed - 'God is the source and end of all Christian joy.'

4.3.4. GOD'S SORROW.

This study would be incomplete, if, having concentrated upon God's joy, we did not also enquire about God's sorrow. We shall, firstly, look at the Biblical evidence; secondly, at God's passions; thirdly, at the historical and theological perspective; and, finally, at God's sympathy.

In our study of God's joy it was concluded that because God is perfect, and because joy is perfect, therefore God is perfect joy. Sorrow, however, unlike joy, has an imperfection, and cannot therefore be directly predicated of God.

125. Pieper, Happiness and Contemplation, p.57. Cf. ST, 1-11, q.3, a.2, vol.1, p.596; Brabant, The Everlasting Reward, p.102, "But the eternal being of God is Pure Joy. He is happy for the same reason that he is patient 'because He is eternal'"; C.B. Moss, The Christian Faith : An Introduction to Dogmatic Theology, S.P.C.K., London, 1961, p.455. "...changelessness the condition of perfect joy"; Scanlan, op.cit., p.6 "God is supremely happy.... Because He is Life - and His desire is that we, also should have life, and have it more abundantly!"

126. ST, 1,q.4, a.2, vol.1, p.21.

127. ST, 1, q.26, a.4, vol.1, p.143. See Farrell, op.cit., vol.1, p.135.

128. ST, 1. q.26, a.3, vol.1, p.143.

(1) Biblical Evidence.

There are several texts in the Old Testament in which sorrow appears to be attributed to God, e.g. "And the Lord was sorry that he had made man on the earth, and it grieved him to his heart".¹²⁹ This sorrow on God's part may be seen in various forms throughout the Old Testament e.g. disappointment¹³⁰ and compassion.¹³¹

It would appear that when Israel was expressly sinful God's sorrow or compassion for the people would be transferred into anger or wrath.¹³² Nevertheless, the psalmist recognised that the Lord is "slow to anger".¹³³

Against this background it must be observed that a change was slowly taking place in Israelite thinking about God. The 'anger' of the Lord is sometimes replaced by Satan, who begins to be responsible for evil and misfortune; while God's actions are all good.¹³⁴ God's will came to be recognised as true to his character and therefore unchanging. When the Lord 'repented' therefore, he was not doing anything inconsistent with his nature or purpose.¹³⁵ In addition, the element of irony began to play its part as God's people progressively became more aware of what God expected of them and of how far they fell short of this standard.¹³⁶ God apparently made use also of satire,¹³⁷ and sarcasm¹³⁸ in order that his will could be done on earth.

129. Gen.6:6. Cf. also Gen.6:7; Ex.32:14; Jg.2:18; 1 Sam.15:11, 29; 2 Sam.24:16; 1 Chr.21:15; Jer.26:19; 31:19; 42:10; Jl.2:13; Am. 7:3,6; Jon.3:10. These texts show God as repenting ('nacham').

130. Cf. Is.1:2-5; 5:1-7; 65:1-4; Jer.3:6-10,19f; Ezek.16; Hos.11:1-4; Mic.6:1-8.

131. Cf. 2Kg.13:23; 2 Chr.36:15; Ps.135:14; Is.14:1; Is.49:15; 54:7; 66:12f. Jer.12:15; 31:20; Hos.2:14-23; Mic.7:18ff.

132. Cf. Ex.4:14; Dt.1:37; 2 Sam.24:1; 2 Kg.17:18.

133. Ps. 103:8.

134. Compare 2 Sam.24:1 with 1 Chr.21:1.(Supra p. 188n.)

135. Cf. infra p. 201f. See OAB, p.109f.

136. See E.M. Good, Irony in the Old Testament, Westminster Press, Philadelphia, 1965, p.138, with particular reference to Is. 1:2f.; 29:16.

137. Cf. Is.44:9-20; Am.4:4f. and the anti-monarchical satire of Dt.17:14 - 20; 1 Sam.8:10-18; cf. 1 Kg. 9:15-11:40; and Jg.9:4-20.

138. Cf. 1 Kg. 18-27; Is.14:3-21; 30:10; 44:9-20.

In the light of this evolution in man's understanding of God's nature,¹³⁹ and of God's 'sorrow' in particular, it is nevertheless always apparent that, if sorrow or suffering is attributed to God, it never arises from weakness.¹⁴⁰ God is always in control.¹⁴¹ and therefore man can appeal to his creator for mercy e.g. Moses can ask God to repent:¹⁴² While Jonah can be confident that God repents of evil.¹⁴³

It is equally true that because God is in control it is unnecessary, and indeed impossible, for him to repent. Thus Samuel can tell Saul that God "is not a man, that he should repent",¹⁴⁴ while the psalmist knows that the Lord "will not change his mind",¹⁴⁵ God himself says he "will not turn back",¹⁴⁶ or repent;¹⁴⁷ though there is an occasional hint that repentance might be possible.¹⁴⁸ God will however "have compassion on his servants",¹⁴⁹ and it is this compassion that Moses anticipates¹⁵⁰ and Isaiah requests.¹⁵¹

There would appear to be no Biblical support for any thesis that God's love is founded in his pain.¹⁵²

(2) God's 'Passions'.

It is evident that, because God is perfect, only perfect attributes e.g. love and joy, may be ascribed to him. Passions, therefore, such as sorrow and anger, which are by nature imperfect,

139. Cf. the book of Job.

140. See Encyclopedia of Biblical Theology, vol.3, op.cit.,p.893.

141. Cf. Ex.34:6-8. God's judgement is his displeasure.

142. Ex. 32:12.

143. Jon. 4:2.

144. 1 Sam. 15:29; cf. Num.23:19.

145. Ps. 110:4.

146. Jer. 4:28.

147. Ezek. 24:14.

148. Jer. 18:8,10; 26:3, 13.

149. Dt. 32:36; Ps.135:14. Cf. Is.63:9; Jer.31:20; Hos. 2:14-23; 11:8.

150. Dt.13:17.

151. Is.63:15.

152. Cf. Kitamori's 'Theology of the Pain of God' (See Fiorenza, op.cit., p.71).

cannot be predicated of God directly, but may be done so metaphorically.¹⁵³ The very fact that God permits certain events to take place which seem contrary to his perfect nature of love and joy, may lead us to ascribe sorrow to God, but in reality his will is still being done, albeit permissively.¹⁵⁴ He has but limited himself for the sake of man's freedom.¹⁵⁵

Sorrow implies imperfection caused by sin. It cannot therefore be ascribed to God. God's part is to remove any imperfections by means of his own perfect goodness.¹⁵⁶ Furthermore sorrows and other imperfect passions cannot influence God's nature, or increase or decrease his perfect beatitude,¹⁵⁷ for a heavenly body is both impassible and incorruptible¹⁵⁸ - "For I the Lord do not change".¹⁵⁹ "Suffering", wrote Underhill, belongs altogether to the temporal and successive, not to the eternal sphere.¹⁶⁰

(3) Historical and Theological Perspective.

As the Israelite and the Greek had stressed respectively God's transcendence and impassibility,¹⁶¹ the Biblical writers were inspired to describe a God who was perfect and without sorrow or suffering, but who could be compassionate. The early Church and the Greek and Latin Fathers similarly confirmed that

153. "Because to punish is properly the act of an angry man, God's punishment is metaphorically spoken of as His anger" (ST, 1, q. 3, a. 2, vol. 1, p. 32; and ST, 1, q. 20, a. 1, vol. 1, p. 114).

154. See E. L. Mascall, Existence and Analogy, Darton, Longman & Todd Ltd., London, 1966, p. 143n.

155. See Cadoux, *op.cit.*, p. 58. Aquinas illustrates this truth dramatically by explaining that the saints will rejoice in God's justice, both because the wicked are punished and because they themselves are delivered (ST, suppl. q. 94, a. 3, vol. 3, p. 2973.).

156. ST, 1, q. 21, a. 3, vol. 1, p. 119.

157. It therefore seems incorrect to speak of the creation as "The tremendous moment of self-sacrifice when God voluntarily surrendered perfect joy" (Baker, *op.cit.*, p. 309).

158. ST, 111, q. 5, a. 2, vol. 2, p. 2057.

159. Mal. 3:6. Cf. Heb. 13:8.

160. Underhill, The Letters of Evelyn Underhill, p. 235f.

161. B. R. Brasnett, The Suffering of the Impassible God, SPCK, London, 1928, p. 1. See Barclay, New Testament Words, p. 278f.

God is incapable of suffering.¹⁶²

In the third century, however, a belief arose called Patripassianism, a form of Monarchianism, also known as Sabellianism, which held that God the Father suffered as the Son.¹⁶³ The First General Council of Nicaea condemned this belief in 325 A.D., although Tertullian had earlier accused one of the Monarchians of putting the Holy Spirit to flight and crucifying the Father.¹⁶⁴

The Incarnation is the most positive proof of God's impassibility,¹⁶⁵ for when God in Christ assumed human nature he was able to suffer with and for mankind, and eschatologically to overcome all sorrow and suffering.

Christ's human nature is permanently assumed,¹⁶⁶ because he continues to sorrow and suffer with and for mankind, and to intercede by offering his humanity to his Father in heaven for us.

Herein lies the solution to the 'suffering god' problem. The primitive cultus of the god who dies to overcome sorrow and to release new life and joy was fulfilled in the life, death and resurrection of Jesus Christ. In consequence of this, Christians are enabled to rejoice, in so far as they share Christ's sufferings.¹⁶⁷

It must however be contended that Christ is passible only in his human nature; in his divine nature he is impassible.¹⁶⁸ One may admit therefore that God himself suffers in and through Jesus' human nature¹⁶⁹ and that this was as close as God allowed real

162. Moss, *op.cit.*, p.42; and A New Commentary on Holy Scripture, part II, *op.cit.*, p.66.

163. ODCC, p. 1044.

164. (Praxeas; 1), see W. Walker, A History of the Christian Church, Charles Scribner's Sons, New York, 1959, p.69ff.

165. Brasnett, *op.cit.*, p.28.

166. ST, III, q.2, a.8, vol.2, p.2041; and ST, III, q.16, a.2, vol.2, p.2114.

167. 1 Pet. 4:13. See PCB, p.408.

168. ST, III, q.16, a.8, vol.2, p.2119.

169. Cf. Clement of Alexandria, Stromateis, 5,40,3 (See Barclay, New Testament Words, p.279f.); and T.H. Robinson, The Epistle to the Hebrews, Hodder & Stoughton, London, 1941, p.20.

direct suffering to come to him.¹⁷⁰ We see here the double truth of God's perfect joy, and of Jesus' perfect suffering, for God cannot be reduced to a man, and Jesus cannot be dehumanized by being deprived of his suffering.¹⁷¹

(4) God's Sympathy.

We shall here understand sympathy as an affinity between and by virtue of which God and man influence one another or tend towards each other.¹⁷² Without doubt, insufficient attention has been given to this subject, and yet it could be said to be the basis of the atonement.¹⁷³ Christian writers and healers have stressed its importance throughout the ages¹⁷⁴, and, under the guise of 'transference', it plays an important part in psycho-analysis and counselling.¹⁷⁵

From the moment of man's creation in God's image, there could be a sympathetic communion, and a union, between God and man. Man's spirit could relate to the Holy Spirit, and God could pour into man's spirit the gifts and the fruit of the Spirit. God's impassibility thereby implies a victorious reign.¹⁷⁶ It is, therefore incorrect to state that God is in no way affected by the events of the world;¹⁷⁷ or that God is love, love is

170. See F. von Hügel, Essays and Addresses on the Philosophy of Religion, Second Series, J.M. Dent & Sons Ltd., London, 1930, p.209f.

171. Ibid., p.223.

172. S O E D, vol.2, p.2221. Brabant appears to go too far in claiming that sympathy "does not mean simply going down to where the sorrower is, but raising him up to where he is not" (The Everlasting Reward, p.103).

173. See C.A. Valentine, Modern Psychology and the Validity of Christian Experience, SPCK, London, 1926, p.91.

174. Bernard claimed that there is 'compassio' but no 'passio' in God (see T.F. Royds, Sorrow, Sin and Suffering, Skeffington & Son, Ltd., London, n.d., p.94).

175. In fact, there can be no real communication, understanding or union between two persons unless there is this bond of sympathy between them (Cf. John's belief in the resurrection of Jesus, Jn. 20:1-10; see Barclay, The Gospel of John, vol.2, p.311). Supra p.173.

176. See A.M. Ramsey, God, Christ and the World : A Study in Contemporary Theology, S.C.M. Press Ltd., London, 1970, p.41.

177. Cf. Fiorenza, op.cit., p.69.

passible, therefore God is passible.¹⁷⁸ God is sympathetically very active, eternally willing to share his fullness of creative, sustaining and redeeming love which transcends the imperfections of sorrow and suffering.¹⁷⁹

We may conclude that God, through his Spirit, is present to us more closely than we are present to ourselves, but this union can in no way increase or diminish God's own infinite beatitude.¹⁸⁰ God is omniscient, and he therefore knows us better than we know ourselves; and to satisfy our deepest fulfilments he has no need to become 'involved' or passible. He perfectly combines compassion and impassibility in his omniscience, omnipotence and omnipresence.¹⁸¹ Mankind is comforted by God's deep sympathy and Christ's deep suffering.¹⁸²

The thought of a sorrowing suffering God merely detracts from our limited understanding of God's nature, and can but degrade God into becoming a most miserable object of our pity.¹⁸³

4.4. CONCLUSION.

As God has progressively revealed himself, so man has been enabled to grow in understanding, and to rejoice in, not a mythological being, as in paganism, or a God who had not yet atoned for man's sin, according to Judaism; but, as in Christianity, a redeeming God - Father, Son and Holy Spirit. The very fact that God condescended to save sinful man shows him to be "supremely and most strictly an object of desire, joy, pleasure, yearning and enjoyment".¹⁸⁴

178. Cf. D. White, Forgiveness and Suffering : A Study of Christian Belief, Cambridge University Press, London, 1913, p.83.

179. Cf. Vann, The Son's Course, p.146f.

180. Cf. Mascall, He Who Is, p.111. Supra p. 138n.

181. Cf. Mascall, Existence and Analogy, p.142.

182. See von Hügel, Essays and Addresses on the Philosophy of Religion, p.209f.

183. See Brasnett, op.cit., p.142.

184. Barth, Church Dogmatics, 11/1, p.654. Cf. Lk. 1:46f.

God is perfect, and his attributes and actions are equally perfect. Joy is a perfect passion, and therefore may be ascribed to God. Confirmation of this has been found throughout the Bible, and in the experiences of holy persons, and can be found theologically i.e. God is pure essence, and therefore, supreme intelligence and goodness. He comprehends himself and other being eternally through his omniscience, whereby it follows that God is perfect joy.

Throughout history, efforts have been made to keep God's joy in a central position by using words e.g. 'chara' to show its righteousness, by monitoring anthropomorphic statements, and by condemning heresies e.g. Patripassianism, which claimed that God the Father suffered as the Son. Recently, certain theologians have rejoiced in the 'death' of God as 'helper in need', 'stop-gap' and 'problem solver', so that, following Augustine, we are finally free for "the joy of God and the enjoyment of each other in God".¹⁸⁵ It is, however, surely illogical to rejoice in this way over what was in any event rationally untenable!¹⁸⁶

God does not change, and therefore he has no death or destiny, apart from the Incarnation, which expresses God as other than himself, but "as he is and as he willed to be in our regard by a free decision which remains eternally valid".¹⁸⁷

According to the new covenant God's attributes have become personal in his Son, who is indicated as a source and an object of Christian joy; as also is the Holy Spirit. The experiences of holy persons confirm this.

Imperfect passions or attributes cannot, obviously, be ascribed to God, and it therefore seems incorrect to refer to God as sorrowing or suffering. The theological explanation would appear to be that God shows his sympathy as he is expressed as other than himself in the Incarnation. Christ is passible in his human nature but not, of course, in his divine nature.

185. Moltman, op.cit., p.80.

186. See Miller, op.cit., p.xxiii.

187. SM, p.770.

Both the first and second hypotheses, therefore, have been confirmed -

1. God is perfect joy, and
2. God is the source and end of all Christian joy.

5. CONCLUSION.

This study of 'Christian Joy' was intended to be both historical and comprehensive in nature. Joy was first approached from the linguistic and symbolic, experimental and psychological angles as well as from its opposite, which was taken to be 'sorrow'. Secondly, the foundations for Christian joy were seen to have been laid within the Old Testament religion. This joy was fulfilled in Christianity, and, in this section, confirmation was found for hypotheses five and four, i.e.

'Joy is eschatological in nature', and

'The Christian participates in the joy and sorrow of Jesus Christ'.

In the third chapter the life of Jesus Christ was studied, and hypothesis three was confirmed - 'Jesus Christ is both the most joyful and the most sorrowful of men'. The fourth chapter was related to God and to hypotheses one and two :

'God is perfect joy' and

'God is the source and end of all Christian joy',

which were both confirmed. In order to limit the subject of joy it was, at the beginning, assumed that God was the source of Christian joy, but evidence was examined throughout the work to support that assumption.

We shall here summarise our findings concerning the background and characteristics of joy, its relation to sorrow, and the Christian's task, bearing in mind the definition of Christian joy that has been formulated, "Christian joy is a gift of God's Holy Spirit as man becomes one with Christ in love."

1. Background of Joy.

Throughout the Bible one hears the command to rejoice.¹ There is a multiplicity of words and symbols, with meanings or associations of spiritual joy, used in the saving relationship between God and man.

It is in the nature of man to desire happiness; and his end, or good, is his union with God. In order of intention, therefore, joy is first, and it causes desire and love. In the order of execution, however, it is love that is first, as man is moved to

1. Dt. 12:18; Ps.43:4, Rom.12:12; Phil. 3:1; 4:4; 1 Th.5:16; 1 Pet. 4:13.

God his goal and his good, and as man finally rejoices in his ultimate union with God.²

Love is here the pre-requisite for joy; it takes first place among man's passions,³ because without it there would be no passions at all.⁴ The Christian is joyful because of God's love, his 'agape', made alive in the person of Jesus Christ,⁵ given in the gifts and fruit of the Holy Spirit⁶ and perfected in the Spirit's peace.⁷

Man's union with God, the joyful knowledge that Christ is in him and he in Christ, is the Christian's life and strength.⁸ If this is forgotten, man will lack "the joy, confidence and spontaneity which rightly belongs to the sons of God".⁹

2. Characteristics of Joy.

Jesus gave no formula for Christian joy and he set no limits to it; but he did command us to follow him and to be perfect.¹⁰ Our joy is thus eternally found in him alone; he gives it to us, and he said that "no one will take your joy from you".¹¹ The beatitudes give the pattern of Christian joy,¹² and we shall here be joyful in our obedience to God.¹³ Christian joy is corporate (the whole world rejoices¹⁴), and it is comprehensive, i.e. eschatological, and independent of circumstances,¹⁵ as well as being both a blessing and a thanksgiving. It is pneumopsychosomatic, involving the whole person, and has therefore been identified with life itself.

It is not surprising that the quality that distinguishes Christianity from other religions is 'its capacity for joy'.¹⁶

2. ST, 1-11, q.25, a.2, vol.1, p.701.
3. 1 Cor.13:13. Cf. Garrigou-Lagrange, op.cit., vol.1, p.156f.
4. Lalor, op.cit., p.3225. 5. Jn. 3:16. Cf. Lk. 15:32.
6. Gal. 5:22.
7. DNTT, vol.2, p.780; and Backherms, op.cit., p.103.
8. Phil. 4:13. 9. Phillips, op.cit., p.31.
10. Mt. 5:48. 11. Jn. 16:22. See TDNT, vol.4, p.322.
12. Mt. 5:1-12; Lk. 6:20-23.
13. Dt. 28:47; Ps.9; 119:111. See Murray, The New Life, p.154f.
14. Cf. Ps. 96:11; Acts 13:48; Rev.19:6-7.
15. See Barclay, The Gospel of John, vol.2, p.232.
16. See Hardy, op.cit., p.133f. Cf. Jn. 16:22.

3. Joy and Sorrow.

It will be apparent that the model for sorrow which was derived from the lives of holy people¹⁷ could equally well be a model for joy, and yet the two passions are opposite in nature. Reconciliation takes place in Jesus Christ. Here lies the real difference between the Old Testament and the New Testament attitudes towards joy: i.e. Christ (and, thereby, Christians) rejoices in sorrow, because sorrow has been eschatologically overcome¹⁸, and can therefore be met with joy.¹⁹ Thus Nicholas of Cusa could refer to God as 'the coincidence of opposites', because God transcends the level of all opposition.²⁰

This victory over sin and sorrow, results in salvation, which is the only true motive for repentance. Man is therefore repentant in this world because God, being perfect joy, gives his joy to man for man's salvation.²¹

There can be no sorrow in God for he is perfect, and sorrow is an imperfect passion. God is, however, sympathetic, and the Incarnation expresses God as other than himself, but as he willed to be in the person of Christ in order that sin, sorrow and death would be overcome.

17. Supra pp.46ff.

18. Cf. The Interpreter's Dictionary of the Bible, vol.2, op.cit., p.1000.

19. See von Hügel, Essays and Addresses on the Philosophy of Religion, p. 96. It was the devil who "saw undelighted all delight" (John Milton, Paradise Lost, IV, 285, GBWW, vol.32, p.158).

20. See A.A. Vogel, The Next Christian Epoch, Harper & Row, New York, 1966, p.86.

21. Cf. Luke 15:7,10; and Jeremias, New Testament Theology, vol.1, p. 157f. In the early Church all were sure of their salvation and joy; confession of sin was therefore absent. When for any reason confession was necessary it was made in public. As Vogel expressed it, "Penance was in fact celebrated!" (Is the Last Supper Finished? p.166). Repentance later became somewhat legalistic, but its joyful nature is being re-discovered (see Moltmann. op.cit., p.63f.; and B. Schlink, Repentance - the Joy - filled Life, Lakeland, London, 1972, passim).

The Christian is enabled, through the Holy Spirit, to share in Christ's sorrows and sufferings - "the marks of Jesus"²² - to "complete what is lacking in Christ's afflictions",²³ thereby "becoming like him".²⁴ Because 'God is the source and end of all Christian joy' and because 'Jesus Christ is both the most joyful and the most sorrowful of men', 'The Christian participates in the joy and sorrow of Jesus Christ'.

This sorrow has been eschatologically overcome,²⁵ but remains as purely a temporary phenomenon. For man, therefore, apart from brief foretastes of it, there can be no perfect Christian joy this side of death.²⁶

4. The Christian's Task.

In order to be truly joyful the Christian must become as a child for "to such belongs the kingdom of God".²⁷ It was during a moment of deep rejoicing with the disciples in the exercise of their new authority, even over demons, that Jesus was able to thank God "that thou hast hidden these things from the wise and understanding and revealed them to babes".²⁸ Jesus, having humbled the disciples, taught them the need to become like children. The joy of the disciples was met by that of the Master whose teaching "merged into a prayer of thanksgiving".²⁹

Children have a sympathetic concern for others in distress, they do not trust in their own strength, and they have a continual

22. Gal. 6:17.

23. Col. 1:24.

24. Phil. 3:10.

25. See Rev. 21:4.

26. Cf. Farrell, vol.2, p. 19; and The Catholic Encyclopedia, vol. VII, 1910, p.133. Several holy persons knew that the world's joy is nothing in comparison with that of the next world (e.g. Augustine and Francis of Assisi. See Appendix A).

27. Mk. 10:4. Cf. Lk. 9:47.

28. Lk. 10:21.

29. Edersheim, op.cit., vol.2, p.14.

pure and unlimited joy,³⁰ which is not repressed by anxiety. Children therefore need no instruction about joy, but only opportunities to express it.³¹

Man's natural joy needs to be born again as man himself is born again in his Christian life.³² Christian joy is thus a gift from God which needs to be claimed, for God is continually calling us into this fullness of joy.³³ Thus holy persons pray for joy.³⁴ Furthermore, this innocent, childlike joy of Christianity needs to be cultivated, or man will be corroded by pessimism.³⁵

Paul issues the command "Rejoice in the Lord, always," concentrating his readers' thoughts upon "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious....."³⁶ Joy must be learned through the Spirit or "we shall find ourselves out of place in the next world like a teetotaller at a coming of age".³⁷

There is, contrary to the beliefs of some,³⁸ no specific requirement that a person should be joyful before being canonised

30. S. Keen (*Apology for Wonder*, Harper & Row, New York, 1969, p.51) claims that "only to a child is pure happiness possible. Later it is always tainted with the knowledge that it will not last". Cf. Edwards, *op.cit.*, p.287f.; Grou, *op.cit.*, p.211.

31. See Hopkinson, *op.cit.*, p.11. "The life of a child should be a life of joy tempered by sorrows; the life of the adult is often a life of sorrow tempered by joys" (*ibid.*, p.51).

32. Jn. 3:3.

33. Jn. 15:4; 16:24.

34. See Appendix A (*passim*).

35. Hopkinson, *op.cit.*, p.6f. Pilot studies one and two give support to this trend. MacGregor has pointed out that the word 'diligent' comes from the Latin verb 'diligere' meaning 'to take delight in' (*op. cit.*, p.109).

36. Phil. 4:4, 8.

37. Dewey, *op.cit.*, p.316. Stages and degrees of joy have been indicated (*supra* p.141f.).

38. Cf. R. Raynes, *op.cit.*, p.60.

in the Roman Catholic Church.³⁹ In view of the relationship we have discerned between love and joy, joy would appear both to satisfy Christian love and the other Christian virtues, and also, by intention, to inspire all these virtues until they are fulfilled in perfect joy in the union of man with God.⁴⁰

The Christian needs to realise that all his joy is eschatological, as he enjoys what he knows, when his will is at rest in it,⁴¹ thereby sharing to some degree in perfect beatitude. In addition, his joy needs to be serious and sorrowful about Christ, for then this joy, by revelation and participation, will grow in him.⁴² Both the way of the cross and the way of joy⁴³ must be followed together, if Christian joy is to be what it is commanded to be, corporate, comprehensive, a blessing and a thanksgiving, the personal "good news.... which will come to all the people".⁴⁴

39. Cardinal O. McCann confirmed this in a letter to the writer dated 6 June, 1977. He thought that joy would arise from the practice of the virtues given in the first step to canonisation, "Whether it is established that the theological virtues of Faith, Hope and Charity towards God and neighbour, as well as the cardinal virtues of Prudence, Justice, Temperance and Fortitude and their annexures have been exercised in the heroic degree and to the extent stated". Cf. The Catholic Encyclopedia, op.cit., vol.3, p.58. When the early Christian martyrs were laid to rest, a feeling of joy prevailed, suggesting that the martyrdom both perfected that person's virtues, and also infused joy into those who remembered the martyr (Ibid., p.55). Supra p.113.
40. Joy cannot be numbered among the virtues, because of its complementary nature with love (See ST, 11-11, q.28, a.4, vol.2, p.1313).
41. See ST, 1-11, q.11, a.3, vol.1, p.638.
42. See G. Ebeling, On Prayer : Nine Sermons, Fortress Press, Philadelphia, 1966, p.118.
43. Supra p. 115f.
44. Lk. 2:10. "To use the longing for happiness as a motive in others, and to illustrate its radiance in himself is the privilege of every evangelist" (W.E. Sangster, Let Me Commend, Hodder & Stoughton, London, 1954, p.45).

B I B L I O G R A P H Y

- ABBOTT, E., The Compassion of God and the Passion of Christ, Geoffrey Bles, London, 1963.
- ALTMAN, Sig, The Comic Image of the Jew : Explorations of a Pop Culture Phenomenon, Associated University Presses, Inc., New Jersey, 1971.
- AMOSOV, N.M., Modeling of Thinking and the Mind, MacMillan & Co., Ltd., London, 1967.
- AQUINAS, T., Of God and His Creatures, Carroll Press, Westminster, Maryland, 1950.
- AQUINAS, T., Summa Theologica, 1-3, Benziger Brothers Inc., New York, 1947.
- ARISTOTLE, 'Nicomachean Ethics', Great Books of the Western World, vol.9, Encyclopaedia Britannica Inc., Chicago, 1952.
- ATHANASIUS, St., 'Festal Letters', in A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series, vol.IV.,(Ed) H. Wace & P. Schaff, Parker & Co., Oxford, 1891.
- AUGUSTINE, St., 'The City of God', Great Books of the Western World, vol. 18., Encyclopaedia Britannica Inc., Chicago, 1952.
- AUGUSTINE, St., 'The Confessions', Great Books of the Western World, vol.18, Encyclopaedia Britannica Inc., Chicago, 1952.
- AUGUSTINE, St., 'On Christian Doctrine', Great Books of the Western World, vol.18, Encyclopaedia Britannica Inc., Chicago, 1952.
- THE AUTHORISED DAILY PRAYER BOOK of the United Hebrew Congregation of the British Empire, Commentary by Dr. J.H. Hertz, Shapiro, Vallentine & Co., London, 1963.
- BACKHERMS, R.E. Religious Joy in General in the New Testament and its Sources in Particular, St. Paul's Press, Fribourg, Switzerland, 1963.
- BAILLIE, J., The Sense of the Presence of God, Oxford University Press, London, 1962.
- BAKER, JA. The Foolishness of God, Darton, Longman & Todd, London, 1971.
- BAKER'S DICTIONARY OF THEOLOGY, (Ed.), E.F. Harrison, Pickering & Inglis Ltd., London, 1960.

- BARCLAY, W., Every Day with William Barclay: Devotional Readings for Every Day, (Ed.) D. Duncan, Hodder & Stoughton, London, 1973.
- BARCLAY, William, New Testament Words, SCM Press Ltd., London, 1964.
- BARCLAY, W., The Plain Man Looks at the Beatitudes, Collins/Fontana, London, 1972.
- BARCLAY, W., 'Sense not Sound' in Christian Record, no.93, July 9, 1971, p.7.
- BARDSLEY, C. & W. Purcell, Him We Declare, Mowbray, London, 1967.
- BARTH, K., Church Dogmatics, 1-13, (Ed.) G.F. Bromiley & T.F. Torrence, T. & T. Clark, Edinburgh, 1961
- BARTH, K., The Epistle to the Romans, Oxford University Press, London, 1933.
- BARTH, K., A Shorter Commentary on Romans, SCM Press Ltd., London, 1959.
- BASIL, Saint, 'Exegetic Homilies', in The Fathers of the Church, The Catholic University of America Press, Washington D.C., 1963.
- BENNETT, H.R., 'The Typical Sydney Smith', in Anglican Theological Review, Vol.XLIV, No.2., April 1962, pp.213-222.
- BERGER, P.L., A Rumour of Angels : Modern Society and the Rediscovery of the Supernatural, Allen Lane, The Penguin Pres, London, 1970.
- BICKERSTETH, E., Questions Illustrating the Thirty-nine Articles of the Church of England : with Proofs from Scripture and the Primitive Church, Francis & John Rivington, London, 1846.
- BITTLINGER, A., Gifts and Graces : A Commentary on 1. Corinthians 12-14, Hodder & Stoughton, London, 1967.
- BITTLINGER A., Letter of Joy : A New Exploration of the Letter to Philippi, Bethany Fellowship, Inc., Minneapolis, Minnesota, 1975.
- BLACK'S BIBLE DICTIONARY, (Ed.) M.S. & J.L. Miller, A. & C. Black, London, 1961.
- BLUE, L., To Heaven, with Scribes and Pharisees : The Lord of Hosts in Suburbia : The Jewish Path to God, Darton, Longman and Todd in association with The Reform Synagogues of Great Britain, London, 1975.

- BLUNT, J.J., Undesigned Coincidences in the Writings both of the Old and New Testaments : an Argument of Their Veracity, John Murray, London, 1881.
- BOMAN T., Hebrew Thought compared with Greek, SCM Press Ltd., London, 1960.
- BONHOEFFER, D., Letters and Papers from Prison, The Enlarged Edition, SCM Press Ltd., London, 1973.
- A BOOK OF COMMON PRAYER, (Set forth by authority for use in the Church of the Province of South Africa), Oxford University Press, London, 1963.
- THE BOOK OF THE POOR IN SPIRIT, by A Friend of God, (Ed.) C.F. Kelley, Longmans, Green & Co., London, 1955.
- BRABANT, F.H., The Everlasting Reward, Longmans, Green & Co., Ltd., London, 1961.
- BRANHAM, W.M., An Exposition of the Seven Church Ages, published by the author, Arizona n.d.
- BRASNETT, B.R., The Suffering of the Impassible God, S.P.C.K. London, 1928.
- BRENAN, G., St. John of the Cross : His Life and Poetry, Cambridge University Press, Cambridge, 1973.
- BREWSTER P.S., (Ed.), Pentecostal Doctrine, Elim Pentecostal Church, Cheltenham, England, 1976.
- BRIGGS, C.A. & E.G. BRIGGS, A Critical and Exegetical Commentary on The Book of Psalms, 1-2, T. & T. Clark, Edinburgh, 1916.
- BROOKS, P., The Light of the World and Other Sermons, MacMillan & Co., London, 1891.
- BROWN, D.M., Ultimate Concern : Tillich in Dialogue, S.C.M. Press Ltd., London, 1965.
- BROWN, J.R., Temple and Sacrifice in Rabbinic Judaism, Seabury-Western Theological Seminary, Illinois, 1963.
- BROYARD, A., 'Ha! Ha!' in Discovery No.2., (Ed.) V. Bourjaly, Pocket Books Inc., New York, 1953, pp.108-124.
- BUBER, M., The Legend of the Baal-Shem, Harper & Bros., New York, 1955.
- BURNETT, B., 'The Holy Spirit Simply Fell on Me', Renewal, 48, London, Dec. 1973/Jan. 1974, pp.2-4.
- BURTON, R., The Anatomy of Melancholy, (Ed.) H. Jackson, J.M. Dent & Sons, Ltd., London, 1972.

- BUTLER, Dom Cuthbert, Western Mysticism : The Teaching of Ss. Augustine, Gregory and Bernard on Contemplation and the Contemplative Life : Neglected Chapters in the History of Religion, Constable & Co., Ltd., London, 1927.
- CADOUX, C.J. A Pilgrim's Further Progress : Dialogues on Christian Teaching, The Religious Book Club, London, 1945.
- CAEKINS, R., The Holy Spirit, SCM, London, 1931.
- CAMPBELL, H.J. The Pleasure Areas, Eyre Methuen, London, 1973.
- CARTER, T.T., Spiritual Instructions, J. Masters & Co., London, 1883.
- THE CATHOLIC ENCYCLOPEDIA, 1-17, (Ed.) C.G. Herbermann, Encyclopedia Press Inc., New York, 1913.
- CHAMBERS, O., Biblical Psychology : A Series of Preliminary Studies, Simpkin Marshall, Ltd., London, 2nd Edition. n.d.
- CHANDLER, A., Ara Coeli, Methuen & Co., Ltd., London, 1911.
- CHAUTARD, G., The Soul of the Apostolate, Burns & Oates, London, 1957.
- CHO, Yonggi, To God be the Glory, Full Gospel Church, Seoul, Korea, 1973.
- THE CHURCHES' FELLOWSHIP for Psychical and Spiritual Studies, Quarterly Review, no. 81, autumn 1974.
- CLARKE, W.K.L., (Ed.), Liturgy and Worship, SPCK, London, 1933.
- CIRLOT, J.E., A Dictionary of Symbols, Philosophical Library, New York, 1962.
- CLEMENT OF ALEXANDRIA, St., 'Christ the Educator', The Fathers of the Church, The Fathers of the Church Inc., New York, 1954.
- CLIFFORD J., The Gospel of Gladness and its Meaning for Us, T. & T. Clark, Edinburgh, 1912.
- COHEN, H.A., A Basic Jewish Encyclopedia, Wyndham & Stacey Ltd., London, 1969.
- COGGAN, D. Five Makers of the New Testament, Hodder & Stoughton, London, 1962.
- COGGAN, D., The Prayers of the New Testament, Hodder & Stoughton, London, 1970.
- COLEMAN, T.W. English Mystics of the Fourteenth Century, Epworth Press, London, 1938.

COLLIER'S ENCYCLOPEDIA, 1-24, Cromwell, Collier & MacMillan Inc., New York, 1967.

COMMUNITY OF THE RESURRECTION MEMBERS, Mirfield Essays in Christian Belief, Faith Press, London, 1962.

COMMUNITY OF THE RESURRECTION OF OUR LORD, Mother Cecile, Foundress, Grahamstown, No publisher or date given.

CONCILIUM, Vol.5., No. 10, May 1974.

CONDON, J.C., Semantic Communication, Macmillan, New York, 1970.

CONGREVE, G., Treasures of Hope for the Evening of Life, Longmans, Green & Co., London, 1920.

CONSIDINE, D., Delight in the Lord, Burns Oates & Washbourne Ltd., London 1931.

CRUDEN, A., Cruden's Dictionary of Bible Terms, Pickering & Inglis, Ltd., London, 1958.

DALBY, J., Christian Mysticism and the Natural World, James Clarke & Co., Ltd., London, 1949.

DALTON, W., 'The Prayer of Joy and Praise', in The Way, vol.1., no.2. April, 1961., pp.126-135.

DEARBORN, G.V.N., 'The Emotion of Joy', Psychological Review, Monograph Supplement, 1894.

DE JESUS-MARIE, Bruno, 'Three Mystics', El Greco, St. John of the Cross, St. Theresa of Avila, Sheed & Ward, London, 1952.

DE CHARDIN, P.T., On Happiness, Collins, London, 1973.

DE LA GORCE, A., Francis Thompson, Burns Oates & Washbourne Ltd., London, 1933.

DE LAREDO, B., The Ascent of Mount Sion, being the third book of the treatise of that name (Intro.) E.A. Peers, Faber & Faber Ltd., London, 1952.

DE LIGUORI, St. A., Dignity and Duties of the Priest or Selva, (Ed.) E. Grimm, Redemptorist Fathers, New York, 1927.

DE LISO, O., Padre Pio, All Saints, New York, 1962.

DE MOLINOS, Miguel, The Spiritual Guide which disentangles the Soul, (Ed.) K. Lyttelton, Methuen & Co. Ltd., London, 1950.

DE OSUNA, F.F. The Third Spiritual Alphabet, (Intro. & notes) Father Cuthbert, Burns Oates & Washbourne Ltd., London, 1931.

DE TOURVILLE, H., Letters of Direction, Dacre Press, Westminster, London, 1951.

DEWAR, L., & C.E. HUDSON, A Manual of Pastoral Psychology, Philip Allan, London, 1932.

DEWAR, L., A Short Introduction to Moral Theology, Mowbray's, London, 1956.

DEWEY, M.B., 'Felicity', Theology, Vol. LXVI, No. 518, August 1963, pp.310-317.

DICTIONARY OF BIBLICAL THEOLOGY, (Ed.) X. Leon-Dufour, Geoffrey Chapman, London, 1973.

A DICTIONARY OF CHRIST AND THE GOSPELS, 1-2, (Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1906-1908.

A DICTIONARY OF CHRISTIAN ANTIQUITIES, (Ed.) W. Smith & S. Cheetham, John Murray, London, 1893.

DICTIONARY OF THE APOSTOLIC CHURCH, 1-2, (Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1915-1918.

DICTIONARY OF THE BIBLE, 1-5, (Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1898-1909.

DICTIONARY OF THE BIBLE, (Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1909.

DIMONT, M.I., Jews, God, and History, W.H. Allen, London, 1964.

DODD, C.H. The Epistle of Paul to the Romans, Harper & Bros., New York, 1932.

DUNN, J.D.G., Jesus and the Spirit : A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament, SCM, London, 1975.

DURHAM, J.I., 'Shalom and the Presence of God', in Proclamation and Presence : Old Testament Essays in Honour of Gwynne Henton Davies, (Ed.) J.I. Durham & J.R. Porter, SCM Press Ltd., London, 1970, pp.272-293.

DYSON, W.H., Studies in Christian Mysticism, James Clarke & Co., London, 1913.

EAGLETON T., The Body as Language, Sheed & Ward, London, 1970.

EBELING G. The Nature of Faith, Collins, London, 1961.

EBELING G. 'On Prayer' : Nine Sermons, Fortress Press, Philadelphia., 1966.

ECKARDT, A.R.,(Ed.), The Theologian at Work, SCM Press Ltd., London, 1968.

ECKHART, Meister : A Modern Translation, (Ed.) R.B. Blakney, Harper & Bros., New York, 1957.

EDERSHEIM, A., The Life and Times of Jesus the Messiah, 1-2, Longmans Green & Co., London, 1886.

EDWARDS, D.L., No 'Very Horrid Thing', in Church Times, London, 11 October, 1974, p.13.

EDWARDS, J., 'Treatise Concerning the Religious Affections', in Select Works, Vol.III, The Banner of Truth Trust, London, 1961.

ENCYCLOPAEDIA BRITANNICA, 1-30, Encyclopaedia Britannica Inc., Chicago, 1969 & 1974 editions.

ENCYCLOPAEDIA JUDAICA, (Ed.) C. Roth, Keter Publishing House Ltd., Jerusalem, 1971.

ENCYCLOPEDIA OF BIBLICAL THEOLOGY, (Ed.) J. B. Bauer, Sheed & Ward, London, 1970.

ENCYCLOPEDIA OF RELIGION & ETHICS, 1-13, (Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1908-1926.

ENCYCLOPEDIA OF THEOLOGY : THE CONCISE SACRAMENTUM MUNDI, (Ed.) K. Rahner, Seabury Press, New York, 1975.

EPSTEIN, I., Judaism, Penguin, London, 1970.

EVDOKIMOV, P., 'Saint Seraphim of Sarov : An Icon of Orthodox Spirituality', in Sobornost, Series 4, no.9, Summer 1963, pp.499-512.

EVELY, L., Joy, Burns & Oates Ltd., London, 1969.

EVELY, L., Suffering, Burns & Oates, London, 1967.

FARRAR, F.W. The Life of Christ, Cassell, London, 1963.

FARRELL, W., A Companion to the Summa, 1-4, Sheed and Ward, New York, 1945.

FEDOTOV, G.P. (Compiler), A Treasury of Russian Spirituality, Sheed & Ward, London, 1952.

FEIBLEMAN, J., In Praise of Comedy : A Study in its Theory and Practice, Russell and Russell, New York, 1962.

FIORINZA, F., 'Joy and Pain as Paradigmatic for Language about God', Concilium, vol.5, no. 10, May 1974, pp.67-80.

FISHMAN, I., Introduction to Judaism, Valentine Mitchell, London, 1958.

FOSDICK, H.E. A Guide to Understanding the Bible, SCM, London, 1938.

FRANCIS DE SALES, St., The Love of God : A Treatise, Burns & Oates, London, 1962.

- FROMM, E., Psychoanalysis and Religion, Bantam Books, New York, 1967.
- FROMM, E., You Shall be as Gods : A Radical Interpretation of the Old Testament and its Tradition, Jonathan Cape, London, 1967.
- FROST, Bede, The Art of Mental Prayer, Philip Allan, London, 1932.
- FROST, Bede, Priesthood and Prayer, Mowbray, London, 1933.
- FURLONG, M., 'Experience of Conversion', in Church Times, London, 1st September, 1972, p.5.
- FURLONG, M., With Love to the Church, Hodder and Stoughton, London, 1965.
- FRYE, N., Anatomy of Criticism, Princeton, New Jersey, 1957.
- GARRIGOU-LAGRANGE, R., The Three Ages of the Interior Life, 1-2, B. Herder Book Co., London, 1960.
- GAUME J.J., On Hearing Confessions, (Arr.) C.A. Harris, The Faith Press Ltd., London, n.d.
- GILSON, E., Reason and Revelation in the Middle Ages, Scribners, New York, 1938.
- GINSBERG, L., The Legends of the Jews, Jewish Publications Society of America, Philadelphia, 1947.
- GINSBURG, C.D., The Kabbalah : Its Doctrines, Development and Literature, George Routledge & Sons Ltd., London, 1925.
- GLOVER, T.R., The Jesus of History, S.C.M., London, 1917.
- GOOD, E.M., Irony in the Old Testament, Westminster Press, Philadelphia, 1965.
- GRAEF, H., The Story of Mysticism, Peter Davies, London, 1966.
- GREELEY, A., 'Humour and Ecclesiastical Ministry' in Concilium, Vol.5., No.10, May, 1974, pp.134-140.
- GREEN, P., Watchers by the Cross, Longmans, Green & Co., London, 1934.
- GREENBERG, H., 'Thus spake Hayim Greenberg' : Thoughts from the writings of Hayim Greenberg, culled by Rabbi Isaac Goss, in Jewish Affairs, vol. 31,no.2, February, 1976, pp.31-33.
- GREENE, B. &V. Gollancz, (Coll. & Arr.), God of a Hundred Names, Prayers of many peoples and creeds, Victor Gollancz Ltd., London, 1962.

GREGORY OF NYSSA, From Glory to Glory, Texts from Gregory of Nyssa's Mystical Writings (Sel. & Intro.) J. Danielou, John Murray, London, 1962.

GROU, J.N., Manual for Interior Souls, Burns and Oates, London, 1955.

GUARDINI, Romano, 'The Spirit of the Liturgy', in The Church and the Catholic and The Spirit of the Liturgy, Sheed & Ward, Inc., New York, 1935.

GUNTRIP, H., Psychology for Ministers and Social Workers, Independent Press, London, 1953.

HAINES, General W.F. Jr., 'The Starving Souls of Hollow Men', in Acts 29, (Hawaii), Vol.2., No.2, p.10f.

HAPPOLD, F.C., Mysticism : A Study and an Anthology, Penguin, London, 1970.

HARDY, T.J., The Secret of Progress by Rule and Method in the Spiritual Life, A.R. Mowbray & Co. Ltd., London, 1926.

HARRIS, T.A., I'm O.K. - You're O.K., Jonathan Cape, London, 1973.

HARTILL, P. Revealing Christ, S.P.G., London, 1939.

THE HASIDIC ANTHOLOGY, (Compiled by) L.I. Newman, Bloch, New York, 1944.

HENN, T.R., The Bible as Literature, Lutterworth Press, London, 1970.

HENRY, A.M. The Holy Spirit, Burns & Oates, London, 1960.

HERBERG, W., Protestant, Catholic, Jew, Doubleday & Co. Inc., New York, 1960.

HERMAN, N., The Practice of the Presence of God, Spire Books, F.H. Revell Co., New Jersey, 1970.

HOOD, F., God's Plan, Longmans Green & Co., London, 1955.

HOPKINSON, A.W., Be Merry : Some Thoughts on Mirth as a Christian Duty, Mowbray, London, 1925.

HOSKYNS, E.C., The Fourth Gospel, (Ed.) F.N. Davey, Faber & Faber Ltd., London, 1940.

HUEGEL, F.J., Bone of His Bone, Zondervan, Michigan, n.d.

HUIZINGA, J. Homo Ludens : A Study of the Play Element in Culture, Paladin, London, 1970.

HUMBERT, P., "'Laetari et exsultare' dans le vocabulaire religieux de l' Ancien Testament, (Essai d' analyse des termes Samah et Gil) Revue d' Histoire et Philosophie Religieuses, xxxii, 1942, pp.185-214.

IGNATIUS OF LOYOLA, St., The Spiritual Exercises of St. Ignatius of Loyola, (Ed.) W.H. Longridge, A.R. Mowbray & Co. Ltd., London, 1955.

INGE, W.R. Personal Religion & the Life of Devotion, Longmans, Green & Co. London, 1934.

INTERNATIONAL ENCYCLOPEDIA OF THE SOCIAL SCIENCES, 1-17, (Ed.) D.E. Sills, The Macmillan Company and The Free Press, New York, 1968.

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, 1-5, (Ed.) J. Orr, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1939.

THE INTERPRETER'S DICTIONARY OF THE BIBLE, 1-4, (Ed.) G.A. Buttrick, Abingdon Press, Nashville, 1962.

THE INTERPRETER'S ONE-VOLUME COMMENTARY OF THE BIBLE, (Ed.) C.M. Laymon, Colliers, London, 1972.

JACOB, E., Theology of the Old Testament, Harper & Row, New York, 1958.

JAMES, Father, The Spirit of Christ, Mercier Press, Cork, 1945.

JAMES, W. The Varieties of Religious Experience : A Study in Human Nature, The Modern Library, Random House, New York, 1929.

JEAFFRESON, H.H. Magnificat, Kegan Paul, Trench, Trubner & Co., Ltd., London, 1891.

JEREMIAS, J, New Testament Theology, 1, S.C.M. Press Ltd., London, 1971.

JEREMIAS, J., The Parables of Jesus, Charles Scribner's Sons, New York, 1955.

JEROME BIBLICAL COMMENTARY, (Ed.) R.E. Brown, Geoffrey Chapman, London, 1969.

THE JERUSALEM BIBLE, (Ed.) A. Jones, Darton, Longman & Todd, London, 1966.

'JEWS WITH NOBODY TO WORSHIP', in Time, vol.111, no.12, March 20, 1978, p.60.

THE JEWISH ENCYCLOPEDIA, 1-12, (Ed.) I. Singer, Funk & Wagnalls Co., New York, 1916.

- JOHN OF THE CROSS, St., The Complete Works of Saint John of The Cross, three volumes in one, (Ed.) E.A. Peers, Burns & Oates, London, 1964.
- JOLY, H., The Psychology of the Saints, Duckworth & Co., London, 1898.
- JONES, R.M., Studies in Mystical Religion, The Macmillan Co., London, 1919.
- JONSSON, J., Humour & Irony in the New Testament : Illuminated by parallels in Talmud and Midrash, Bokautgafa Menningarsjods, Reykjavik, 1965.
- JOSEPH, M., Judaism as Creed and Life, George Routledge & Sons Ltd., London, 1929.
- JULIAN OF NORWICH, Revelations of Divine Love, Methuen & Co. Ltd., London, 1934.
- JUNGMAN, J.A., The Early Liturgy, University of Notre Dame Press, Indiana, 1959.
- KEEN, S., Apology for Wonder, Harper & Row, New York, 1969.
- KEMPIS, Thomas, Of the Imitation of Christ, Oxford University Press, London, 1900.
- KENDALL, E.L., The Humanity of Christ, The Faith Press, London, 1964.
- KIERKEGAARD, S., Concluding Unscientific Postscript, Princeton University Press, New Jersey, 1964.
- KIRK, K.E., Some Principles of Moral Theology and their Application, Longmans, Green & Co. London, 1920.
- KIRK, K.E., The Vision of God, Longmans Green & Co. London, 1932.
- KNAPP-FISHER, E.G., Belief and Prayer, Darton, Longman & Todd, London, 1964.
- KNOWLES, D., What is Mysticism?, Burns & Oates, London, 1967.
- KNOX, R.A., Occasional Sermons of Ronald A. Knox, Burns & Oates, London, 1960.
- KNOX, R.A., The Pastoral Sermons of Ronald A. Knox, Burns & Oates, London, 1964.
- KÜNG, H., The Church, Search Press, London, 1971.
- KÜNG, H., On Being a Christian, Collins, London, 1977.
- LALOR, J., 'The Passions', in Summa Theologica, vol.3., (St. Thomas Aquinas) Benziger Brothers Inc., New York, 1947.

LANGE, J.P. The Life of the Lord Jesus Christ : A Complete Critical Examination of the Origin, Contents and Correction of the Gospels, 1-4, T. & T. Clark, Edinburgh, 1864.

LANGER, J., Nine Gates, James Clarke & Co., Ltd., London, 1961.

LAW, William, A Serious Call to a Devout and Holy Life, J.M. Dent & Sons Ltd., London, 1961.

LAWSON, J.C., Deeper Experiences of Famous Christians Gleaned from their Biographies, Autobiographies and Writings, Warner Press, Anderson, Indiana, 1911.

LEONARD, G.B., Education and Ecstasy, Delta Book, Dell Publishing Company, Inc., New York, 1968.

LEWIS, C.S., 'The Language of Religion' in Christian Reflections, (Ed.) W. Hooper, Geoffrey Bles, London, 1967.

LEWIS, C.S., The Screwtape Letters, Collins/Fontana, London, 1956.

LEWIS, C.S., Surprised by Joy, Collins/Fontana, London, 1959.

LEWIS, C.S., The Weight of Glory, S.P.C.K. London, 1942.

LIDDELL & SCOTT, Greek-English Lexicon, abridged, Oxford University Press, London, 1958.

LLOYD-JONES, D.M., The Cross : The Vindication of God, Banner of Truth Trust, London, n.d.

THE LITTLE FLOWERS OF ST. FRANCIS also The Considerations on the Holy Stigmata, The Life and Sayings of Brother Giles, The Life of Brother Juniper, Image Books, Doubleday & Co. Inc., New York, 1958.

LOCKERBIE, J., The Image of Joy, Fleming H. Revell, Old Tappan, New Jersey, 1971.

LOGOS INTERNATIONAL STUDY BIBLE, (Ed.) H.E. Monser, Logos International, Plainfield, New Jersey, 1972.

LORENZ, K.I. Civilized Man's Eight Deadly Sins, Methuen & Co. Ltd., London, 1974.

MCEVOY, H., (Ed.), Devotions for Confession, Burns & Oates, London, 1962.

MCFADYEN, J.E., The Prayers of the Bible, Hodder & Stoughton, London, 1906.

MCGINLEY, P., Saint Watching, Collins, London, 1970.

MACGREGOR G., The Rhythm of God : A Philosophy of Worship, Seabury Press, New York, 1974.

- MAERTENS, T., A Feast in Honor of Yahweh, Geoffrey Chapman, London, 1966.
- MAIMONIDES, M., The Guide for the Perplexed, Pardes Publishing House, London, 1904.
- MARCEL, Gabriel, Meyaphysical Journal, Rockliff, London, 1952.
- MARINOFF I., 'Judaic Morality' in The Springs of Morality, (Ed.) J.M. Todd, Burns & Oates, London, 1956.
- MARMION, D.C., Christ - the Ideal of the Priest, Sands & Co. Ltd., London, 1952.
- MARSHALL, Catherine, Beyond Our Selves, Peter Davies, London, 1968.
- MARTIN, R., Hungry for God : Practical Help in Personal Prayer, Fontana/Collins, London, 1976.
- 'MARTYRDOM OF SAINT POLYCARP' in Early Christian Fathers, vol.1, (Ed.) C.C. Richardson, S.C.M., London, 1953.
- MASCALL, E.L., Existence and Analogy, Darton, Longman & Todd Ltd., London, 1966.
- MASCALL, E.L., Grace and Glory, The Faith Press, London, 1961.
- MASCALL, E.L., He Who Is : A Study in Traditional Theism, Longmans, London, 1962.
- MAXWELL, W.D., The Eucharist in the Light of our Lord's Resurrection, Occasional Papers no.4, Publications Board of the Church of the Province of South Africa, Cape Town, 1963.
- MERCER, J.E., 'The Theology of Laughter' in Hibbert Journal, vol. IX, no. 34, 206, Jan. 1911, pp.296-306.
- METZ, J.B., 'Editorial', in Concilium, vol.5, no. 10., May, 1974.
- MICKLEM, N., The Art of Thought, Epworth Press, London, 1970.
- MIDRASH RABBAH, Soncino Press, London, 1939.
- MILLER, D.L., Gods and Games : Toward a Theology of Play, Harper Colophon Books, New York, 1973.
- MILLS, D., 'Keep Rotating Earth', in Logos Journal, vol.5, no. 3, May-June, 1975, p.53.
- MILTON, John, 'Paradise Lost', Great Books of the Western World, vol.32, Encyclopaedia Britannica Inc., Chicago, 1952.
- MISCHITELLI, S., Remembering Padre Pio, Capuchin Monastery, Our Lady of Grace, Foggia, Italy, 1973.

- MOLTMANN, J., Theology and Joy, S.C.M. Press Ltd., London, 1973.
- MONNIN, A.A., Life of the Cure d'Ars, Burns & Lampert, London, 1863.
- MOORMAN, J.R.H., Saint Francis of Assisi, S.P.C.K., London, 1963.
- MORE, P.E., Christian Mysticism : A Critique, S.P.C.K., London, 1932.
- MORTIMER, R.C., The Elements of Moral Theology, Harper, New York, 1947.
- MOSS, C.B., The Christian Faith : An Introduction to Dogmatic Theology, S.P.C.K., London, 1961.
- MOYLE, F.W., The Book of Uncommon Prayer, Andrew Dakers Ltd., London, 1949.
- MUGGERIDGE, M., Half in Love with Death : A Confession, in Observer Review, London, 22nd February, 1970, p.29.
- MUGGERIDGE, M., Jesus, Fontana/Collins, London, 1975.
- MUGGERIDGE, M., Something Beautiful for God, Mother Theresa of Calcutta and her Sisters of Charity, Collins/Fontana, London, 1971.
- MURRAY, A., The Full Blessing of Pentecost : The One Thing Needful, Lakeland, London, 1971.
- MURRAY, A., The New Life, Bethany Fellowship Inc., Minneapolis, 1965.
- MURRAY, A., The Power of the Blood of Jesus, Oliphants, London, 1968.
- MYTH AND SYMBOL, (Ed.) F.W. Dillistone, S.P.C.K., London, 1966.
- NATHAN, David, The Laughter-makers : A Quest for Comedy, Peter Owen, London, 1971.
- NEE, W., The Spiritual Man, 1-3, Christian Fellowship Publishers, Inc., New York, 1968.
- NEE, W., Twelve Basketsfull, 1-2, World Outreach Publishers, Hong Kong, 1968.
- THE NEW BIBLE COMMENTARY, (Ed.) F. Davidson, The Inter-Varsity Fellowship, London, 1955.
- NEW CATHOLIC ENCYCLOPEDIA, 1-15, McGraw-Hill, New York, 1966.

A NEW COMMENTARY ON HOLY SCRIPTURE, (Ed.) C. Gore, S.P.C.K., London, 1928.

THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY, 1-2, (Ed.) C. Brown, The Paternoster Press, Exeter, 1975-1976.

O'KEEFFE, W.P., Swiss Saint Nicholas von der Flue, Anthonian Press, Dublin, 1950.

THE OLD TESTAMENT AND MODERN STUDY: A Generation of Discovery and Research, (Ed.) H.H. Rowley, Oxford University Press, London, 1961.

OLIVER, E.J. Hypocrisy and Humour, Sheed and Ward, London, 1960.

THE OXFORD ANNOTATED APOCRYPHA, (Ed.) B.M. Metzger, Oxford University Press, New York, 1965.

THE OXFORD ANNOTATED BIBLE, (Ed.) H.G. May and B.M. Metzger, Oxford University Press, New York, 1962.

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH, (Ed.) F.L. Cross & E.A. Livingstone, Oxford University Press, London, 1974.

PARENTE, P.A., (Ed.), Counsels - Padre Pio da Pietrelcina, Capuchin Monastery, Our Lady of Grace, Foggia, Italy, n.d.

PARKER, T., Ten Sermons on Religion, N. Trubner & Co., London, 1867.

PASCALL, B., 'Pensees', Great Books of the Western World, vol.33, Encyclopaedia Britannica Inc., Chicago, 1952.

PATON, A., Apartheid & The Archbishop, The Life and Times of Geoffrey Clayton, Archbishop of Cape Town, David Philip, Cape Town, 1973.

PAUL VI, Pope, Gaudete in Domino : Apostolic Exhortation, Vatican Polyglot Press, Rome, 1975.

PEAKE'S COMMENTARY ON THE BIBLE, (Ed.) M Black, Thomas Nelson & Sons Ltd., London, 1962.

PEASTON, M., 'Joys, Joy, and Joy Itself', in 'The Church Quarterly Review', Vol.CLXVII, No. 362, Jan-Mar. 1966, pp.82-89.

PEDERSEN, J., Israel : Its Life and Culture, 1-2, Geoffrey Cumberlege, London, 1959.

PEERS, E.A., The Life of Ramon Lull, S.C.M., London, 1946.

PERRY, D.L., The Concept of Pleasure, Mouton & Co., The Hague, 1967.

PETRY, R.C., (Ed.), Late Medieval Mysticism, Vol.111. Library of Christian Classics, S.C.M. Press Ltd., London, 1957.

PHILLIPS, J.B., Ring of Truth : A Translator's Testimony, Hodder & Stoughton, London, 1967.

PIEPER, J., Happiness and Contemplation, Faber & Faber, London, 1958.

PIEPER, J., In Tune with the World : A Theory of Festivity, Franciscan Herald Press, Chicago, 1973.

PLATO, 'Laws', in Great Books of the Western World, vol.7, Encyclopaedia Britannica Inc., Chicago, 1952.

PLATO, 'Philebus' & 'Republic', in 'The Dialogues of Plato', in Great Books of the Western World, vol.7, Encyclopaedia Britannica Inc., Chicago, 1952.

PLUMMER, A., A Critical and Exegetical Commentary on the Gospel According to S. Luke, T. & T. Clark, Edinburgh, 1916.

PRATT, J.B., The Religious Consciousness : A Psychological Study, The Macmillan Co., New York, 1921.

PREUSS, A., A Handbook of Moral Theology, 1-2, B. Herder Book Co., London, 1925.

PURCELL, W., The Plain Man Looks at Himself, Fontana/Collins, London, 1965.

QUICK, O.C., The Gospel of the New World, Nisbet & Co. Ltd., London, 1944.

QUOIST, M., Christ is Alive!, Gill and Macmillan, Dublin, 1971.

RABINOWICZ, H., A Guide to Hassidism, Thomas Yoseloff, London, 1960.

RABINOWITZ, L.I., 'Thus spake Rabbi Prof. L.I. Rabinowitz': culled by Rabbi Isaac Goss, in Jewish Affairs, vol.37, no.1, January, 1977, pp.18-21.

RAHNER, H., Man at Play or Did You Ever Practise Eutrapelia? Burns & Oates, London, 1965.

RAHNER, K., & H. VORGRIMLER, Concise Theological Dictionary, (Ed.) C. Ernst., Herder, Freiburg, 1965.

RAHNER, K., Everyday Things, (Ed.) H. Kūng, Sheed and Ward, London, 1965.

RAHNER, K., Theological Investigations, 1-13, Darton, Longman & Todd Ltd., London, 1967.

RAMSEY, A.M., God, Christ and the World : A Study in Contemporary Theology, S.C.M. Press Ltd., London, 1970.

- RAMSEY, A.M. The Gospel and the Catholic Church, Longmans, London, 1959.
- RAMSEY, A.M. Sacred and Secular : A Study in the otherworldly and this-worldly Aspects of Christianity, Longmans, London, 1967.
- RAMSEY, I.T., Religious Language, SCM, London, 1967.
- RAYNES, R., Darkness no Darkness, The Faith Press, London, 1958.
- REYNOLDS, E.E., Saint Thomas More, Catholic Truth Society, London, 1969.
- RICHARDS, E.R., (Compiler), Inner Light, Second Series, George Allen and Unwin, London, 1941.
- ROBERTS, O., The Drama of the End-Time, Oral Roberts, Tulsa, Oklahoma, 1963.
- ROBERTSON, A., The Origins of Christianity, Lawrence and Wishart Ltd., London, 1953.
- ROBINSON, T.H., The Epistle to the Hebrews, Hodder & Stoughton, London, 1941.
- ROMANES, E.G., Short Lenten Readings, Mowbray, London, 1929.
- ROSTEN, L., The Joys of Yiddish, Penguin, London, 1972.
- ROWLEY, H.H., Dictionary of Bible Themes, Thomas Nelson, London, 1968.
- ROYDS, T.F., Sorrow, Sin and Suffering, Skeffington & Son, Ltd., London, n.d.
- RUSSELL, D.S., The Method and Message of Jewish Apocalyptic 200 B.C. - A.D. 100, S.C.M. Press Ltd., London, 1964.
- SAINTS ARE NOT SAD : Forty Biographical Portraits, (Assembled by) F.J. Sheed, Sheed and Ward, London, 1949.
- SAINTS FOR NOW, (Ed.) C.B. Luce, All Saints Press Inc., New York, 1963.
- SAMUEL, M., The World of Sholom Aleichem, Knopf, New York, 1945.
- SANFORD, A., The Healing Light, A. James Ltd., Worcester, England, 1972.
- SANGSTER W.E., Let Me Commend, Hodder & Stoughton, London, 1954.
- SANGSTER, W.E., The Pure in Heart : A Study in Christian Sanctity, Epworth Press, London, 1955.
- SAUDREAU, A., The Life of Union with God, and the means of attaining it, according to the great masters of spirituality, Burns Oates & Washbourne Ltd., London, 1927.

- SCANLAN, O.M., Happiness in Death, Office of the 'Irish Messenger', Dublin, 1942.
- SCHARFSTEIN, Ben-Ami, Mystical Experience, Basil Blackwell, Oxford, 1973.
- SCHECHTER, S., Aspects of Rabbinic Theology, Schocken Books, New York, 1961.
- SCHLINK, B., Repentance - the Joy-filled Life, Lakeland, London, 1972.
- SCHLINK, B., Triumphant in Suffering, Evangelical Sisterhood of Mary, Darmstadt - Eberstadt, West Germany, n.d.
- SCHMEMANN, A., For the Life of the World, National Student Christian Federation, New York, 1963.
- SCHMIDT, H.E. & D.I. WILLIAMS, 'The Evolution of Theories of Humour', Journal of Behavioural Science, 1, (3), 1971, pp.95-106.
- SCHWEITZER, A., The Quest of the Historical Jesus, Adam & Charles Black, London, 1963.
- SCOTT, E.F., The Epistles of Paul to the Colossians, to Wilemon and to the Ephesians, Harper & Brothers, New York, 1930.
- SCUPOLI, L., Spiritual Combat, Burns & Oates, London, 1960.
- SHAND, A.F., 'M. Ribot's Theory of the Passions', Mind, New Series, xvi, No. 64, 1907, pp.477-505.
- SHEEN, F.J., Life of Christ, Peter Davies, London, 1958.
- SHEEN, F.J., Moods and Truths, Popular Library, New York, 1956.
- SHEEN, F.J., Way to Happiness, Fawcett Publications Inc., New York, 1961.
- SHEEN, F.J., Way to Inner Peace, Browne and Nolan, Dublin, 1955.
- THE SHORTER OXFORD ENGLISH DICTIONARY on Historical Principles, 1-2, (Ed.) C.T. Onions, The Clarendon Press, Oxford, 1974.
- SILVER, A.H., Where Judaism Differed : An Inquiry into the Distinctiveness of Judaism, The Macmillan Co., New York, 1966.
- SIMPSON, W.W., Jewish Prayer and Worship, SCM Press Limited, London, 1965.
- SINGH, S., With and Without Christ, Christian Literature Society, Madras, India, 1969.

- SMITH, D., "'Unto the Greeks Foolishness' : A Study in Early Apologetic", in The Expositor, vol.11, Series 6, 1900, pp.309-312.
- SMITH F.M., 'The Position of the Summa in the Hierarchy of Theology and Catholic Authority', in Summa Theologica, vol.3, (St. Thomas Aquinas), Benziger Brothers Inc., New York, 1947.
- SMYTH, C., The Friendship of Christ, Longmans, Green & Co., London, 1945.
- SPENCER, S., Mysticism in World Religion, Penguin, London, 1963.
- SPINOZA, B. de., 'Ethics', in Great Books of the Western World, Vol.31., Encyclopaedia Britannica Inc., Chicago, 1952.
- STEERE, D., 'Our Capacity for Sadness and Joy : An Essay on Life before Death', in Concilium, Vol.5, No.10, May 1974, pp.15-30.
- STEWART, R.A., The Earlier Rabbinic Tradition, Inter-Varsity Fellowship, London, 1949.
- STRONG J., The Exhaustive Concordance of the Bible, Hodder & Stoughton, London, 1958.
- TEMPLE, W., Readings in St. John's Gospel, First and Second Series, Macmillan & Co., Ltd., London, 1950.
- TENNANT, R. Born of a Woman, SPCK, London, 1961.
- TENNYSON, A., Morte d'Arthur, in Poems of Tennyson, Oxford University Press, London, 1926.
- TERESA, St., The Interior Castle or The Mansions, (Ed.) H. Martin, SCM Press Limited, London, 1958.
- TERESA, St., The Life of Saint Teresa of Avila, Penguin Books Limited, London, 1958.
- THEOLOGIA GERMANICA, (Intro.) J. Bernhart, Victor Gollancz Ltd., London, 1951.
- THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, 1-9, (Ed.) G. Kittel & G. Friedrich, Wm., B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964-1974.
- A THEOLOGICAL WORD BOOK OF THE BIBLE, (Ed.) A. Richardson, The Macmillan Company, New York, 1963.
- THORNTON, M., Christian Proficiency, Morehouse-Gorham Company, New York, 1959.
- THORNTON, M., The Function of Theology, Hodder & Stoughton, London, 1968.

- THURSTON, H., The Physical Phenomena of Mysticism, (Ed.) J.H. Crehan, Burns & Oates, London, 1951.
- TILLICH, P., The Courage to Be, Yale University Press, New Haven, 1959.
- TILLICH, P., The New Being, SCM, London, 1956.
- TILLICH, P., Systematic Theology, 1-3, J. Nisbet & Co. Ltd., Herts., England, 1960.
- TIME, June, 14th, 1968, p.48.
- TORREY, R.A., Power and Peace in Prayer, Good News Publishers, Westchester, Illinois, n.d.
- TRAHERNE, T., Centuries of Meditations, (Ed.) B. Dobell, Publisher, London, 1908.
- A TREASURY OF JEWISH QUOTATIONS, (Ed.) J.L. Baron, Thomas Yoseloff, South Brunswick, New Jersey, 1965.
- TUGWELL, S., Did You Receive the Spirit? Darton, Longman & Todd, London, 1971.
- TYRRELL, G., The Faith of the Millions, Longmans, London, 1902.
- UNDERHILL, E., The Letters of Evelyn Underhill, (Ed.) C. Williams, Longmans, Green & Co., London, 1944.
- UNDERHILL, E., The Mystic Way : A Psychological Study in Christian Origins, J.M. Dent & Sons Ltd., London, 1913.
- UNDERHILL, E., Mysticism, Methuen & Co. Ltd., London, 1967.
- UNDERHILL, E., The Spiritual Life : Four Broadcast Talks, Hodder & Stoughton, London, 1937.
- UNDERHILL, E., Worship, Nisbet & Co., London, 1951.
- UNGER'S BIBLE DICTIONARY, (Ed.) M.F. Unger, Moody Press, Chicago, 1959.
- THE UNIVERSAL JEWISH ENCYCLOPEDIA, 1-10, (Ed.) I. Landman, Universal Jewish Encyclopedia Co. Inc., New York, 1942.
- URQUHART, Colin, When the Spirit Comes, Hodder & Stoughton, London, 1974.
- VALENTINE, C.A., Modern Psychology and the Validity of Christian Experience, SPCK, London, 1926.
- VAN BUREN, P.M., The Edges of Language : An Essay in the Logic of a Religion, SCM Press Ltd., London, 1972.

- VAN DEN HAAG, E., The Jewish Mystique, Stein and Day, New York, 1969.
- VAN ZELLER, H., Moments of Light, Burns Oates, London, 1949.
- VANN, G., The Son's Course, Collins/Fontana, London, 1958.
- VAUGHAN, H., Poetry and Selected Prose, (Ed.) L.C. Martin, Oxford University Press, London, 1963.
- VINE, W.E., An Expository Dictionary of New Testament Words, 1-4, Oliphants Limited, London, 1939.
- VOCABULARY OF THE BIBLE, (Ed.) J-J. von Allmen, Lutterworth Press, London, 1958.
- VOGEL, A.A., Body Theology : God's Presence in Man's World, Harper and Row, New York, 1973.
- VOGEL, A.A., The Gift of Grace, The Seabury Press, Connecticut, 1958.
- VOGEL, A.A., Is the Last Supper Finished?, Sheed & Ward, New York, 1968.
- VOGEL, A.A., The Next Christian Epoch, Harper & Row, New York, 1966.
- VOGEL, A.A., The Power of His Resurrection : The Mystical Life of Christians, Seabury Press, New York, 1976.
- VON BALTHASAR, H.U., Martin Buber and Christianity : A Dialogue between Israel and the Church, Harvill Press, London, 1960.
- VON BALTHASAR, H.U., Prayer, S.P.C.K., London, 1973.
- VON HÜGEL, F., Essays and Addresses on the Philosophy of Religion, Second Series, J.M. Dent & Sons, Limited, London, 1930.
- VON HÜGEL, F., The Reality of God in Religion and Agnosticism, (Ed.) E.G. Gardner, J.M. Dent & Sons Ltd., London, 1931.
- VONIER, A., The Personality of Christ, Longmans, Green & Co., London, 1915.
- WALKER, W., A History of the Christian Church, Charles Scribner's Sons, New York, 1959.
- WALLACE, R.S., Calvin's Doctrine of the Christian Life, Oliver & Boyd, London, 1959.
- WALSH, J., 'Introduction : Joy in the Lord', in The Way, Vol.1, No.2., April, 1961, pp.87-88.
- WAND, J.W.C., 'Time for Rejoicing', in Church Times, London, 17th December, 1971. p.9.

- WARD, J.N., Friday Afternoon, Epworth Press, London, 1976.
- WARE, T., 'The Transfiguration of the Body', Sobornost, series 4, no. 8, Winter 1963, pp.420-434.
- WATKIN E.I., The Mysticism of St. Augustine, in Saint Augustine, Compiler, T.F.B., Meridian Books, The World Publishing Co., Cleveland, 1964.
- WATTS, I., Discourses on the World to Come, Thomas Richardson and Son, London, n.d.
- THE WAY, Vol.1., No.2. April, 1961.
- WEBSTER, G., Laughter in the Bible, Bethany Press, St. Louis, Missouri, 1960.
- WEISER A., The Psalms, SCM, London, 1962.
- WESTON, F., In His Will, S.P.C.K., London, 1922.
- WHITE, D., Forgiveness and Suffering : A Study of Christian Belief, Cambridge University Press, London, 1913.
- WIESEL, E., 'Hasidism and Man's Love of Man', in Jewish Affairs vol.28, no.9, September, 1973, pp.53-57.
- WIESEL, E., Souls on Fire : Portraits and Legends of Hasidic Masters, Weidenfeld & Nicolson, London, 1972.
- WILKERSON, D., The Vision, Spire Books, Fleming H. Revell Co., New Jersey, 1974.
- WILLIAMS, D., & T. Verryn, Pentecostalism : A Research Report, Ecumenical Research Unit, Pretoria, 1973.
- WILLIAMSON, H.R., The Seven Christian Virtues, SCM, London, 1949.
- WILSON, W.L., Wilson's Dictionary of Bible Types, Pickering & Inglis Ltd., London, 1957.
- WOLFENSTEIN, M., 'The Emergence of Fun Morality', Journal of Social Issues, 7, 1951, pp. 15-25.
- WORKMAN, H.B., Persecution in the Early Church, Wyvern Books, Epworth Press, London, 1960.
- WOUK, H., This is my God, The New English Library Ltd., London, 1965.
- WUNSCHÉ, A., Die Freude in den Schriften des Alten Bundes, Alttestamentliche Studien, 1, Emil Felber, Weimar, 1896.
- WYSZYNSKI, S.C., Work, Scepter, Dublin, 1960.

YEOMANS, W., 'Christ the Pattern of our Joy' in The Way, vol.1, no.2, April, 1961, pp.136-144.

YOUNGHUSBAND, F., Modern Mystics, John Murray, London, 1935.

ZAEHNER, R.C., Mysticism Sacred and Profane, Oxford University Press, London, 1961.

ZERNOV, N., Eastern Christendom, Weidenfeld & Nicolson, London, 1961.

ZUNDEL, M., The Splendour of the Liturgy, Sheed & Ward, London, 1945.

ZUVER, D.D., Salvation by Laughter : A Study of Religion and the Sense of Humor, Harper & Bros., New York, 1933.

ZWEMER, S.M., The Glory of the Cross, Oliphants Ltd., London, 1954.

APPENDIX A

JOY IN ACTION — AN ENCYCLOPAEDIC STUDY
OF CHRISTIAN JOY IN THE LIVES OF HOLY PERSONS

CONTENTS

	Page
ALPHABETICAL LIST OF PERSONS	238
I. INTRODUCTION	240
II. SOURCE MATERIAL	245
A. Appearing Joyful	245
Summary A	248
B. Living Joy	248
Summary B	264
C. Laughing Joy	265
Summary C	267
D. Joy in Nature	267
Summary D	269
E. Visionary Joy	269
Summary E	271
F. Joy in Conversion	272
Summary F	276
G. Joy in Baptism in the Spirit	276
Summary G	279
H. Joyful Tears	279
Summary H	283
I. Joyful Sorrow	283
Summary I	302
J. Joyful Dying	302
Summary J	307
K. Joy after Death	307
Summary K	310
III. CONCLUSION	310

ALPHABETICAL LIST OF PERSONS

- Ancren(e) Riwle, written in English c.1200, author unknown.
 Angela of Foligno, Bl., d. 1309, Umbrian mystic.
 Antony, St. of Padua, d. 1231, Franciscan friar.
 Augustine, St. of Hippo, d. 430, Bishop of Hippo Regius and one of the
 'Doctors of the Church'.
 Barth, Karl, d. 1968, Protestant theologian.
 Bernadette, St., d. 1879, peasant girl of Lourdes.
 Bernard, St., d. 1153, Abbot of Clairvaux.
 Bonhoeffer, D., d. 1945, Lutheran pastor.
 Booth, Miriam (dates unknown).
 Bosco, St. John, d. 1888, founder of the Salesian Order.
 Bossuet, J.B., d. 1704, French preacher and Bishop of Meaux.
 Brother Lawrence of the Resurrection, d. 1691, Nicholas Herman, Carmelite
 lay brother and mystic.
 Bunyan, John, d. 1688, author of 'The Pilgrim's Progress'.
 Burnett, B.B., Archbishop of Cape Town.
 Catherine, St., of Genoa, d. 1510, mystic.
 Catherine, St., of Siena, d. 1380, Dominican tertiary.
 Cecile, Mother, d. 1906, foundress of the Community of the Resurrection
 of our Lord, Grahamstown.
 Collins, Thomas (dates unknown).
 Chesterton, G.K., d. 1936, poet and essayist.
 Cho, Yonggi, Korean pastor.
 Clement of Alexandria, d. c.215, theologian.
 Clement of Rome, St., fl. c.96, Bishop of Rome.
 Columcille, St., d. 597.
 Cowper, William, d. 1800, poet and hymn-writer.
 Curé d'Ars, The, d. 1859, Jean-Baptiste Marie Vianney.
 Cyprian, St., d. 258, Bishop of Carthage.
 Dante Alighieri, d. 1321, Italian poet and philosopher.
 Dativus, martyr.
 De Foucauld, Charles, d. 1916, French explorer and 'Hermit of the Sahara'.
 De Laredo, Bernardino, d. 1540, spiritual writer.
 De Osuna, Fray F., d.c. 1540, spiritual writer.
 Doddridge, Philip (dates unknown).
 Dominic, St., d. 1221, founder of the Order of Friars Preachers.
 Elizabeth, St., of Hungary, d. 1231.
 Elizabeth, St., of Portugal, d. 1336.
 Faber, Johann, d. 1541, German theologian.
 Felicity, St., d. 203, African martyr.
 Finney, Charles, d. 1875, evangelist.
 Francis of Assisi, St., d. 1226, founder of the Franciscan Order.
 Franciscan friars, 12th-14th centuries:
 Giles, Bl. Brother, d. 1262.
 James, Brother, of Massa, d. c.1302.
 John of Alverna, Bl., d. 1322.
 Leo, d. 1271.
 Masseo, Brother, d. 1280.
 Simon, Brother, of Assisi (dates unknown).
 Francis of Sales, St., d. 1622, Bishop of Geneva.
 Francis Xavier, St., d. 1552, 'Apostle of the Indies' and of Japan'.
 Furlong, Monica, British author.
 Gairdner, W.H. Temple, d. 1928, missionary.
 Gregory, I., St., d. 604 (Gregory the Great).
 Haines, General Ralph E., Jr., United States Army.

- Harper, Michael, formerly Director of the Fountain Trust, London.
 Henry, Suso, d. 1366, German mystic.
 Herbert, George, d. 1633, poet and divine.
 Ignatius, St., d. c.225, African Church Father.
 Ignatius, Loyola, St., d. 1556, founder of the Jesuits.
 Jerome, St., d. 420, Eusebius Hieronymus, Biblical scholar.
 Joan of Arc, St., d. 1431, called 'La Pucelle', the 'Maid of Orleans'.
 John Climacus, St., d. 649, ascetic and writer on the spiritual life.
 John of the Cross, St., d. 1591, mystical Doctor and joint founder of the Discalced Carmelites.
 John of God, St., d. 1550, founder of the 'Order of Charity for the Service of the Sick', or 'Brother Hospitallers'.
 Joseph of Cupertino, St., d. 1663.
 Julian of Norwich, d. after 1413, English mystic.
 Kempe, Margery, d. after 1433, author of the 'Book of Margery Kempe'.
 King, Edward, d. 1910, Bishop of Lincoln.
 Kirk, K.E., d. 1954, Bishop of Oxford.
 Labre, St. B.J., d. 1783, pilgrim and mendicant saint.
 Law, William, d. 1761, Nonjuror and spiritual writer.
 Lewis, C.S., d. 1963, British author and professor.
 Lull, Raymond, d. 1315, lay missionary and philosopher.
 Malachy, St., d. 1148, Archbishop of Armagh.
 Martin, St., d. 397, Bishop of Tours.
 Maximus, St., 'Confessor', d. 662.
 Molinos, Miguel de, d. 1697, Spanish Quietist.
 Moody, D.L., d. 1899, evangelist.
 More, St. Thomas, d. 1535, Lord Chancellor of England.
 Muggerridge, Malcolm, British author.
 Nicholas of Flüe, St., d. 1487, 'Brother Klaus', Swiss ascetic.
 Pascal, Blaise, d. 1662, French Theologian, Mathematician and savant.
 Patmore, Coventry, d. 1896, poet.
 Perpetua, St., d. 203, African martyr.
 Peter Claver, St., d. 1654, 'Apostle of the Negroes'.
 Philip Neri, St., d. 1595, 'Apostle of Rome'.
 Phillips, J.B., British author.
 Pio da Pietrelcina, Padre, d. 1968, first stigmatized priest in the history of the Church.
 Roberts, Evan, d. 1953, Welsh revivalist.
 Rolle of Hampole, Richard, d. 1349, English hermit and mystic.
 Ruysbroeck, Jan van, d. 1381, Flemish mystic.
 Simeon, the New Theologian, St., d. 1022, Byzantine mystic and spiritual writer.
 Smith, Sydney, d. 1845, a founder of the Edinburgh Review.
 Stevenson, R.L., d. 1894, author.
 Sundar Singh, Sadhu, d. c.1929, Indian Christian and mystic.
 Tauler, Johann, d. 1361, German Dominican mystic.
 Teresa of Avila, St., d. 1582, Spanish Carmelite nun and mystic.
 Teresa of Calcutta, Mother, a Sister of Charity.
 Teresa of Lisieux, St., d. 1897, Carmelite nun.
 Tertullian, Q.S.F., d. c.225, African Church Father.
 Thomas à Kempis, d. 1471, ascetical writer.
 Thompson, Francis, d. 1907, poet.
 Tullich, Paul, d. 1965, Protestant theologian.
 Traherne, Thomas, d. 1674, English metaphysical poet and divine.
 Underhill, Evelyn, d. 1941, exponent of the mystical life.
 Vaughan, Henry, d. 1695, 'Silurist', English poet.
 Vincent de Paul, St., d. 1660, founder of the Lazarist Fathers and the 'Sisters of Charity'.
 Von Hügel, Baron F., d. 1925, theologian and philosopher.
 Wesley, John, d. 1791, founder of the Methodist Movement.
 Wurmbrand, Richard, evangelist.

APPENDIX A

JOY IN ACTION — AN ENCYCLOPAEDIC STUDY
 OF CHRISTIAN JOY IN THE LIVES OF HOLY PERSONS

I. INTRODUCTION

After studying the writings and lives of holy men and women in order to discover what they understood and experienced of spiritual joy, many conclusions can be reached. These must all be qualified by several factors if the conclusions are to have any value.

It is felt that this study is necessary and important, although it is recognised that certain writers would disagree and maintain it would be wrong to make a "vain enquiry to search narrowly into their [the saints'] secret things."¹

Secondly, it must be appreciated that, as St. Teresa expressed it when writing about raptures and spiritual joys, "There are many saints who never knew what it was to receive one such favour, while others who have received them are not saints at all." Father Cuthbert showed that she was influenced by de Osuna's words: "In heaven there will be no ecstasies nor raptures, and even here they are lacking to many persons closely united to God."²

Thirdly, let it be agreed that ecstasies, raptures and the like have in themselves no spiritual value.³ "All the great mystics, and this is in precise proportion to their greatness, have ever taught

¹Thomas Kempis, 3, LVIII, 2., op.cit., p.226.

²'Castle', M. vi, ch.ix, 19, quo. F.F. de Osuna, The Third Spiritual Alphabet, Intro. and Notes Father Cuthbert, Burns, Oates & Washbourne Ltd., London, 1931, p.xxii.

³D. Knowles, What is Mysticism? Burns & Oates, London, 1967, p.55.

that the mystical capacities and habits being but means and not ends, only such ecstasies are valuable as leave the soul, and the very body as its instrument, strengthened and improved."¹

Fourthly, when Christian joy is contrasted with non-Christian joy the material may present a problem. Dean Inge wrote that the reports of the mystics "show a remarkable unanimity, it is impossible to guess the dates or nationality of a mystical work; we often cannot even tell whether a quotation comes from a Christian, a Mohammedan Sufi, or a Buddhist."² The material in this study has been taken from the writings of Christians, and has been arranged within each section, in so far as this is possible in chronological order.

Fifthly, Pratt observed that the milder type mystic seldom gave descriptions of experience because (i) they were not interested in exact description, (ii) they never thought of taking the psychological point of view, (iii) exact psychological descriptions of an emotional experience must necessarily be in sensuous terms, while the mystic often felt that sensuous terms were unworthy to be applied to his purely 'spiritual' experiences.³

Sixthly, it must be stressed that we are searching for the truth. One would not accept all the legends concerning the saints at face value. Nevertheless, as the truth embodied in myth, folklore and poetry, for example, is comparable with that found in cold

¹Von Hügel, The Mystical Element of Religion, vol.ii, p.46, quo. L. Dewar and C.E. Hudson, in A Manual of Pastoral Psychology, Philip Allan, London, 1932, p.72.

²Quo. A.W. Hopkinson, op.cit., p.21.

³J.B. Pratt, The Religious Consciousness: A Psychological Study, Macmillan Company, New York, 1921, p.344.

scientific fact, so the truth in the stories told of the Saints is usually there, though it might need to be sweetly distilled.

Bearing in mind that Von Hügel pointed out that it seems to be essential for great mystical gifts that their possessor should have a peculiar psycho-physical condition,¹ it will be accepted that the Saints are normal persons, and that God is working through them. It is of interest to read St. Teresa's description of the investigation of her spiritual state "by a number of learned theologians who examined her personally, and after much conferring together came to the unanimous conclusion that she was being deceived by Satan and that her prayer was his work."²

Without doubt, there have been, and still are deceptions. Mystical states and psycho-physical experiences are often produced by a set process of self-hypnotization, as was the case of the Hesychast monks of Mount Athos, who by auto-hypnotism and suggestion induced at will their vision of "the uncreated light."³

It will be accepted that the saints are freely living their own lives, however much they may be seeking to imitate God,⁴ or to follow any rule of life, e.g. St. Benedict's rule.

A mystic has written, "Those interior states or moods to which by the natural method of comparison that governs all descriptive speech, the self gives such sense-names as these of "Heat

¹L. Dewar and C.E. Hudson, op.cit., p.72.

²Life, xxv, 18-21, quo. Dom. Cuthbert Butler, Western Mysticism: The Teaching of Ss. Augustine, Gregory and Bernard on Contemplation and the Contemplative Life: Neglected Chapters in the History of Religion, Constable & Co.Ltd., London, 1927, p.186.

³Ibid., p.185.

⁴Eph. 5:1-2.

Sweetness and Song', reach in many mystics upon the bodily state. Psycho-sensorial parallelisms are set up. The well known phenomenon of stigmatization, occurring in certain hypersensitive temperaments as the result of deep meditation upon the Passion of Christ is perhaps the best clue by which we can come to understand how such a term as 'the fire of love' has attained a double significance for mystical psychology."¹

Perhaps it needs a mystic to understand and to describe fully these states or moods. Before the seventeenth century those who wrote on mysticism were always themselves mystics. From that time, however, matters of deep spirituality have been treated by those having no personal experience of mysticism.²

This may be unfortunate, but the tremendous advances made in understanding man's mental constitution, principally through the disciplines of physiology, psychiatry and psychology, must be remembered. It can therefore be accepted that, as one psychologist claimed, "Any revelation from a mystic can and should be examined critically by those outside the experience for the truth or the 'fruits' it contains."³

¹E. Underhill, Fire of Love, Intro., p.xv, quo. T.W. Coleman, op.cit., p.74.

²A. Saudreau, The Life of Union with God, and the Means of attaining it, according to the great masters of Spirituality, Burns, Oates & Washbourne Ltd., London, Tr. by E.J.Strickland, 1927, p.297.

³William James, The Varieties of Religious Experience, A Study in Human Nature, The Modern Library, Random House, New York, 1929, p.404. A classic study, 'The Physical Phenomena of Mysticism', (Henry Thurston, Ed., J.H. Crehan, Burns & Oates, London, 1951) is relevant to this subject, but it gives little information of Christian joy associated with the phenomena. One exception is the Roman Catholic, Josephine Durand, who lived, blind and paralysed, for four years without food, who "tried to amuse us with little jests...now and again a smile flit across her lips." (pp.354-355).

It is difficult to describe accurately a traumatic experience one has undergone. St. John of the Cross knew this: "...the soul clearly sees that there is no way wherein it can say aught concerning it [contemplation] save to speak, in certain general terms, of the abundance of delight and blessing which it has felt..."¹

Nevertheless, Dean Inge warned about "the spiritual self-importance of some mystics which makes them enjoy retailing their inner joys and miseries."²

Bearing this fact in mind, and that Saints like St. John of the Cross and St. Theresa are mystics first, psychologists second, and logicians third,³ we have to agree that no two commentators interpret them alike.⁴

Material for this study is plentiful, which has made the task of selection difficult. References to the Bible and to persons mentioned in the Bible have been avoided except in quotations from other writers. The emphasis has been on personal, Christian, joyful experiences. Theological comment and criticism has been avoided, apart from certain specially relevant statements.

Details of lives of contributors, including the spelling of their names, have been taken from the Oxford Dictionary of the Christian Church.⁵ If no date follows the name, the person concerned is still living. An alphabetical list of the persons mentioned follows the Contents.

¹'Ascent of Mt. Carmel', II, xxvi, in The Complete Works of St John of the Cross, Vol. I, Tr. & Ed., E.A. Peers, three volumes in one, Burns & Oates, London, 1964, p.182.

²'Philosophy of Plotinus', ii, p.150, quo. K.E. Kirk, Vision of God, op.cit., p. 205, n.

³Ibid., p.433.

⁴Ibid., p.434.

⁵F.L. Cross & E.A. Livingstone (Ed.), Oxford University Press, London, 1974.

There are, naturally, overlappings between the following eleven sections, in fact, many of the revelations of mystics are visions, but these sections have been chosen to give as detailed and comprehensive a picture as possible of Christian joy.

A short summary follows each section, the complete summary being in the 'conclusion'. References will be made to the material in this chapter later as the various sections are examined theologically and Biblically.

II. SOURCE MATERIAL

A. Appearing Joyful

"A smile is a simple thing, and can be described in terms of mental and muscular movements; but how inadequate is the explanation. The essential element in a smile is personality..."¹

St. Martin, d.397, Bishop of Tours. "No one ever saw him angry or disturbed or grieving, or laughing. He was always one and the same, and seemed something beyond mortal, wearing on his countenance a sort of celestial joy."²

St. Dominic, d.1221, Founder of the order of Friars Preachers.

"A kind of splendour radiated from his brow, inspiring all to respect and affection. He was ever smiling and joyous, unless he were moved to pity by his neighbour's suffering."³

¹T.W. Coleman, English Mystics of the Fourteenth Century, Epworth Press, London, 1927, p.74.

²Quo. W.M. Branham, An Exposition of the Seven Church Ages, published by the author, Arizona, n.d., p.161.

³H. Carpenter, 'St. Dominic', in Saints are not Sad: Forty Biographical Portraits, assembled by F.J. Sheed, Sheed and Ward, London, 1949, p.169.

St. Francis of Assisi, d.1226, Founder of the Franciscan Order, once blamed one of the friars who had a melancholy appearance, saying to him: "Why do you make an outward show of sorrow and sadness for your sins? Keep such sadness between yourself and God, and pray to Him that, by His mercy, He may spare you and restore to your soul the gladness of His salvation which you have lost through sin; but before me and others try always to be joyful, for it is nothing that a servant of God should show before his brothers or others, sadness or a troubled face."¹

Moorman points out that if for example a lady today wished St. Francis could come back to us, St. Francis "would have refused to look at her at all; he would also have brought with him an air of dirt and squalor, especially if he had come straight from the leper-house or the slums; and, finally, he would most probably have spoken to her about her sins in a way which she would have thought both personal and uncalled for."²

St. Teresa of Avila, d.1582. Spanish Carmelite nun and mystic, was influenced by the writings of de Osuna. He had earlier written that "the meek...are not cruel nor melancholy but always cheerful."³

St. Teresa had a great love of cheerfulness. "God deliver me from sour-faced saints!" she often used to exclaim.⁴ Her attitude is summed up in her words:

¹Spec. 95 f., quo. J.R.H. Moorman, Saint Francis of Assisi, S.P.C.K., London, 1963, p.84. Paul Gallico gives a similar injunction from St. Francis, in 'St. Francis of Assisi', in Saints for Now, (Ed.) C.B. Luce, All Saints Press Inc., New York, 1963, p.130.

²Ibid., pp.85-6.

³Op.cit., p.52.

⁴Ibid., p.52.

"My heaven is to smile on the God I adore,
And when He hides Himself - my faith to prove
To smile, awaiting His return once more!"¹

St.Vincent de Paul, d.1660, Founder of the Lazarist Fathers and the Sisters of Charity, "...never did the smile fade from his clean-cut lips..."²

The Curé d'Ars, d.1859, the Patron of parish priests, varied his features according to his thoughts. "He shuddered with horror when he spoke of sin; he wept at the thought of the offences offered to God; he seemed rapt in ecstasy when enlarging on the Divine love; he alternately reddened and grew pale."³ When he was ordained, "...his countenance shone with holy joy."⁴ It was said that "There was not one of his features which did not seem to smile",⁵ and that his conversation was like the smile of his soul.⁶ When reciting his office he would gaze at the tabernacle with a smile which gladdened the heart..., an expression of happiness which it is impossible to describe.⁷

Mother Cecile, d.1906, set the example and encouraged others, "Don't lose the sparkle - Don't let the fun go out of the place", and "Quiet days do not ask for long, coffee-pot faces - let us have bright tea-pot ones!"⁸

¹Quo. O.M. Scanlan, Happiness in Death, Office of the 'Irish Messenger', Dublin, 1942, p.17.

²C.C. Martindale, 'St.Vincent de Paul', in Saints are not Sad, op.cit., p.333.

³A.A. Monnin, Life of the Cure d'Ars, Burns and Lampert, London, 1863, p.169.

⁴Ibid., p.38. ⁵Ibid., p.225. ⁶Ibid., p.227. ⁷Ibid., p.44.

⁸Community of the Resurrection of our Lord, Mother Cecile, Foundress, Grahamstown, no publisher or date given, p.21.

Bishop Edward King, d.1910, Bishop of Lincoln. Scott Holland described King's face as "charged with the gaeity of an unconquerable gladness."¹

Evelyn Underhill, d.1941, exponent of the mystical life. One of her friends said of her: "...light simply streamed from her face illuminated with a radiant smile....One could not but feel consciously there and then (not on subsequent recognition or reflection) that one was in the presence of the extension of the mystery of our Lord's Transfiguration in one of the members of His Mystical Body..."²

Padre Pio da Pietrelcina, d.1968, first stigmatized priest in the history of the Church,³ "His smile manifested the inner serenity of his spirit."⁴

SUMMARY A : Appearing Joyful

A close look at these descriptions revealed the presence of a joy, sometimes inexpressible, more profound than a simple smile, unconquerable, and of supernatural origin. Its impact could be frightening or mysterious but, nevertheless, inspiring respect and affection.

B. Living Joy

St.Clement of Rome, Bishop, fl. c. 96, is said to have treated life as a holy festival.⁵

¹Quo. P. Hartill, Revealing Christ, S.P.G., London, 1939, p.33.

²Quo. The Letters of Evelyn Underhill, op.cit., p.37.

³P. Alessio Parente, Ed., Counsels, Padre Pio da Pietrelcina, Capuchin Monastery, Our Lady of Grace, Foggia, Italy, n.d., p.6.

⁴S. Mischitelli, Remembering Padre Pio, Capuchin Monastery, Our Lady of Grace, Foggia, Italy, 1973, p.20.

⁵Quo. N. Zernov, Eastern Christendom, Weidenfeld & Nicolson, London, 1961, p.36.

St. Augustine of Hippo, d.430, Bishop of Hippo Regius and "a Doctor of the Church" had the artist's demand for intense living, for a complete satisfaction of hungry capacities - an ecstasy, and a permanent ecstasy of life, love and joy."¹ St. Augustine's seaching heart found its joy - "Far be it, Lord, far be it from the heart of Thy servant who here confesseth unto Thee, far be it that, be the joy what it may, I should therefore think myself happy. For there is a joy which is not given to the ungodly, [Isa.48:22], but to those who love Thee for Thine own sake, whose joy Thou Thyself art. And this is the happy life to rejoice to Thee, of Thee, for Thee; this is it, and there is no other."²

This is the joy he had earlier imagined,³ when the world and ourselves were hushed, attentive only to God and this one vision would "ravish and absorb, and wrap up its beholder amid these inward joys, so that life might be for ever like that one moment of understanding which now we sighed after; were not this 'Enter into thy Master's joy'?⁴ And when shall that be? When we shall all rise again, though we shall not all be changed?"⁵

St. Bernard, Abbot of Clairvaux, d.1153, has written of how St. Malachy (d.1148) came into their midst and died, an account which belongs to the classics not only of divine but of human love. "How swiftly and lightly I at once ran to him, though trembling and weak. How joyfully I showered kisses..."⁶

¹E.I. Watkin, 'The Mysticism of St. Augustine', in Saint Augustine, Meridian Books, The World Publishing Co., Cleveland, Ohio, 1964, p.106.

²'The Confessions' (x 22 (32)), p.79.

³Ibid. (ix,x,(25)),p.68. ⁴Mt. 25:21. ⁵1 Cor. 15:51.

⁶Vincent McNabb, 'St. Malachy', in Saints are not Sad, op.cit., p.139.

St.Simeon, the New Theoloqian, d.1022, was the greatest of Byzantine mystical writers. He wrote, "I had hardly remembered the beauty of unsullied charity when suddenly the light was found in my heart and I was ravished by its sweetness."¹

St.Francis of Assisi, d.1226, prayed for joy,"he began to think of the limitless glory and joy of those who are blessed with eternal Life. And then he began to pray that God might grant him the grace of tasting a little of that joy."² But his joy was also his prayer, "The joy upon which St.Francis insisted throughout the twenty-odd years of his specific mission was natural, arose from his depths, and was his characteristic form of worship; but it was also - and not in the least contradictorily - a protection against the hardness of the road. It was not so devised or intended - for who can devise or intend joy? - but it was thus that it worked."³

Underhill beautifully expressed the secret behind this joy: "What are the servants of the Lord but his minstrels? said St.Francis ('Speculum Perfectionis', cap. c. Steek's translation), who saw nothing inconsistent between the Celestial Melodies and the Stigmata of Christ."⁴

The friars must all have shared this great joy.⁵ When Brother Giles, d.1262, was given his habit by St.Francis, "his joy at

¹Quo. H. Graef, The Story of Mysticism, Peter Davies, London, 1966, p.133.

²The Considerations of the Holy Stigmata, in The Little Flowers of St Francis, Tr. R. Brown, Image Books, Doubleday & Co. Inc., New York, 1958, p.185.

³V. Sheean, 'St.Francis of Assisi', in Saints for Now, op.cit., p.132.
⁴Mysticism, p.439.

⁵They became known as 'joculatores Domini' (J.R. Murray, 'Laughter', in A Dictionary of Christ and the Gospels, Vol.2, (Ed.) J. Hastings, T. & T. Clark, Edinburgh, 1906, p.10.)

being covered with such poor clothing was so intense that neither heart nor tongue could express it."¹ Brother Giles confirmed the influence of joy on the soul, "Holy contrition - holy humility - holy charity - holy devotion - and holy joy make the soul holy and good."²

Brother Masseo, d.1280 felt that some discipline must precede joy. "He made a vow and a very powerful resolve never to consent to rejoice in the world until he should feel that most excellent humility perfectly present in his soul."³

Richard Rolle of Hampole, d.1349, became a hermit at the age of eighteen, and has written intimately of his joy, using emotive words like "heart", "song" and "sweetness". This celebrated passage shows the changes which correspond to the mystic way - purgation, illumination and union. Apprehending Reality the Saint experiences:

1. Heat - the conscious inflowing of heavenly love,
2. Song - the pouring forth of his adoring soul in gratitude
to the Beloved,
3. Sweetness - the state of inward joy which results from
this fellowship.

"And in process of time great profit in ghostly joy was given to me. Forsooth 3 years, except 3 or 4 months, were run from the beginning of the change of my life and mind, to the opening of the heavenly door; so that, the Face being shown, the eyes of the heart might behold and see by what way they might seek my Love, and unto Him continually desire. The door forsooth yet biding open, nearly a year passed until

¹'The Life of Brother Giles by Brother Leo', in The Little Flowers of St Francis, op.cit. p.243.

²'The Sayings of Brother Giles', in The Little Flowers of St Francis, op.cit., p.262.

³Ibid., 32, p.119.

the time in which the heat of everlasting love was verily felt in my heart. I was sitting forsooth in a chapel, and whiles I was mickle delighted with sweetness of prayer or meditation, suddenly I felt within me a merry and unknown heat. But first I wavered for a long time doubting what it could be. I was expert that it was not from a creature but from my Maker, because I found it grew hotter and more glad. Truly in this unhoped for, sensible, and sweet-smelling heat, half a year, 3 months and some weeks ran out, until the inshedding and receiving of this heavenly and ghostly sound; the which belongs to the songs of everlasting praise and the sweetness of the unseen melody...

Whiles truly I sat in this same chapel, and in the night before supper, as I could, I sang psalms, I beheld above me the noise as it were of readers, or rather singers. Whiles also I took heed praying to heaven with my whole desire, suddenly, I wot not in what manner, I felt in me the noise of song, and received the most liking heavenly melody which dwelt with me in my mind. For my thought was forsooth changed to continual song of mirth, and I had as it were praises in my meditation, and in my prayers and psalm saying I uttered the same sound, and henceforth, for plenteousness of inward sweetness, I burst out singing what before I said, but forsooth privily, because alone before my Maker...

Wherefore from the beginning of my changed soul into the high degree of Christ's love, the which, God granting I was able to attain - in which degree I might sing God's praise with joyful song - I was 4 years and about 3 months." ¹

Rolle was later to speak of the importance of "contemplation" with its associated joy.

"Others say, and say well, that contemplation is joy in heavenly things. Others say, and say best, that contemplation is the death of fleshly desires through the joy of the mind upraised.

To me it seems that contemplation is the joyful song of God's love taken into the mind, with the sweetness of angel's praise. This is the jubilation that is the end of perfect prayer and high devotion in this life. This is the ghostly mirth had in mind for the Everlasting Lover, with great voice outbreking." ²

Blessed Angela of Foligno, d.1309, Umbrian mystic, in one of her many visions "saw God in darkness....It was an unspeakable delight

¹ Fire of Love, Book 1, ch.15, quo. T.W. Coleman, op.cit., pp.71-2.

² The Mending of Life, Chapter XII, "Of Contemplation", quo. R.C. Petry, op.cit., p.240.

in the good that contains all that is, and nothing there can be the object of a word or an idea."¹

Jan van Ruysbroeck, d.1381, the Flemish mystic, described the activities of the soul, "It is active in all loving work, for it sees its rest. It is a pilgrim, for it sees its country. For love's sake it strives for victory, for it sees its crown. Consolation, peace, joy, beauty and riches, all that can give delight, all this is shown to the mind illuminated in God, in spiritual similitudes without measure. And through this vision and touch of God, love continues active."²

Underhill's comments on this passage, and others from Dante and Coventry Patmore, are instructive,

"That fruition of joy of which Ruysbroeck speaks in majestic phrases, as constituting the interior life of mystic souls immersed in the Absolute - the translation of the Beatific Vision into the terms of a supernal feeling-state - is often realised in the secret experience of those same mystics, as the perennial possession of a childlike gaiety, an inextinguishable gladness of heart. The transfigured souls move to the measures of a "love dance" which persists in mirth without comparison, through every outward hardship and tribulation. They enjoy the high spirits peculiar to high spirituality and shock the world by a delicate playfulness, instead of exhibiting the morose resignation which it feels to be proper to the 'spiritual life'...Moreover, the most clear-sighted amongst the mystics declare such joy to be an implicit of Reality. Thus Dante, initiated into Paradise, sees the whole Universe laugh with delight as it glorifies God (Par. 27:4) and the awful countenance of Perfect Love adorned with smiles (Par. 20:13). Thus the souls of the great theologians dance to music and laughter in the Heaven of the Sun (Par. 10:76,118); the loving seraphs, in their ecstatic joy, whirl about the Bening of God (Par. 28:100) 'O luce eterna che...ami ed arridi', exclaims the pilgrim, as the Divine Essence is at last revealed to him (Par. 33:124-26) and he perceives love and joy as the final attributes of the True God..."

"So if the deified soul has indeed run ahead of humanity and 'according to his fruition dwells in heaven', he too, like Francis, will run,

¹'Blessed Angela of Foligno', Book of Visions and Instructions, ch.26, quo. D. Knowles, op.cit., p.103.

²Quo. E. Underhill, Mysticism, p.436.

rejoice and make merry: join the eager dance of the Universe about the One. 'If', says Patmore (Coventry Patmore, 'The Rod, the Rock, and the Flower', 'Aurea Dicta'. 39), 'we may credit certain hints contained in the lives of the saints, love raises the spirit above the sphere of reverence and worship into one of laughter and dalliance: a sphere in which the soul says:

Shall I, a gnat which dances in Thy ray,
Dare to be reverent?'¹"

Julian of Norwich, d. after 1413, saw that the more we rejoice, by prayer,² both in the bliss that awaits us in heaven, and in the fact that God is rejoicing, the more it pleases God.³ She said she received on 8 May 1373 a series of 15 revelations, in a state of ecstasy lasting five hours: one other vision followed the next day. Her book was written twenty years later.

Five "high joys" were described,

"And thus I saw that God rejoiceth that He is our Father, and God rejoiceth that He is our Mother, and God rejoiceth that He is our Very Spouse and our Soul is His loved Wife. And Christ rejoiceth that He is our Brother, and Jesus rejoiceth that He is our Saviour. These are 5 high joys, as I understand, in which He willeth that we enjoy; Him praising, Him thanking, Him loving, Him endlessly blessing."⁴

In spite of all the joy we take in hope of the bliss of heaven, and the more God is pleased by this, "He shall never have His full bliss in us till we have our full bliss in Him, verily seeing His fair Blissful Cheer."⁵

Earlier (p.96) Julian had claimed that when we verily and clearly see and know what our Self is, "then shall we verily and

¹Ibid., pp.437-8. (Coventry Patmore, d.1896, poet.)

²Op.cit., p.89. Julian described prayer as "a right understanding of that fulness of joy that is to come, with well-longing and sure trust."

³Ibid., p.162.

⁴Ibid., p.122.

⁵Ibid., p.176.

clearly see and know our Lord God in fulness of joy." The implication here is that the dim sight of God comes before the dim sight of the Self, but the clear sight of God comes after the clear sight of the Self.

St. Nicholas of Flue, 'Brother Klaus', d.1487, was a Swiss ascetic who lived for 19 years as a hermit with no food save the Eucharist. The Duke of Waldheim said Brother Klaus "has a sense of humour that is nowise mordant. His conversation, behaviour and gestures are those of a man who is affable, friendly, sociable, gay, one who looks at everything from the bright side."¹

Brother Klaus advised: "Strive, then, to behave during life in such a way that at death you can meet your Judge not in fear and trembling but with a gay and radiant countenance."²

St. Thomas More, d.1535, Lord Chancellor of England, was said to have adopted the motto, "Serve God and be merrie."³

Bernardino de Laredo, d.1540, who greatly influenced St.Teresa through his book The Ascent of Mount Sion, was told by a friend "that for fully five-and-twenty years there had not been as many as ten nights on which his [his friend's] soul had not been enraptured."⁴

St. Francis Xavier, d.1552, "Apostle of the Indies' and 'of Japan', is mentioned by St. Francis de Sales - "The soul that flows out into God does not die; death is alien to what is submerged in life. The

¹Quo. W.P. O'Keefe, Swiss Saint Nicholas von der Flue, Anthonian Press, Dublin, 1950, p.23.

²Ibid., p.28.

³A.W. Hopkinson, op.cit., p.68.

⁴The Ascent of Mount Sion, being the third book of the treatise of that name, Intro. and Tr. by E.A. Peers, Faber & Faber Ltd., London, 1952, p.263.

soul is alive, but not to itself...now its life is bound up with God; or rather, it is God who lives in it. This, I think, is what the great Philip Neri and Francis Xavier meant, when they felt so overwhelmed with spiritual joys that they begged God to leave them alone for a while. He still intended them to be alive to the world around them, and that was impossible while their lives were wholly hidden away, absorbed in Him."¹

St. Ignatius Loyola, d.1556, Founder of the Jesuits, commended his seminarians for gaiety.²

St. John of the Cross, d.1591, mystical Doctor and joint founder of the Discalced Carmelites, "spoke so delightfully", wrote Fray Juan Evangelistica, "that, when he discoursed upon sacred things at recreation, he would make us all laugh and we used greatly to enjoy going out."³

Perhaps the secret of St. John's joy lay in the soul which having "found Him whom her soul loveth", rests in peaceful contemplation at the feet of her Divine Lord, "listening to His word" and "with joy drawing water out of the wells of salvation."⁴

St. Philip Neri, d.1595, the 'Apostle of Rome', as we have seen above with Francis Xavier, when he felt so overwhelmed with spiritual joys, begged God to leave him alone for a while.

His mission was against pretension, and his weapon was laughter. The only thing men really feared was laughter. "If you could make

¹The Love of God: A Treatise, 6.12, pp. 252-3.

²P. McGinley, Saint Watching, Collins, London, 1970, p.112.

³Fray Juan Evangelista, quo. E.A. Peers (Ed.), in The Complete Works of St John of the Cross, p.xxxi.

⁴Bede Frost, The Art of Mental Prayer, Philip Allan, London, 1932, p.210.

him laugh at himself he might be saved. So Neri, as a true teacher, would make himself ridiculous, in order to exorcise by humour the demon of pride."¹ His advice to a penitent was to get him to laugh at himself.² "Don't be forever dwelling on your sins... leave a little something for the angels."³ It seems typical of Neri that the two books he valued most were a New Testament and a volume of jokes and riddles.⁴

St. Francis of Sales, d.1622, Bishop of Geneva, carried on, in a sense, what Neri had pioneered. He has been called "the first great doctor of the spirit and director of the soul to bring to light the connection between holiness and humour."⁵ His life and writings have deeply affected many. One story will illustrate this, "I have actually seen a soul,⁶ deeply attached to God, closely united with Him, whose intellect and memory remained so uninvolved that she clearly understood conversation going on around her and remembered it perfectly afterwards...So attached, I tell you, that if she were distracted from that blissful activity, she inevitably suffered such severe anguish as to leave her groaning. She would even utter little groans when her tranquility was deepest, her happiness most intense - as babies grunt and grizzle at their mothers' breasts; or as Jacob was 'weeping aloud' in a paroxysm of happy tenderness when he

¹G. Heard, 'St. Francis de Sales', in Saints for Now, op.cit., p.266.

²Occasional Sermons of Ronald A. Knox, Burns & Oates, London, 1960, p.70.

³P. McGinley, op.cit., p.113.

⁴Ibid., p.113.

⁵G. Heard in, Saints for Now, op.cit., p.266.

⁶Mother Anne-Marie Rosset.

kissed the pure fair Rachel (Gen. 29:11)."¹

George Herbert, d.1633, poet and divine, expressed his joy, "when first Thou didst entice to Thee my heart, I thought the service brave; So many joys I writ down for my part, Besides what I might have Out of my stock of Natural delights Augmented with Thy gracious benefits. Both heaven and earth Paid me my wages in a world of mirth."²

St. Peter Claver, d.1654, 'Apostle of the Negroes', was called "the happiest man in the world."³ He had declared himself "the slave of the negroes for ever".

St. Joseph of Cupertino, d.1663, was very backward as a youth and awkward. After he was ordained priest his life is said to have been a series of miracles and ecstasies, including the accompanying phenomena of levitation, which power he used playfully, as St.Francis used it.⁴ "In spite of his dullness, perhaps because of it, Joseph had by nature a merry heart."⁵

Thomas Traherne, d.1674, English Metaphysical poet and divine. From his essentially optimistic and "vitalistic" conception of experience, the elements of sin and suffering are almost entirely excluded. In his writings, it has been said, we have the living link between

¹The Love of God: A Treatise, 6.10, pp.245-6.

²Quo. A. Paton, Apartheid and the Archbishop: The Life and Times of Geoffrey Clayton, Archbishop of Cape Town, David Philip, Cape Town, 1973, p.268.

³C.C. Martindale, 'St. Peter Claver', in Saints are not Sad, op.cit., p.338.

⁴A. Goodier, 'St. Joseph of Cupertino', in Saints are not Sad, op.cit., p.347.

⁵Ibid., p.344.

mysticism and mirth.¹

A contemporary described him as "a man of a cheerful and sprightly temper, free from anything of the sourness or formality by which some great pretenders to piety rather disparage and misrepresent true religion rather than recommend it..."²

Traherne found the solace of all human needs in God's joy of creation, in God's sorrow of redemption. "The Cross is the abyss of wonders, the centre of desires, the school of virtues, the house of wisdom, the throne of love, the theatre of joys, and the place of sorrows. It is the root of happiness and the gate of heaven."³

Throughout his works ran the themes of enjoyment (his poetry is clearly pantheistic), want and possession, as he seeks to break down the dualism which divides Heaven and earth,⁴ "You must want like a God that you may be satisfied like God."⁵ Can the mind of man conceive a greater happiness than to give to God what He wants, asks Traherne? He concludes with the unorthodox "Want in God is treasure to us."⁶

The following extract is relevant:

"No.28. Your enjoyment of the world is never right, till every morning you awake in Heaven; see yourself in your Father's Palace; and look upon the skies, the earth, and the air as Celestial Joys: having such a reverend esteem of all, as if

¹A.W. Hopkinson, op.cit., p.32.

²Ibid., p.41.

³Ibid., p.51.

⁴S. Spencer, Mysticism in World Religion, Penguin, London, 1963, p.295.

⁵A.W. Hopkinson, op.cit., p.52.

⁶Ibid., p.55.

you were among the Angels. The bride of a monarch, in her husband's chamber, hath no such causes of delight as you.

No. 29. You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God as misers do in gold, and Kings in sceptres, you never enjoy the world.

No. 30. Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all Ages as with your walk and table: till you are intimately acquainted with that shady nothing out of which the world was made: till you love men so as to desire their happiness, with a thirst equal to the zeal of your own: till you delight in God for being good to all: you never enjoy the world. Till you more feel it than your private estate, and are more present in the hemisphere, considering the glories and the beauties there, than in your own house: Till you remember how lately you were made, and how wonderful it was when you came into it: and more rejoice in the palace of your glory, than if it had been made but today morning.

No. 31. Yet further, you never enjoy the world aright till you so love the beauty of enjoying it, that you are covetous and earnest to persuade others to enjoy it. And so perfectly hate the abominable corruption of men in despising it, that you had rather suffer the flames of Hell than willingly be guilty of their error. There is so much blindness and ingratitude and damned folly in it. The world is a mirror of infinite beauty, yet no man sees it. It is a Temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God. It is more to man since he is fallen than it was before. It is the place of Angels and the Gate of Heaven. When Jacob waked out of his dream, he said "God is here, and I wish it not. How dreadful is this place! This is none other than the House of God and the Gate of Heaven.

No. 48. ...They that look into Hell here may avoid it hereafter. They that refuse to look into Hell upon earth, to consider the manner of the torments of the damned, shall be forced in Hell to see all the earth, and remember the felicities which they had when they were living. Hell itself is a part of God's Kingdom, to wit His prison. It is fitly mentioned in the enjoyment of the world. And is itself by the happy enjoyed, as a part of the world." ¹

Concerning this latter passage it has been written in the introduction to the book (p.xxiv).

¹Centuries of Meditations, (Ed.) B. Dobell (publisher), London, 1908, pp.20-21.

"So great was his sense of the necessity of faith in God and in the Christian doctrines that he thought no punishment could be too great for those who, as he judged, wilfully rejected the means of salvation....That Traherne should have believed in a material hell, can be, of course, no matter of surprise; though we may regret that he was not in that respect, in advance of his time. But that he should actually have thought that the knowledge that countless multitudes were suffering eternal torments would add to the enjoyment of the blessed (for I cannot see that his words will bear any other construction) is, I must needs think, much to be lamented."

Brother Lawrence of the Resurrection, d.1691, Nicholas Herman, Carmelite lay brother and mystic, surely lived a most joyful life in the continual presence of God. He wrote of "...an actual presence of God; or to speak better, an habitual silent and secret conversation of the soul with God, which often causes me joys and raptures inwardly, and sometimes also outwardly..."¹

He achieved this state by "this simple attention, and such a general passionate regard to God..."²

Henry Vaughan, d.1695, 'Silurist', English poet, prayed, "Look down, Great Master of the feast, O shine, and turn once more our water into wine!"³

St. John Bosco, d.1888. Founder of the Salesian Order, after his ordination he "retained his irrepressible gaiety, despite his stiff, semi-Jansenised professors."⁴

¹N. Herman, The Practice of the Presence of God, Spire Books, F.H. Revell Co., New Jersey, 1970. 2nd Letter, p.36.

²Ibid., 2nd Letter, p.37.

³Poetry and Selected Prose, (Ed.) L.C. Martin, Oxford University Press, London, 1963, p.235.

⁴C.C. Martindale, 'St. John Bosco', in Saints are not Sad, op.cit., p.380.

Robert Louis Stevenson, d.1894, often dwelt on the thoughts of happiness being our duty; he called it "my great task of happiness."¹

St. Teresa of Lisieux, d.1897. Carmelite nun, exclaimed "Jesus, Jesus, if the mere desire of Thy love awakens such delight, what will it be to possess it, to enjoy it for ever!"²

Charles de Foucauld, d.1916, French explorer and 'Hermit of the Sahara' who composed rules for communities of 'Little Brothers' and 'Little Sisters', wrote: "We must be happy, for however sad I am, when I kneel down in front of the altar and I say to our Lord, 'Lord you are infinitely happy, you lack nothing,' then I cannot help adding, 'then I too am happy and I lack nothing. Your happiness suffices me'." Many years later he wrote to one of his intimate friends "of the immense happiness which one enjoys at the thought that God is God and that He whom we love with our whole being is infinitely and eternally blessed."³

G.K. Chesterton, d.1936, poet and essayist, considering his life in retrospect, said that he had always had the almost mystical conviction of the miracle in all that exists, and of the rapture dwelling essentially within all experience.⁴

C.S. Lewis, d.1963, British author and professor, was once seized by "an unsatisfied desire which is itself more desirable than any other satisfaction. I call it Joy, which is here a technical term

¹E.G. Romanes, op.cit., p.31.

²Bede Frost, op.cit., pp.194-5.

³C. Bardsley & W. Purcell, Him we declare, Mowbray, London, 1967, p.31.

⁴Maisie Ward, Gilbert Keith Chesterton, Sheed & Ward, London, quo. J. Pieper, Happiness and Contemplation, p.92.

and must be sharply distinguished both from Happiness and from Pleasure. Joy (in my sense) has indeed one characteristic, and one only, in common with them; the fact that anyone who has experienced it will want it again. Apart from that, and considered only in its quality, it might almost equally well be called a particular kind of unhappiness or grief. But then it is a kind we want. I doubt whether anyone who has tasted it would ever, if both were in his power, exchange it for all the pleasures in the world. But then Joy is never in our power and pleasure often is."¹

Looking at this experience of Joy, Lewis suggests that -

1. Joy is distinct from pleasure²
2. All joy reminds. It is never a possession, always a desire³
3. All pleasures are substitutes for joy⁴
4. The imaginative longing for Joy 'was' Joy⁵
5. Joy was a desire, and in so far as it was also simultaneously a good, it was also a kind of love.⁶

And he reached the mystical state: "...I had asked if Joy itself was what I wanted; and, labelling it 'aesthetic experience', had pretended I could answer Yes. But that answer too had broken down. Inexorably Joy proclaimed, 'You want - I myself am your want of - something other, outside, not you nor any state of you.' I did not yet ask, who is the desired? Only what is it? But this brought me already into the region of awe..."⁷

¹C.S. Lewis, Surprised by Joy, Collins Fontana, London, 1959, p.20.

²Ibid., pp.61-2.

³Ibid., p.66.

⁴Ibid., p.138.

⁵Ibid., p.142.

⁶Ibid., p.176.

⁷Ibid., p.176.

Karl Barth, d.1968, Protestant theologian, on at least one occasion shared his experience of joy, i.e. while writing his commentary on 'The Epistle to the Romans', "The reader will detect for himself that it has been written with a joyful sense of discovery."¹

Paul Tillich, d.1965, Protestant theologian, described what a vital experience joy was for himself, "I have always walked up to a desk or pulpit with fear and trembling, but the contact with the audience gives me a pervasive sense of joy, the joy of a creative communion, of giving, and taking, even if the audience is not vocal."²

General Ralph E. Haines Jr., United States Army: "I want a Church with a sense of joy in it....My new life in J.C. through the Holy Spirit has been an altogether inspiring and exhilarating experience. I am so happy sometimes, it almost seems sinful. But then I realize there is no joy in sin."³

SUMMARY B : Living Joy

Joy expressed in human lives can be creative, can be linked with humility, when man laughs at himself, and it can be a playfulness, a form of worship, rejoicing in the Lord, giving God what he wants. It may take the sometimes overwhelming force of an unsatisfied desire, a taste of eternal life, a moment of understanding of God.

¹The Epistle to the Romans, Tr. by E.C. Hoskyns, O.U.P., London, 1933, p.2. (See the preface to the first edition.)

²C.W. Kegley & R.W. Bretell (Ed.), The Theology of Paul Tillich, Macmillan Co., New York, 1961, p.15, quo. D.M. Brown, Ultimate Concern, Tillich in Dialogue, SCM Press Ltd., London, 1965, p.xvi.

³'The Starving Souls of Hollow Men', in Acts 29 (Hawaii), Vol. 2, no. 2, p.11.

C. Laughing Joy

St. Clement of Alexandria, d. c.215, theologian, expressed wise direction, "Men who imitate laughable or ridiculous behaviour are to be excluded from our city (cf. Plato, Republic X 606c). All exterior words have their source in the temperament and in the character; therefore, no foolish words can be spoken without betraying a foolish temperament."

"...by the repetition of unbecoming words we lose all fear of unbecoming deeds. We should be pleasantly witty, but not clowns."¹

"It is true that man is an animal who can laugh (cf. Aristotle De partibus animalum III 10.673 A); but it is not true that he therefore should laugh at everything. The horse is an animal that neighs, yet it does not neigh at everything..."

"Now. The proper relaxation of the features within due limits - as though the face were a musical instrument - is called a smile (that is the way joy is reflected on the face); it is the good humour of the self-contained...Scripture says 'but in cunning man will scarce laugh low to himself' (Eccl. 21:23) The one called cunning here is really the prudent man, just the opposite of a fool."²

St. Francis of Assisi, d.1226, emphasised repenting rather than laughing - "But Brother Leo then goes on to say that he does not wish to be misunderstood or to convey the impression that Francis was over hilarious or flippant. Far from it, in fact, he says, Francis 'singularly abhorred laughing and idle words in the servant

¹'Christ the Educator', Tr. by S.P. Wood, The Fathers of the Church, Fathers of the Church Inc., New York, 1954, p.135 (45).

²Ibid., p.135 (46).

of God, since not only did he wish that he should not laugh, but that he should not even afford to others the slightest occasion for laughing.' It is important to remember this for it is sometimes thought that Francis went about the world with the intention of making people happy. On the contrary; his main object was to make people repent and be sorry for their sins. There was, therefore, a seriousness about his life and his preaching which people sometimes found most uncomfortable. The modern sects which go about trying to spread jollity and cheerfulness would have found no support in St. Francis. The cross and human sin meant far too much to him, and he was always far nearer to tears than to laughter."¹

Thus none of the friars was heard telling stories or jokes.² Brother Giles reasoned, "So through a small sin, if a man does not know how to protect himself he may lose a great advantage for his soul. St. Francis used to say the same thing. Therefore it is written: Beware lest you lose in laughter what you gained in grieving."³

Julian of Norwich, d. after 1413, had a force of will that gave her heroic fortitude so that in the midst of her suffering which brought her to the point of death she was able to laugh heartily.⁴

It was revealed to her that "we may laugh in comforting ourselves and joying in God for that the devil is overcome."⁵

¹J.R.H. Moorman, op.cit., pp.84-5.

²The Little Flowers of St. Francis, 18, op.cit., p.80.

³'The Life of Brother Giles by Brother Leo', 9, The Little Flowers of St. Francis, op.cit., p.250.

⁴T.W. Coleman, op.cit., p.131.

⁵Revelations of Divine Love, pp.31-2.

Later she explained, "And all this sorrow that he [the Fiend] would make us to have, it shall turn to himself. And for this it was that our Lord scorned him, and [it was] this [that] made me mightily laugh."¹

The Cure d'Ars, d.1859, in an account given of his prayer, "prayed, he prayed, then from time to time he lifted his eyes heavenwards and he laughed."²

William Law, d.1761, Nonjuror and spiritual writer, is reputed to have claimed that "The heart not yet sure of its God is afraid to laugh in His face."³

SUMMARY C : Laughing Joy

Man should not laugh at everything; repentance should precede laughter. One who can stand before God may laugh in comforting himself and in joying in God that, among other things, for example, the devil is overcome.

D. Joy in Nature

St. Francis of Assisi, d.1226, ordered a plot to be set aside for the cultivation of flowers when the convent garden was made, in order that all who saw them might remember the Eternal Sweetness.⁴

After St. Francis' sermon to the birds, "all those birds began to open their beaks, stretch out their necks, spread their wings,

¹Ibid., p.187.

²Quo. S. Tugwell, op.cit., p.114.

³Source unknown.

⁴Thomas of Celano, St.Francis' biographer, God of a Hundred Names, Prayers of many peoples and creeds, Coll. and Arr. Barbara Greene and Victor Gollancz, Victor Gollancz Ltd., London, 1962, p.267.

and reverently bow their heads to the ground, showing by their movements and their songs that the words which St. Francis was saying gave them great pleasure."¹

St. Antony of Padua, d.1231, Franciscan friar, once converted many heretics by preaching to fishes. At the end of his sermon he "dismissed the fishes with God's blessing, and they swam away to various parts of the sea, rejoicing and expressing their joy and applause in amazing games and gambols."²

St. Teresa of Avila, d.1582 described the immense joy she had when travelling along a road bordered by a stream - the rippling of its waters was like sweet music to her ears! Referring to this incident Scanlan concludes "No one can enjoy the ordinary things of life so intensely as a soul that is wholly given to God - the saints know how to live, and how to enjoy life to the full, even in the natural order."³

Sydney Smith, d.1845, a founder of the Edinburgh Review, sought to inspire the love of God, his daughter, Lady Holland, told us, by painting the world as overflowing with "the beauties of form, color, sight, taste, smell, feeling; the mind of man filled with genius, fancy, wit, imagination, eloquence - properties and feelings totally unnecessary to the mere bare cold existence that might have been the lot of man, but bestowed upon him in such variety and profusion as almost baffles the comprehension, and shows the boundless

¹The Little Flowers of St. Francis, 16, op.cit., p.77.

²Ibid., 40, p.133.

³O.M. Scanlan, op.cit., p.7.

love of the Creator in placing such happiness within the reach of His creatures."¹

Francis Thompson, d.1907, poet, was found on occasions "with his arms around the trunk of some tree, as if he were calling the whole of nature to his assistance. But little by little he found joy in his poetry."²

He realized later, that the marvellous felicity of which poets have dreamt since the dawn of the universe exists not away from God, but in God, and in His Word that is the Christ. "In Him," the Catholic humanist wrote, "there is the immortal Sicily, there the Elysian Fields."³

SUMMARY D : Joy in Nature

God has placed much happiness in the realm of nature within reach of his creatures to remind man of him. Man can enjoy life in the natural order to the full. Even birds and fishes are reputed to enjoy themselves.

E. Visionary Joy

The Franciscan friars, 12th-14th Centuries. "This Brother Simon received such consolations from the Holy Spirit that when he felt a divine illumination and visitation of God's love coming over him, he used to lie down on his bed as if he wanted to sleep, because the sweet peace of the Holy Spirit required of him not only

¹Quo. H.R. Bennett, 'The Typical Sydney Smith', Anglican Theological Review, vol. XLIV, no.2, April, 1962, p.217.

²A. de la Gorce, Francis Thompson, Tr. H.F. Knyaston-Snell, Burns, Oates & Washbourne Ltd., London, 1933, p.44.

³Ibid., p.118.

mental but also physical rest. And in such divine visitations he was often rapt in God and became completely insensible to material things." A little later we read, "...a friar who wished to prove by an experiment whether he really was insensible as he appeared, went and took a live coal from the fire and placed it on his bare foot. But Brother Simon did not feel the coal at all, and moreover he felt no pain and suffered no wound in his flesh, although that coal stayed on his foot until it had entirely burned itself out."¹

"...Brother James...was once rapt in an ecstasy while praying, and he remained unconscious for three days..."²

If anyone spoke to Brother Giles "about the glory of God and His sweetness or about Paradise, he would immediately fall into an ecstasy, and for a whole day and night he would stay motionless and not speak or move from the spot."³

Blaise Pascal, d.1662, French theologian, mathematician, and savant, experienced an ecstasy on 23rd November (1653 or) 1654.

FIRE

God of Abraham, God of Isaac, God of Jacob,
 Not of philosophers and savants.
 Certainty, joy, certainty, feeling, peace, joy.
 ...Joy, Joy, Joy, and tears of joy.
 ...Total submission to Jesus Christ and to my director.
 Eternally in Joy for one day of trial on earth.
Amen.⁴

¹The Little Flowers of St.Francis, 41, op.cit., p.134.

²Ibid., 48, p.151.

³'The Life of Brother Giles' by Brother Leo, 9, in The Little Flowers of St.Francis, op.cit., p.249.

⁴W.F. Cobb, 'Pascal', in Encyclopedia of Religion and Ethics, Vol. IX, Ed. J. Hastings, T. & T. Clark, Edinburgh, 1917,

After this Pascal devoted increasingly more time to prayer and the Bible. So dear was this vision to him that he kept it secretly recorded on a paper which was found after his death sewn in his doublet.¹

Underhill has written of this revelation "...I know few things in the history of mysticism at once more convincing, more poignant than this hidden talisman; upon which the brilliant scholar and stylist, the merciless disputant, has jotted down in hard, crude words, which yet seem charged with passion - the inarticulate language of love - a memorial of the certitude, the peace, the joy, above all, the reiterated, all surpassing joy, which accompanied his ecstatic apprehension of God..."²

J.B. Phillips, author, described a rather unusual, but very joyful vision, "A few days after his death [C.S. Lewis], while I was watching television, he 'appeared' sitting in a chair within a few feet of me, and spoke a few words which were particularly relevant to the difficult circumstances through which I was passing. He was ruddier in complexion than ever, grinning all over his face and, as the old fashioned saying has it, positively glowing with health."³

SUMMARY E : Visionary Joy

Those to whom visions are granted may experience a joy which is unsurpassing and which may change their lives radically. During

¹ Jean-Jacques Demorest, 'Blaise Pascal', in Collier's Encyclopedia, Vol.18, Cromwell Collier & Macmillan Inc., New York, 1967, pp.488-9.

² Mysticism, pp.189-190.

³ J.B. Phillips, Ring of Truth, A Translator's Testimony, Hodder & Stoughton, London, 1967, p.89.

these visions the person is rapt in God and may be motionless and insensitive to pain. The joy experienced can scarcely be described.

F. Joy in Conversion

St. Augustine of Hippo, d.430, has described his transcendent experience shared with his mother at Ostia. "We were discoursing then together, alone, very sweetly; and 'forgetting those things which are behind, and reaching forth unto those things which are before', we were enquiring between ourselves in the presence of the Truth, which Thou art, of what sort the eternal life of the saints was to be.... And when our discourse was brought to that point, that the very highest delight of the earthly senses, in the very purest material light, was, in respect of the sweetness of that life, not only not worthy of comparison, but not even of mention; we, raising up ourselves with a more flowing affection towards the 'Self-same', did...pass...and went beyond...We were saying then: If...having roused only our ears to Him,...and He alone speak,...could this be continued on,...and this one [vision] ravish, and absorb, and wrap up its beholder, amid these inward joys,...were not this, 'Enter into thy Master's joy'?"¹

Earlier in his 'Confessions' Augustine spoke of the joy at the conversion of Victorinus, and how joy begets joy, "For when many joy together, each also has more exuberant joy; for that they are kindled and inflamed one by the other."²

¹'The Confessions', ix, 10 (23-25), p.68. See also M.Peaston, op.cit., p.88.

²Ibid., viii, 4 (9), p.55. See also Mirfield Essays in Christian Belief, by Community of the Resurrection members, Faith Press, London, 1962, pp.278-279.

John Bunyan, d.1688, author of Pilgrim's Progress, related that his conversion began when he heard the old women sitting in the sun talking about what God had done for their souls, "Methinks that it was joy that made them speak."¹

John Wesley, d.1791, founder of the Methodist Movement, was shown what he lacked by the joy of the Moravians. Barclay continues, "The man who would bring others to Christ must offer men Christ with the reality of utter conviction, with the urgency of one who insists that men should choose between life and death, and with the joy of one who has made the greatest discovery in all the world."²

"On May 24, 1738. In the morning his eyes fell upon 2 Pet.1:4 and then on the words, 'Thou art not far from the kingdom of God'. During the day he was on the verge of receiving rest and joy through faith in Christ. 'In the evening,' says he, 'I went very unwillingly to a society in Aldersgate Street, there one was reading Luther's preface to the Romans. About a quarter before nine, while he was describing the change God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even 'mine', and saved 'me' from the law of sin and death'."³

¹Every Day with William Barclay, Devotional Readings for every day, (Ed.) D. Duncan, Hodder & Stoughton, London, 1973, p.78.

²Ibid., p.78. There is an entry in Wesley's 'Journal', "I had much satisfaction in conversing with a woman at Cowes, who was very ill, and very serious in mind. But in a few days she recovered from her sickness - and from her seriousness together." (Ibid., p.50).

³J.C. Lawson, Deeper Experiences of Famous Christians Gleaned from their Biographies, Autobiographies and Writings, Warner Press, Anderson, Indiana, 1911, p.160.

William Cowper, d.1800, poet and hymn-writer, was desperate when he sat down and picked up a Bible. "The passage which met my eye was the 25th verse of the third chapter of Romans. On reading it I received immediate power to believe. The rays of the Sun of Righteousness fell on me in all their fulness. I saw the complete sufficiency of the expiation which Christ had wrought for my pardon and entire justification. In an instant I believed and received the peace of the Gospel. If the arm of the Almighty God had not supported me I believe I should have been overwhelmed with gratitude and joy. My eyes filled with tears, transports choked my utterance. I could only look to heaven in silent fear, overflowing with love and wonder."¹

Sunder Singh, Sadhu, d. c.1929, an Indian Christian and mystic, "prayed that if there was a God at all He would reveal Himself to me, and show me the way of salvation, and end the unrest of my soul. I firmly made up my mind that if this prayer was not answered, I would before daylight go down to the railway, and place my head on the line before the incoming train...a light was shining in my room...increased in intensity and took the form of a globe of light above the ground, and in this light there appeared, not the form I expected, but the Living Christ whom I had counted as dead ...My heart was filled with inexpressible joy and peace, and my whole life was entirely changed."²

He continued later, "It is characteristic of this new life

¹D.M. Lloyd-Jones, The Cross : The Vindication of God, op.cit., p.2.

²With and without Christ, Christian Literature Society, Madras, India, 1969, pp.55-56.

that it constrains one to bring others to Christ, not by compulsion but from the desire to let others share in the joy of this wonderful experience. However sore one's trials may be, they are forgotten in the joy of that Service."¹

Evan Roberts, d.1953, Welsh revivalist, on November 2nd 1904, "spoke prayerfully at a meeting in Moriah on his four main points:-

1. Confession before God of every sin in our past life;
2. Removal of anything doubtful in our lives;
3. Total surrender and obedience to the Spirit;
4. Public confession of Christ.

This was the plan, he said, which the Spirit had revealed to him. And he tells Sydney Evans then 65 had now stood up to confess Christ, and that some strange joy had come into their lives in consequence."²

During the Welsh revival "the dominant note was always joy - the exceeding joy which produces and is produced by love. Men left the meetings feeling they could love everybody."³

Roberts wrote: "I know that you have peace, but ask for joy, though if you wish to possess it you must be ready to do what the Spirit will say: you must be ready to give yourself absolutely into the hands of the Holy Spirit."⁴

Monica Furlong, English author, described her conversion experience at the age of twenty when she had "a shattering vision of joy and goodness." In discussing this experience generally she found

¹Ibid., p.59.

²F. Younghusband, Modern Mystics, John Murray, London, 1935, p.227.

³Ibid., p.244.

⁴Ibid., p.224.

1. It created a feeling of specialness,
2. This discovery of God affirms the person's uniqueness,
3. This need for affirmation was particularly strong, in fact, desperation was present, as well as suffering arising from the
4. limitation of self and the knowledge of such limitation.¹

Yonggi Cho, Korean pastor, when he was a Buddhist dying of tuberculosis was converted to Christianity and healed, "...a great peace showered down upon me. Every cell in my body seemed charged with new life. Something began to bubble up inside, and I thought I was going to vomit blood; but I found it was joy!"²

SUMMARY F : Joy in Conversion

A conversion to Christianity experience may be dominated by joy and involve a joyful change in life which can be accompanied by a power to believe, and by tears and feelings of peace and specialness. 'Conversional' joy is infectious. Man may simultaneously suffer because of limitation of self, and the knowledge of such limitations.

G. Joy in Baptism in the Spirit

John Wesley, d.1791, had a great longing for a still deeper experience. "I was asking [Oct. 3, 1738 Journal entry] that God would fulfil all His promises in my own soul," "Monday, January 1, 1739...About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground..."

¹'Experience of Conversion', Church Times, London, 1st September, 1972, p.5.

²To God be the Glory, Full Gospel Church, Seoul, Korea, 1973, p.39.

"Wesley must have received a powerful anointing of the Spirit at the time mentioned above."¹

Charles Finney, d.1875, evangelist, wrote: "I received a mighty baptism of the Holy Ghost....No words can express the wonderful love there was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. The waves came over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me,' I said, 'Lord, I cannot bear any more'; yet I had no fear of death."²

D.L. Moody, d.1899, evangelist. After the Chicago fire he went to New York to appeal for funds for the sufferers from the fire. "I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York - oh, what a day! - I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand."³

Yonqqi Cho, shortly after his conversion to Christianity, locked the door of his room and began to pray, "Jesus, I said, I want to meet You and have a consultation about my future. I waited, but Christ did not come. Then I shut my eyes very tightly hoping He

¹See Lawson, op.cit., p.161.

²Quo. Lawson, op.cit., pp.249-250.

³Ibid., p.348.

might come in a vision. But no vision appeared. I prayed all day. By night I was soaked in perspiration, but still I prayed. After midnight the strength had left my body, and I lay down to rest.

"Suddenly the room became bright. Billows of what I thought to be smoke rolled in. I was awe stricken. Thinking the house was on fire, I tried to call for help, but no sound came.

"In desperation I looked about and beside me I saw two feet. I looked up higher and saw a white robe. Then I looked into a face that was like a powerful sun with rays of light going outward. Still I did not know who He was until I saw the crown of thorns. They were piercing His temples and the blood was streaming down. I knew then that He was Jesus Christ. His love seemed to pour over me....Glorious joy came from my inner being."¹

Michael Harper, formerly Director of the Fountain Trust, London, in a lecture delivered at the first Fountain Trust Conference in Guildford, England, in 1971 described how waves of love and joy flowed over him, with the result that he begged God to stop blessing him. At the time he did not know what this experience was called,(and was not interested because it was so real). He was baptised in the Spirit.²

B.B. Burnett, Archbishop of Cape Town, described his Baptism in the Spirit experience, "I was gently pulled to my Chapel to pray. I prayed in silence waiting on God as had become my custom and I then began to offer God every part of my body of which I knew the name. I hadn't quite got through the list when I felt as

¹To God be the Glory, op.cit., pp.40-41.

²The writer was present at this conference.

as though I was being hit by a mighty rushing wind. I found myself breathing very deeply and experienced a tremendous tingling of joy throughout my body and then suddenly there was calm and I seemed not to be breathing at all!"¹

SUMMARY G : Joy in Baptism in the Spirit

Baptism in the Spirit experiences may be very dynamic. Christ may personally appear, and physical impressions may be felt: and, as a whole, the experience can be overwhelming because it is so real.

H. Joyful Tears

St. Jerome, d.420, Eusebius Hieronymus, Biblical scholar, claimed that tears not only justify but sanctify.²

St. Augustine of Hippo, d.430, believed that the more saintly a person is, and full of holy desires, the more tears should be shed during prayer.³

St. Columcille, d.597. Even animals are apparently subject to tears, though joy might not also be present. Before this saint died the white horse, which used to carry the milk pails to and fro came up, laid his head against the Saint's breast and began to whinny and shed copious tears, while foaming at the mouth.⁴

¹In a letter to the writer dated 12th June, 1972. The actual experience took place on 13th March, 1972. See 'The Holy Spirit Simply Fell on Me', Renewal, 48, London, December 1973/January 1974, pp.2-4. Also, D.L. Edwards, 'No'Very Horrid Thing', Church Times, London, 11 October 1974, p.13.

²de Osuna, op.cit., p.195.

³Ibid., p.205.

⁴R. O'Flynn, 'St.Columcille' in Saints are not Sad, op.cit., p.71.

St. Gregory I, d.604 [Gregory the Great] said: "A good work not bedewed with the tears of prayer is dry, but it is goodly if when the virtuous action is performed it is expanded by tears."¹

St. Maximus, 'Confessor', d.662, wrote: "Tears do not ask for pardon, but rather earn it."²

St. Bernard, d.1153, Abbot of Clairvaux, said: "Let him who has time to weep, weep abundantly; let his tears be not wanting in devout affection or in consolation. Let him reflect that he can find in himself no joy, but only grief and loneliness..."³ He prayed -

"O Lord Jesus! If the tears that come from remembering and desiring thee are so sweet, how sweet will be our joy at thine open, clear vision? If it be sweet to weep for thee, what will it be to rejoice with thee?"⁴

The Franciscan Friars, 12th-14th Centuries, wrote of the relationship between tears and joy. "A certain friar who was often rapt in ecstasy had once remained in a rapture for a whole day, weeping many tears." The Minister of the Province demanded an explanation, because weeping "seems to be contrary to the nature of a rapture." The explanation given is a lengthy one. In essence, it is that at the Judgment many lay persons, clerics and religious will be damned. The saved will be those unburdened with possessions and very lowly in habit, who confess they are great sinners, unworthy of anything good and who beg for mercy.⁵

Another insight into this relationship was the following.

¹de Osuna, op.cit., p.195.

²Ibid., p.194.

³Ibid., p.199.

⁴Ibid., pp.203-4.

⁵The Little Flowers of St.Francis, op.cit., pp.315-6, (Additional Chapters, 18.).

"Now that Brother John was, as we have seen, raised up first to the feet of Christ with tears, then to the hands with graces, and third to the blessed breast with a rapture and rays of light - these are great mysteries which cannot be explained in brief words. But let him who wants to understand it read St. Bernard on the Canticle of Canticles, who there describes the successive groups: the beginners at the feet, those progressing at the hands, but the perfect at the kiss and embrace."¹

St. Catherine of Siena, d.1380, was sometimes unable to contain herself. One day she "wept so loudly during Mass that Fra Tommaso was afraid that she would disturb the priests who were saying the Mass and told her to try to stifle her sobs when she went up to the altar."²

St. Joan of Arc, d.1431, had her hour of triumph after so many small but sorrowful cloudings, (her first victory, and perhaps not only that, which revealed to her the frightful reality of battle, she wept over "with so many tears that thereafter she said that she had not known a person had so many tears to shed").³

Margery Kempe, d. after 1433, we are told, got into trouble with monks, priests and secular men because she wept so fast! When she quietly thanked them for their contempt they grew enraged...⁴

Fray F. de Osuna, d.c. 1540, changed our Lord's words: "Can the wedding guests mourn as long as the bridegroom is with them?"⁵ into

¹The Little Flowers of St. Francis, op.cit., 49, p.160.

²Quo. S. Tugwell, op.cit., Appendix One, p.115.

³Ida Coudenhove, 'St.Joan' in Saints are not Sad, op.cit., p.229.

⁴T.W. Coleman, op.cit., p.162.

⁵Mt. 9:15.

"The wedding guests cannot cease to mourn as long as the bridegroom is not with them."¹

For those who are weary and grieved at the impossibility of obtaining what they desire and show it by their tears, God "in return, infuses joy into their soul. This joy is called infused because it comes from above, whence it was looked for by the soul, for it does not resemble earthly joy, which is not deep enough to enter the heart of the just, and is not sublime and in no way resembles celestial happiness. Nor has it continuity, since it is with us neither at our birth nor death. It allows us to enter and leave the world weeping, and only accompanies us during part of our lifetime in order to keep us from rectitude; for the midst of our days does not conform with the two extremes, since we are born and die weeping."²

de Osuna sees this weeping as an excessive joy which shall end in heaven, where our happiness is perfectly assured, and where "God will wipe away every tear from their eyes",³ "so that neither mourning nor crying nor sorrow shall mingle with endless joy."⁴

There is, however, a purpose in weeping - "Let tears be thy weapons when thou dost war for grace."⁵

St. Teresa of Avila, d.1582, Spanish Carmelite nun and mystic, said she often used the word 'tears' to signify devotion even when no

¹ de Osuna, op.cit., p.202.

² Ibid., p.200.

³ Rev. 7:17.

⁴ de Osuna, op.cit., p.204.

⁵ Ibid., p.194.

tears are actually shed.¹ She warned people not to cry too much. "The devil seizes this opportunity of weakening them, so then they become unable to pray or keep the Rule...Let us not fancy, that if we cry a great deal we have done all that is needed - rather we must work hard and practise the virtues: that is the essential - leaving tears to fall when God sends them."²

Speaking of her tears shed after the prayer of union, she praised God "Blessed be Thou, O my Lord, who out of a pool so filthy as I am, bringest forth water so clean as to be fit for thy table."³

The Curé d'Ars, d.1859, the patron of parish priests, when asked by a hardened sinner who had long knelt unmoved at his feet, "Father, why do you weep so bitterly?" replied, "Alas, my friend, I weep because you do not weep."⁴

SUMMARY H : Joyful Tears

The word 'tears' is sometimes used to signify devotion. Weeping is a sign of desire, that man has no joy in himself, that he needs pardon, that he is beginning to grow spiritually. It is sweet, and man is exhorted to weep, sometimes to grow spiritually, and because others do not weep. Even animals are reputed to cry.

I. Joyful Sorrow

Those who were persecuted, tortured and gave their lives

¹Quo. de Osuna, op.cit., p.195,

²Castle, mansion vi, ch. vi. Life 29:12. Quo. de Osuna, op.cit., p.199,

³Ibid., p.203.

⁴A.A. Monnin, op.cit., p.318.

as martyrs for Christ were supported by the grace of God. How else could their joyful, heroic actions be explained? One stood beside them, like unto the Son of Man, and so "they found the fire of their inhuman torturers cold."¹ Tertullian exhorted that "The leg does not feel the chain if the mind is in heaven."² And Browning noted the absence of all remembrance of time in the sufferer.³

These illustrations support these principles: At Smyrna Pionius and his comrades, when flung into the darkest hole - "sang, without ceasing, Glory to Thee, O God."⁴

St. Perpetua, d.203, African martyr "went with joy to our prison", and later seemed in a trance not knowing she had suffered in the arena.⁵

Dativus, d. c.203, martyr, was "rather a spectator of his own tortures than a sufferer."⁶

St. Augustine of Hippo, d.430, Bishop of Hippo Regius and one of the 'Doctors of the Church', recognized, and complained about, the problem of 'joyful sorrow' - "This law holds in foul and accursed joy; this, in permitted and lawful joy; this, in the very purest perfection of friendship; this, in him who was dead, and lived again, had been lost, and was found. Everywhere the greater

¹See H.B. Workman, Persecution in the Early Church, Wyvern Books, Epworth Press, London, 1960, p.133.

²'To the Martyrs' (2), Quo. Workman, op.cit., p.128.

³'Epitaph in the Catacombs', Quo.Workman, op.cit., p.133.

⁴Workman, op.cit., p.128.

⁵Ibid., pp. 138, 139.

⁶Ibid., p.144.

joy is ushered in by the greater pain. What means this, O Lord my God, whereas Thou art everlastingly joy to Thyself, and some things around Thee evermore rejoice in Thee? What means this, that this portion of things thus ebbs and flows alternately displeased and reconciled? Is this their allotted measure? Is this all Thou has assigned to them, whereas from the highest heavens to the lowest earth, from the beginning of the world to the end of ages, from the angel to the worm, from the first motion to the last, Thou settest each in its place, and realizest each in their season, everything good after its kind? Woe is me! How high art Thou in the highest, and how deep in the deepest! and Thou never departest, and we scarcely return to Thee."¹

St. John Climacus, d.649, ascetic and writer on the spiritual life, in his mystical treatise 'Scala Paradisi', wrote that the violence and torture and bitterness of the path are so intense, that if God had not concealed them from those living in the world no one would ever have had the courage to set out on it.²

St. Bernard, d.1153, Abbot of Clairvaux, described the joyful experience as the entry of Jesus into his heart. The absence of Jesus is known by sadness of the soul. "Thus often the word, the Spouse, entering within me made his coming known by no sign at all...I recognized him by no movement of his, by no sense-perception of mine, when he entered my inmost being. Only by the movement of my heart...did I recognize his presence, and by the vanishing of

¹'The Confessions' (VIII, iii, 8), op.cit., pp.54-5.

²Minge, 636 B, quo. P.E. More, Christian Mysticism : A Critique, S.P.C.K., London, 1932, pp.101-2.

my vices and the restraint of human affections did I note his power
This for me is the sign of his departure, that my soul must
 needs be sad until he come again...longing that he should return,
 and give back to me the joy of my salvation, give back to me
 himself. I say to you, my sons; nothing gives me joy when he is
 absent who alone gives joy."¹

In the course of history sufferings have continued, but
 martyrdoms became less frequent as Christianity was accepted by
 the State. Rules and advice became necessary to guide followers
 of the 'Way' during their times of trial.

Ancren[e] Riwle, 'Rule' or Guide of Anchoresses, originally written
 in English, c.1200.

"If Jesu Christ, your Spouse, doth this to you [fierce temp-
 tations], my dear sisters, let it not seem strange to you. For
 in the beginning it is only courtship, to draw you into love; but
 as soon as He perceives that He is on a footing of affectionate
 familiarity with you, He will now have less forbearance with you;
 but after the trial - in the end - then is great joy."²

St. Francis of Assisi, d.1226, realised these truths when he bore,
 we are told, "all the insults and scorn with great patience and with
 a joyful expression on his face, as if he were deaf and dumb."³
 Moorman wrote: "...for years he was never out of pain and in the
 last part of his life - blind, diseased, emaciated - it was a
 wonder that the spirit could survive in a body so broken. Yet,

¹Quo. D. Knowles, op.cit., pp.100-1.

²'The Ancren Riwle' modernised by J. Morton, The Medieval
 Library, No. 18, p.56, quo. T.W. Coleman, op.cit., p.165.

³The Little Flowers of St.Francis, op.cit., p.42.

to Francis, all this was joy unspeakable for it brought him nearer to Christ, the Suffering Servant of God."¹

These trials, illnesses and afflictions were both a pledge of the blessed treasure of eternal life,² and a means of keeping one in various ways humble and of enkindling this longing for heavenly things.³

St. Francis, and his friars, had continually prepared themselves to endure with joy all pains and adversities sent by God - "So great is the good which I expect that all pain is to me a delight."⁴ It was after this readiness had once been expressed by St. Francis that he received the stigmata.⁵ Related to this readiness was St. Francis' prayer to feel in his soul and body as much as possible that pain which Jesus had at his Passion, and to feel in his heart as much as possible of the love Jesus had in his sufferings.⁶

Although those very holy wounds, the stigmata, inasmuch as they were imprinted on St. Francis by Christ, gave him very great joy in his heart, nevertheless they gave unbearable pain to his flesh and physical senses.⁷ St. Francis had been told in a vision that he would be "transported into the direct likeness of Christ crucified, not by physical martyrdom, but by enkindling of the mind."⁸

¹ J.R.H. Moorman, op.cit., p.41.

² The Little Flowers of St. Francis, op.cit., p.84.

³ Ibid., 49, p.156.

⁴ 'The Considerations on the Holy Stigmata' in The Little Flowers of St. Francis, op.cit., p.172 (see also p.175).

⁵ Ibid., p.208. ⁶ Ibid., p.190. ⁷ Ibid., p.194. ⁸ Ibid., p.191.

This was a result of the fact that after the Virgin Mary and St. John the Evangelist, "St. Francis felt greater sorrow than any other."¹

Perhaps the paradoxical Christian (and Franciscan) attitude towards life was well systematised by Brother Giles, d.1262:

If you want to see well, pluck out your eyes and
be blind
If you want to hear well, be deaf
If you want to walk well, cut off your feet
If you want to work well, cut off your hands
If you want to love well, hate yourself
If you want to live well, die to yourself
If you want to make a good profit, know how to lose
If you want to be rich, be poor
If you want to enjoy yourself, afflict yourself
If you want to be secure, always be afraid
If you want to be exalted, humiliate yourself
If you want to be honored, despise yourself and honor
those who despise you
If you want to have good things, endure evil things
If you want to rest, work
If you want to be blessed, desire to be cursed.²

In a short chapter (8) titled 'How St. Francis taught Brother Leo that perfect joy is only in the Cross', we read that "perfect joy is not in giving a great example of holiness and integrity and good edification; is not in performing miracles, is not in knowledge or prophesy; is not in knowing all about the treasures of the earth; is not in preaching to and converting all infidels to the faith of Christ." St. Francis continued:

¹The Little Flowers of St. Francis, op.cit., p.142.

²'The Sayings of Brother Giles', 15, On the Continuous Practice of Spiritual Caution, in The Little Flowers of St. Francis, op.cit., p.283.

"When we come to St. Mary of the Angels, soaked by the rain and frozen by the cold, all soiled with mud and suffering from hunger, and we ring at the gate of the Place and the brother porter comes and says angrily: 'Who are you?' And we say: 'We are two of your brothers.' And he contradicts us, saying: 'You are not telling the truth. Rather you are two rascals who go around deceiving people and stealing what they give to the poor. Go away!' And he does not open for us, but makes us stand outside in the snow and rain, cold and hungry, until night falls - then if we endure all those insults and cruel rebuffs patiently, without being troubled and without complaining, and if we reflect humbly and charitably that that porter really knows us and that God makes him speak against us, oh, Brother Leo, write that perfect joy is there!

"And if we continue to knock, and the porter comes out in anger, and drives us away with curses and hard blows like bothersome scoundrels, saying: 'Get away from here, you dirty thieves - go to the hospital! Who do you think you are? You certainly won't eat or sleep here!' - and if we bear it patiently and take the insults with joy and love, in our hearts, oh, Brother Leo, write that this is perfect joy!

"And if later, suffering intensely from hunger and the painful cold, with night falling, we still knock and call, and crying loudly beg them to open for us and let us come in for the love of God, and he grows still more angry and says: 'Those fellows are bold and shameless ruffians. I'll give them what they deserve!' And he comes out with a knotty club, and grasping us by the cowl throws us onto the ground, rolling us in the mud and snow, and beats us with that club so much that he covers our bodies with wounds - if we endure all those evils and insults and blows with

joy and patience, reflecting that we must accept and bear the sufferings of the Blessed Christ patiently for love of Him, oh, Brother Leo, write: that is perfect joy!

"And now hear the conclusion, Brother Leo. Above all the graces and gifts of the Holy Spirit which Christ gives to His friends is that of conquering oneself and willingly enduring sufferings, insults, humiliations, and hardships for the love of Christ. For we cannot glory in all those other marvellous gifts of God, as they are not ours but God's, as the Apostle says: 'What have you that you have not received?'

"But we can glory in the cross of tribulations and afflictions, because that is ours, and so the Apostle says: 'I will not glory save in the Cross of our Lord Jesus Christ!'"¹

In 1927 Father Bughetti published a significantly different version of this chapter from an early fourteenth century Latin manuscript (AFH 20,107)² In this story St.Francis is truly joyful as he knocks on the gate again and again and is told 'You are a simple and uneducated fellow.' This older and more realistic version whose theme is also found in the saint's own writings (Fifth Admonition) throws new light, as Brown comments, on "the dark night of the soul" which the Little Poor Man of Assisi actually experienced when he resigned his office.

Raymond Lull, d. c.1315, lay missionary and philosopher, found love to be the catalyst, as it were, in man's encounter with the world.

¹The Little Flowers of St.Francis, op.cit., pp.58-60.

²Ibid., Appendix 1, The Perfect Joy, pp.319-320.

"So great is my will to love Thee that all things that once I hated are now, through love of Thee, a greater happiness and joy to me than those that I once loved without loving Thee."¹

The lover had so great a love that there is no distinction, such as the world makes, between joy and sorrow, pleasure and pain, "If I knew not the meaning of love I should know the meaning of trial, grief and sorrow."² And we are again given the definition of happiness: "It is sorrow borne for love."³

Johann Tauler, d.1361, German Dominican mystic, devoted his life completely to the sick. He found that "The nobler contemplative spirit often finds itself in such deep waters that, if God permitted, it would rather undergo the most cruel death than endure such deep poverty and complete abandonment of spirit. It is a protracted agony which consumes bone and sinew and exhausts the strength; the living body struggles in the death throes, no creature being able to administer consolation till it please the Lord to release it from this torment, from this cross."⁴

Henry Suso, d.1366, German mystic, "suffering the more as he accepted more of others' woes, he finally knew the joy of entering the way of his Lord."⁵

¹Book of the Lover and the Beloved, 185, quo. E.A. Peers, The Life of Ramon Lull, S.C.M., London, 1946, p.52.

²Ibid., p.53. See also, R.C. Petry, Late Medieval Mysticism, p.158. (Book of the Lover and the Beloved, Prologue, 8).

³Ibid., p.53. (Book of the Lover and the Beloved, 65).

⁴J. Tauler, Golden Thoughts on the Higher Life, Tr. M.A.C., 68, quo. P.E. More, op.cit., p.101.

⁵R.C. Petry, op.cit., p.247.

St. Catherine of Siena, d.1380, Dominican tertiary, though constantly suffering, "was always jocund and of a happy spirit." When prostrate with illness she overflowed with gaiety and gladness, and "was full of laughter in the Lord, exultant and rejoicing."¹

Jan van Ruysbroeck, d.1381, Flemish mystic, wrote in majestic phrases, so Underhill told us, of the fruition of joy as "constituting the interior life of mystic souls immersed in the Absolute - the translation of the Beatific Vision into the terms of a supernal feeling - state." This joy Underhill often saw realized in the secret experience of mystics.²

Julian of Norwich, d. after 1413, English mystic, told of two duties: we must reverently marvel, and we must "meekly suffer, ever enjoying in God."³ And the greatest pain that leads to salvation is "to see thy Love suffer. How might any pain be more to me than to see Him that is all my life, all my bliss, and all my joy, suffer?"⁴

St. Joan of Arc, d.1431, fell into an agony of grief - "the sadness of the Christian, which is the greatest sadness on earth" - into a sadness even unto death for the sins of the world which stood revealed to her in the sins of her time, of her people - and as her own.⁵

St. Nicholas of Flüe, 'Brother Klaus', d.1487, Swiss ascetic, had found it a great help at a time when he was passing through the

¹Quo. Underhill, Mysticism, pp.437-8.

²See supra, p.87.

³Julian of Norwich, op.cit., p.98.

⁴Ibid., pp.39-40.

⁵Ida Coudenhove, op.cit., p.226.

dark night of the soul to contemplate Christ's sufferings.¹

St. John of God, d.1550, founder of the 'Order of Charity for the Service of the Sick', or 'Brothers Hospitallers', was given a vision in later years as he prayed before a crucifix, "Our Lady stepped forward from the group with a crown, not of gold, not of roses, but of thorns in her hand, and pressed it hard upon his head. 'John,' she said, 'it is by thorns and sufferings that you must win the crown my Son has waiting for you in heaven.'"²

St. Teresa of Avila, d.1582, stressed the importance of prayer, by asserting that more courage is required to lead a life of contemplation than to elect martyrdom.³

Teresa was a woman of action: "works, not words". Like St. John of the Cross she had a longing for the solitary life. She cried out: "What a torment for a poor soul that has attained this degree of union, to have to begin to deal with men again, to be condemned to see the miserable farce of life acted out before its eyes."⁴

We are told that "St. Teresa appeared after her death to a certain Soul, and said that she had been rewarded only for her pain; but had not received one drachm of reward for the many ecstasies

¹W.P. O'Keefe, op.cit., p.14.

²A. Goodier, 'St. John of God' in Saints are not Sad, op.cit., p.267.

³Quo. J. Pieper, Happiness and Contemplation, op.cit., p.112. Bede Frost, The Art of Mental Prayer, p.109, quoted Faber's words, "the time of prayer is God's punishment time." (Johann Faber, d.1541, German mystic.)

⁴Bruno de Jesus-Marie, Three Mystics: El Greco, St. John of the Cross, St. Theresa of Avila, Sheed & Ward, London, 1952, p.3.

and Revelations and Comforts that she had here enjoyed in this world."¹

St. Francis of Sales, d.1622, Bishop of Geneva, described the overwhelmingly joyful experiences of Philip Neri and Francis Xavier, and asked "how do you think a soul can go on living in the vale of tears, and not be constantly in pain, pining away, once it has experienced at all freely the gratifying delights of God?"²

George Herbert, d.1633, poet and divine, expressed the paradoxical life situation,

"I will complain, yet praise; I will bewail, approve:
And all my soure-sweet dayes I will lament, and love."³

Brother Lawrence of the Resurrection, d.1691, Carmelite lay brother and mystic, claimed that "the greatest pains or pleasures of this world were not to be compared with what he had experienced of both kinds in a spiritual state..."⁴

He counselled that "if our love of God were great, we should love Him equally in pains and pleasures."⁵ This state is reached by practising the presence of God,⁶ by offering "Him your pains incessantly,"⁷ when sufferings will be sweet and pleasant and pleasures," without Him, a cruel punishment."⁸ But a new state was reached when he claimed that "God is often [in some sense] nearer

¹M. de Molinos, 3 v, 45, p.156.

²The Love of God, 6.15, p.264.

³Quo. B. Greene and V. Golancz, God of a Hundred Names, p.199.

⁴N. Herman, op.cit., 2nd Conversation, p.19.

⁵Ibid., 15th Letter, p.62. ⁶Ibid., 14th Letter, p.61.

⁷Ibid., 12th Letter, p.57. ⁸Ibid., 7th Letter, p.49 and 14th Letter, p.60.

to us and more effectually present with us, in sickness than in health."¹ Then he could admit that "all my consolation would be to suffer something for His sake."²

At this peak of suffering-appreciation Brother Lawrence prayed not that you may be delivered from your pains, but that He would give you strength and patience to bear them as long as He pleases. Sickness has become a 'favour from God' and not a 'pain to nature'.³

Miquel de Molinos, d.1697, Spanish Quietist, emphasised "how important and necessary it is to the Interior Soul to suffer blindfold the first and Spiritual Martyrdom."⁴

He had some emphatic words to share, "Although this painful martyrdom of horrible desolation and passive purgation be so tremendous, that with reason it hath gotten the name of Hell amongst Mystics; (for it seems impossible to be able to live a moment with so grievous a torment, so that with great reason it may be said, that he that suffers it, lives dying, and dying lives a lingering death) yet know, that it is necessary to endure it, in order to reach the sweet, joyous and abundant riches of high Contemplation and living Union: and there has been no holy Soul, which has not passed through this spiritual martyrdom and painful torment." It was suffered by St.Gregory the Pope, in the last months of his life; by St.Francis of Assisi for two years and a half; by St.Mary Magdalen of Pazzi for 5 years; by St.Rose of Peru for 15 years; and,"after such miracles as amazed the world, St.Dominick suffered

¹Ibid., 11th Letter, pp.55-6.

²Ibid., 11th Letter, p.56 and 4th Conversation, p.24.

³Ibid., 11th Letter, p.55.

⁴The Spiritual Guide which disentangles the Soul, 3,v, 34, (Ed.) K. Lyttelton, Methuen & Co.Ltd., London, 1950, p.152.

it even till within half an hour of his happy passing."¹

St. Benedict Joseph Labre, d.1783, pilgrim and mendicant saint, had a heart full of joy when men of taste, even those who later came to look on him as a saint could scarcely refrain from drawing aside when he came nearer to them.² He was "cheerful always".³

The Curé d'Ars, d.1859, retained his joy throughout his afflictions of lack of rest and food, his cough, and when "he drank even of the bitter cup of their despair - he seemed to hear a chant of devils, 'He is ours! We have him! We have him!' or at night a whisper in his ear, 'Son, you must fall into hell!'"⁴

In fact, the Curé rejoiced during these often violent persecutions which lasted for a period of thirty years,⁵ because he saw them as tokens of an approaching harvest of souls.⁶ Nevertheless, the Curé's confessor, the Abbé Baux, has told that the Curé's soul was "habitually subject to the bitterest desolation."⁷

One of the secrets behind the Curé's being able to endure this desolation joyfully was that he distinguished between suffering with love and suffering without love. "The saints," he said, "suffered all things with patience, joy and perseverance, because they loved."⁸ Suffering without love is possible "only because

¹Ibid., 3.4.46, p.156.

²i.e. because of the vermin etc. A. Goodier, 'St.Benedict Joseph Labre' in Saints are not Sad, op.cit., p.358.

³Ibid., p.353.

⁴R.H.J. Steuart, 'St.John Vianney', *ibid.*, p.368.

⁵A.A. Monnin, *op.cit.*, p.123.

⁶Ibid., p.128.

⁷Ibid., p.145.

⁸A. Monnin, *op.cit.*, p.278.

we have still some will of our own."¹

We must suffer, because "nothing so likens us to our Lord as the bearing of His cross."² "We must ask for the love of crosses, and then they will become sweet."³

St. Bernadette, d.1879, peasant girl of Lourdes, when young was described by many as "quite markedly 'gentle', with the brave pitiful gentleness of those who know suffering - the patient, helpless suffering of the very poor - from their own experience, and are not embittered but rather sweetened and ennobled by it."⁴

St. Teresa of Lisieux, d.1897, Carmelite nun, identified suffering with bearing the cross of Jesus. "Her relationship to the supernatural attained such a degree of concreteness and immediacy that she was able to see in all forms of suffering the suffering of Our Lord. The closer to her the sufferer was, the more abject the forms of suffering were, the more real became this identity."⁵

Baron Friedrich Von Hügel, d.1925, theologian and philosopher, recognized this intensifying factor "In sufferings and dryness a more experienced soul can sustain the less...All deepened life is deepened suffering, deepened dreariness, deepened joy...Dullness, dreariness and loneliness. East winds always blowing: desolation, with certain lurid intervals and dim assurances."⁶

¹A. Monnin, op.cit., p.232.

²Ibid., p.136.

³Ibid., p.137.

⁴R.H.J. Steuart, 'St. Bernadette Soubirous', in Saints are not Sad, op.cit., p.374.

⁵Karl Stern, 'St. Therese of Lisieux', in Saints for Now, op.cit., p.308.

⁶'Letters to a Niece', p.xv, Quo. Bede Frost, op.cit., p.244.

Sundar Singh, Sadhu, d. c.1929, Indian Christian and mystic, illustrated 'joyful sorrow' in these three passages:

"The lives of true Christians who live in Christ may be bowed down by sorrow because of the world's persecution, yet this sorrow is not enough to crush them, for, in the midst of it all, they soon become conscious that the Living Christ is with them, and their sorrow is 'turned into joy' (John 16:20)...in the midst of the sorrow itself there comes a wonderful joy."¹

"A few weeks ago I had a letter from an Armenian pastor. He had been one of those present at the massacres of the Armenians a few years ago. He wrote: 'Thousands of true Christians were murdered before my eyes, and I myself was seriously wounded and left for dead. That was a fearful and heart-rending sight, but at the same time it was mingled with great joy. Though men and women, old and young, were being butchered with great cruelty, and with no mercy, yet the power of the Living Christ was manifest in every life. Even the murderers were amazed when they saw it. Strength was given to us according to our need. Some of us saw Christ and angels quite clearly, and with great joy commended our souls to His keeping. In truth it was not a day of assassination, but a wedding-day...'"²

"It is very difficult to explain the deep experience of the inner life. As Goethe has said 'The highest cannot be spoken'. But it can be enjoyed and put into action.... One day, during my meditation and prayer, I felt His presence strongly. My heart overflowed with heavenly joy. I saw that in this world of sorrow and suffering there is a hidden and inexhaustible mine of great joy of which the world knows nothing, because even men who experience it are never able to speak of it adequately and convincingly."³

Evelyn Underhill, d.1941, exponent of the mystical life, claimed that "It is the willingness to suffer God asks. When we accept that, His grace comes with the pain and mysteriously takes away the real bitterness."⁴

Padre Pio da Pietrelcina, d.1968, first stigmatized priest in the

¹With and Without Christ, p.45.

²Ibid., pp. 48-9.

³Ibid., p.67.

⁴The Letters of Evelyn Underhill, p.174.

history of the Church, writing to a spiritual child in 1922, reviewed his life and the forces acting in it. "Since my birth He [God] has shown me, a poor and alleged creature of His, evidence of very special predilection. He has shown me that he would not only be my Saviour, my sublime Benefactor, but also my devoted, sincere, and faithful Friend, the Friend of my heart, my infinite Love, my consolation, my joy, my comfort, my entire treasure. And my heart, alas, while yearning for the Supreme Being, was being consumed, however innocently and unconsciously, by creatures whom I found pleasurable and pleasing. God watched over me, healing me internally, and although He did so sweetly and paternally, my soul felt His reproach. A sad but sweet voice echoed in my poor heart...

"Where could I better serve Thee, oh Lord, if not in the cloister and under the banner of the Poor One of Assisi? And He, seeing my confusion would smile, and that smile would leave an ineffable sweetness in my heart. Really, sometimes I felt Him so close that I thought I saw His shadow and then my body, my entire being, would exult in my Saviour, my God.

"And then I would feel the two forces within me clashing and breaking my heart: the world that wanted me for itself, and God who was calling me to a new life. Dear God! Who can describe the internal martyrdom that was developing within me? The very memory of that internal struggle which developed within me at that time, makes my blood curdle even now, twenty years later..."¹

On September 20, 1918, in the choir of the little church of the monastery of San Giovanni Rotondo, Padre Pio received the

¹S. Mitschitelli, op.cit., pp.18-19.

visible stigmata.¹ He described the experience: "...after having celebrated Mass, I yielded to a peacefulness similar to a sweet sleep. All my internal and external senses, and even the very faculties of my soul, were indescribably serene. During this time an absolute silence surrounded and invaded me; I was suddenly filled with great peace and abandon which effaced everything else and became a lull in the turmoil.

"It all happened in a flash. And while this was taking place, I saw before me a mysterious Person, similar to the one I had seen on August 15th, differing only because His Hands, Feet and Side were dripping blood. The sight of Him frightened me; what I felt at that moment is indescribable. I thought I would die, and would have died if the Lord hadn't intervened and strengthened my heart which was about to burst out of my chest.

"The Person disappeared and I became aware that my hands, feet and side were pierced and were dripping with blood. Can you imagine the agony that I experienced and continue to experience almost every day? The wound of the heart bleeds continually especially from Thursday evening until Saturday."²

"The wounds in his hands, side and feet could not be healed, would never close and were painful on the slightest pressure. His side wound spilled two ounces of blood a day..."³

In a letter to Padre Agostino on September 20, 1912 Padre Pio wrote: "I do not wish that my cross be lightened because to

¹S. Mitschitelli, op.cit., p.11.

²Ibid., pp.26-7.

³O. de Liso, Padre Pio, All Saints, New York, 1962, p.1.

suffer with Jesus is very dear to me; when I see the cross on Jesus' back I always feel fortified and exult in blessed joy... He chooses souls for Himself, and...the more these souls suffer without relief, the more they alleviate the sufferings of our good Jesus. This is my entire reason for wanting to suffer more and more without relief; it is my complete joy."¹

Thus he could write: "My soul simultaneously combines pain and love, bitterness and sweetness."²

"Often while celebrating Mass he went into ecstasy, reliving the Passion, weeping and standing perfectly still in mystical transport. The expression on his face was that of a nomad of the beyond."³

C.S. Lewis, d.1963, British author and professor once told of "having been allowed to accept her [his wife's] pain." "You mean," said Coghill, "that the pain left her, and that you felt it for her in your body?" "Yes," said C.S. Lewis, "in my legs. It was crippling. But it relieved hers."⁴

Mother Theresa of Calcutta, saw one distinction of suffering when she wrote "without our suffering, our work would just be social work, very good and helpful, but it would not be the work of Jesus Christ, not part of the Redemption..."⁵

¹S. Mitschitelli, op.cit., p.23.

²To Padre Benetto on January 12, 1919; Ibid., p.30.

³O. de Liso, op.cit., p.10.

⁴Quo. Every Day with William Barclay, p.81. Barclay wrote, "We must learn to feel the unhappiness of others." op.cit., p.170.

⁵M. Muggeridge, Something Beautiful for God. Mother Theresa of Calcutta and her Sisters of Charity, Collins/Fontana, London, 1971, p.67.

Richard Wurmbrand, evangelist, "I continued to witness to them [his Communist captors]; that was my joy. They continued to beat me; that was their joy." (But a number were so impressed that they were converted in that Rumanian prison.)¹

SUMMARY I : Joyful Sorrow

Christians should be ready and willing to be favoured by sorrow and suffering which keep men humble, liken them to Jesus, bringing them nearer to God, being pledges of the treasures of eternal life. God has concealed the bitterness in store for man but when the mind is devoted to God with love, and the pains are offered to God, courage is given to sorrow more for the sins of the world.

J. Joyful Dying

The evidence in this section of the study, perhaps more so than in any other, needed to be carefully examined.² An illustration of what one might like to believe was given by Knox, who wrote of the dead body of Jesus - "In the lines about the mouth, you can trace where he smiled in pardoning the penitent sinner..."³

St. Ignatius, d. c.107. Bishop of Antioch, prayed that he "may have joy in the beasts, and find them prompt. If not I will entice them that they may devour me promptly, not as they have done to some,

¹J. Lockerbie, The Image of Joy, Fleming H. Revell, Old Tappan, New Jersey, 1971, p.114.

²Workman has referred to those who mistook the means as an end in itself, and in disregard of Jesus' teaching "courted death with culpable recklessness." (Op.cit., p.150).

³R.A. Knox, Occasional Sermons, op.cit., p.15.

refusing to touch them through fear."¹

Ss. Perpetua and Felicity, d.203, African martyrs, on "the day of their victory,...they went forth from the prison into the amphitheatre as it were to heaven, cheerful and bright of countenance; if they trembled at all, it was for joy, not for fear."²

Tertullian, Q.S.F., d. c.225, African Church Father, said:

"Condemnation gives us more pleasure than acquittal."³

St. Cyprian, d.258, Bishop of Carthage, "What honour, what peace, what joy, to shut our eyes on the world and men and open them on the face of God and His Christ! Oh, short and blessed voyage!"⁴

St. Columcille, d.597, as he died "looked round with wonderful cheerfulness and joy of countenance, seeing the holy angels coming to meet him."⁵

Franciscan friars, 12th-14th Centuries. It is a surprise after reading of intense joy experienced by St.Francis and the friars, to read of a friar dying and passing from "this unhappy life to the Lord Jesus Christ."⁶ The writer must have been speaking relatively.

¹(Rom.5) Quo. Workman, op.cit., p.148.

²'Ss. Perpetua and Felicity', Tr. W. Shewring, in Saints are not Sad, op.cit., p.15.

³Workman (op.cit., p.146) adds that the contempt of death was actually one of the charges brought against the Christians by the heathen. The emperor Diocletian (who certainly was in a position to know) said "As a rule, the Christians are only too happy to die." See also Eusebius (H.E. VI) Quo. Workman, op.cit., p.116.

⁴(de Exhort Mart. 13) Quo. Workman, op.cit., pp.143-144.

⁵R. O'Flynn, 'St.Columcille', in Saints are not Sad, op.cit., p.71f.

⁶The Little Flowers of St.Francis, op.cit., p.151.

Brother Giles of Assisi, d.1262. The Lord apparently told Brother Giles how he would die, and had also given him a realisation when he wished to draw Brother Giles' soul "from its tabernacle to enjoy in Heaven that most glorious treasure which he merited to find at the beginning of his conversion and to preserve."¹ It was at this time that Brother Giles said with unutterable joy: "What do you think of this, my son? I have found a great treasure so bright and radiant that no human tongue can describe it. I am plundering joy! What would you say, son, if you were showered with blessings by God?"²

St. Elizabeth of Portugal, d.1336, as she lay dying alone with the Queen, her daughter-in-law, by her bed, she looked at the Queen fixedly, and said, "My child, bring a chair for this Lady." "Which Lady?" replied Queen Beatrice, who could see nothing. "She who is drawing near smiling, and in garments of white."³

St. Thomas More, d.1535, Lord Chancellor of England, when led out to be executed, having been forbidden by the king from making a speech from the scaffold, as was customary, said, as he reached out for assistance, "I pray you, see me safe up, and for my coming down, let me shift for myself."⁴

Chesterton described him as the "Man Who Died Laughing", adding that "He would have been the first to see the fun of having

¹The Little Flowers of St. Francis, op.cit., p.257.

²Ibid., pp.256-7.

³V. McNabb, 'St. Elizabeth of Portugal', in Saints are not Sad, op.cit., p.220.

⁴E.E. Reynolds, Saint Thomas More, Catholic Truth Society, London, 1969, p.14.

his death commemorated in a jest-book."¹

St. Teresa of Avila, d.1582, Spanish Carmelite nun and mystic, said that nothing can give a Christian soul a better idea of death than ecstasy: that surely is not frightening!"²

St. Joseph of Cupertino, d.1663, when he died, "th^e old laughter seemed to come back to his face..."³

J.B. Bossuet, d.1704, French preacher and Bishop of Meaux, "recommended priests who ministered to the dying only to talk to them of their coming joy, and to help them to enter at once into that state of peace and rest, of confidence and joy, which was so soon to open before them. Just as, when we return home after a long absence and first catch sight of our own country and our own home, we experience in anticipation, the joy and delight of arrival..."⁴

John Wesley, d.1791, founder of the Methodist Movement, said as he lay dying, "the best of all is, God is with us"; to which Purcell added "and that is the foundation of Christian joy."⁵

Sangster noted that the joy of holy men and women does not "desert them in their death. Many of the saints - like most mortals - have died unconscious. With some, a deep peace was uppermost. With others, it was transports of joy. It was rapture with Doddridge (G. Nuttall, 'Philip Doddridge', pp.159ff.), with Thomas

¹'St. Thomas More', in Saints are not Sad, op.cit., p.252.

²H. de Tourville, Letters of Direction, Dacre Press, Westminster, London, 1951, p.110.

³A. Goodier, 'St. Joseph of Cupertino', in Saints are not Sad, op.cit., p.351.

⁴H. de Tourville, op.cit., p.110.

⁵W. Purcell, The Plain Man Looks at Himself, Fontana Collins, London, 1965, p.36.

Collins (Coley, 'Life of Thomas Collins,' p.488) and with Miriam Booth (Carpenter, 'Miriam Booth,' pp.183f). When Temple Gairdner was dying (1928), and in great weakness and pain, people who visited him were conscious of an amazing joy. Half in Heaven already, he seemed to linger on earth to show them in what bliss a Christian can die, and when, at last, he fell asleep on his wife's shoulder (never to wake here again) and his boy knew himself to be fatherless, the lad could only say, looking on his father's face radiant in death:

"Your joy no man taketh from you." (Padwick, Temple Gairdner, p.325).¹

Dietrich Bonhoeffer, d.1945, Lutheran Pastor, when he "was taken off by his Gestapo guards to be executed, his eyes were shining with joy as even those poor clowns noticed."²

Malcolm Muggeridge, British author, while trying to commit suicide realised with a kind of ecstasy that the earth was my home, and... all men my fellow-interns...I felt a great joy at returning. It was a joyous homecoming....Thenceforth I have never doubted that every life must be lived out to the end...that death is...a joy to be welcomed. That each moment of life, whatever the circumstances, is made more precious because it passes. That it is precisely because we die that living is so wonderful a gift - whether for a minute or a full life-time, sick or well, crazed or serene, in pain or in delight, no matter; still wonderful."³

¹W.E. Sangster, The Pure in Heart: A Study in Christian Sanctity, Epworth Press, London, 1955, p.115.

²M. Muggeridge, 'Half in love with Death!; A Confession, in Observer Review, London, 22 February 1970, p.29.

³Ibid., p.29. Muggeridge was no doubt influenced by Mozart, who, when 31, wrote on 4 April 1787 to his father "...As death, strictly speaking, is the true goal of our lives, I have for some years past been making myself so familiar with this truest and

SUMMARY J : Joyful Dying

In both preparing to die (for some have known when they would die), and in dying, great courage, peace and radiant joy have been manifested. Many have looked forward to dying, knowing God was with them. Sometimes angels have appeared and welcomed those dying.

K. Joy after Death

St. Francis of Assisi, d.1226, expressed future joy in the 'Exposition of the Lord's Prayer' attributed to him, "Thy kingdom come; that Thou shouldst reign within us with thy grace and let us come to thy Kingdom, where we will see thee face to face, and have perfect love, blessed company, and sempiternal joy."¹

Richard Rolle of Hampole, d.1349, English hermit and mystic believed that the function of virtue is "to purify the senses and the affections", not to demolish them. "From first to last he insists that his mystical joy will not change in kind even when he attains the celestial bliss and the angelic society. The memory of the name of Jesus has never left him, nor the emotions evoked by it."²

St. Catherine of Genoa, d.1510, mystic, said that she could not conceive of any joy comparable to that of the souls in the place of

best friend of man that its aspect has not only ceased to appal me, but I find it very soothing and comforting! And I thank my God that He has vouchsafed me the happiness of an opportunity (you will understand me) to recognise it as the key to our true bliss. I never lie down to sleep without reflecting that, young as I am, I may perhaps not see another day. Yet none of those who know me can say that I am morose or melancholy in society. And I thank my Creator every day for this happiness, and wish from the bottom of my heart that all my fellow men might share it..." Ibid., p.29.

¹R.C. Petry, Late Medieval Mysticism, op.cit., pp.120-1.

²H.E. Allen, English Writings of Richard Rolle, Hermit of Hampole, O.U.P., London, 1931, Quo. Ibid., p.212.

waiting, except only the joy of the 'Blessed' in heaven, "a joy which goes on increasing day by day as God more and more flows in upon the soul, which he does abundantly in proportion as every hindrance to his entrance is consumed away." But later, St. Catherine balanced this by pointing out that the happiness does not diminish the reality of the pain, which "is constituted by...love finding itself impeded."¹

Her 'Treatise on Purgatory' thus stresses that after death there is both a purging of sins and also a growing in joy. Her reasoning has been well summarised by Steuart - "we have in Purgatory to struggle through to God by somehow returning towards Him the steps that in life we took away from Him: in some mystic way to relive our temporal past, not in detail but in respect of that essential quality in it which gave it a final character displeasing to God, the ill-use namely of our free will. That is the bare statement of what we call the 'punishment' of Purgatory... The torment of Purgatory, indeed, she declares to be less than that of Hell only in that the latter is without hope and is constituted in hate and aversion from God, whereas the former proceeds from love and drives the soul nearer to Him. Yet again, in another sense this very difference is a chief cause of the intensity of the purgatorial sufferings. For the soul, now exclusively turned to God, is aware that only through its own fault is its knowledge [which is possession] and with that its love, of Him still imperfect; and as with impetuous energy it bends and thrusts itself towards Him, so do the knowledge and the love increase in clarity

¹Quo. in 'The Waiting Church' (Ed. W. Plimpton, pp. 28f). See Baron von Hügel, 'The Mystical Element of Religion', 1919, Vol. 1, pp.283-294. See F. Hood, God's Plan, Longmans Green & Co., London, 1955, pp.86-87.

and vehemence and so in consequence does the anguish of the still untranscended separation grow. Extremes meet: increasing joy multiplies the suffering, and the greater suffering leads to greater joy, so that it seems true to say that the pain of Purgatory is more intense the nearer the soul is to its deliverance. The process of approach to find union with God is through a transformation of all self-regard into that perfect charity which has no will but His, and that for the souls in Purgatory the reality of their suffering is not the pain that it causes themselves, but the realisation of the cause and meaning of that pain, their opposition to (or disharmony with) His will which to them, says the Saint, is so catastrophic a thing as to obliterate in their consciousness the very recollection, as such, whether in the gross or in detail, of their sins that brought it about....

"...Sin, then, should be of all imaginable misfortunes the gravest, and repentance and forgiveness will not be the last of it. There will be needed reparation in kind, deliberate reversal of the evil choice, positive goodwill in small things as in greater..."¹

Not many doctrinal statements have been made, but the following is relevant. "The traditional picture [of Purgatory] is none-the-less predominantly sombre, and a truer psychology would recognise side by side with the deepening of penitence, a deepening joy in God's service and in the increasing knowledge of him. The thought of joy as characteristic of those who after death are awaiting the General Resurrection finds a natural expression in the use of the word 'paradise' which has often been used with precisely this

¹R.H.J. Steuart, 'St. Catherine of Genoa', in Saints are not Sad, op.cit., pp.240-1.

significance."¹

SUMMARY K : Joy after Death

Man's joy will continue after death, continually growing through hope, as sins are purged, and love is more and more unimpeded. In Hell there is no hope because there is no love and no joy.

III. CONCLUSION

The purpose of this study was to trace the understanding and expression of Christian joy in the lives of holy persons, not developmentally, but in an encyclopedic manner, by consulting sources from post-Biblical to the present time. 106 individual references have been made in which the emphasis has been on lives as opposed to theories, although on occasion both practice and teaching have been included in the study.

While hedonistic and pantheistic tendencies have been detected in certain of the statements, their identification or isolation has not been pursued.

It is not within the scope of this study to investigate e.g. the spiritual espousals, or spiritual marriage, or the 'dark night of the soul'.

Joyful and sorrowful experiences may take a multitude of different forms and no pattern is discernable. The majority of these manifestations, however, are dynamic and often radically life-changing in nature. Supernatural signs (e.g. stigmata) and beings (e.g. angels) have accompanied the experiences. Occasionally there is a creative or playful element present.

¹Report 'Doctrine in the Church of England', p.213, Quo. E.G. Knapp-Fisher, Belief and Prayer, Darton, Longman & Todd, London, 1964, p.77.

Mystics would agree that these manifestations of God's Spirit in their lives, or in nature, are not essential to one's spiritual growth; that they are gifts from God; and that their purpose is none other than to draw the soul, and perhaps other souls, closer to God.

To be more specific, the experience may take many forms, including imitation of or likeness to the life of Christ (e.g. stigmata); vicarious (e.g. Curé d'Ars); revelatory (e.g. Pascal); victorious (e.g. Julian); conversions and baptisms in the Spirit; devotional (e.g. Julian); creative (e.g. K. Barth); humbling (e.g. Philip Neri); eschatological (e.g. St. Francis).

Sorrow and pain are limitations of self, because love is impeded, in this world (as opposed to life in Heaven). They can also be gifts from God, and are inevitably accompanied by love and joy and hope which give courage.

There can be no sad saints; in fact, having the spirit of joy is one of the criteria for canonization,¹ but only by implication.

Several saints (e.g. St. Francis) would appear to have prayed for an increased measure of both joy and sorrow, which it seems necessary for all persons to be both ready and willing to receive, and to make use of in the right way, when God in his mercy gives it to them. Saints have often implored God not to overwhelm them with his gifts! There is great joy in the unsatisfied desire for God (cf. C.S. Lewis).

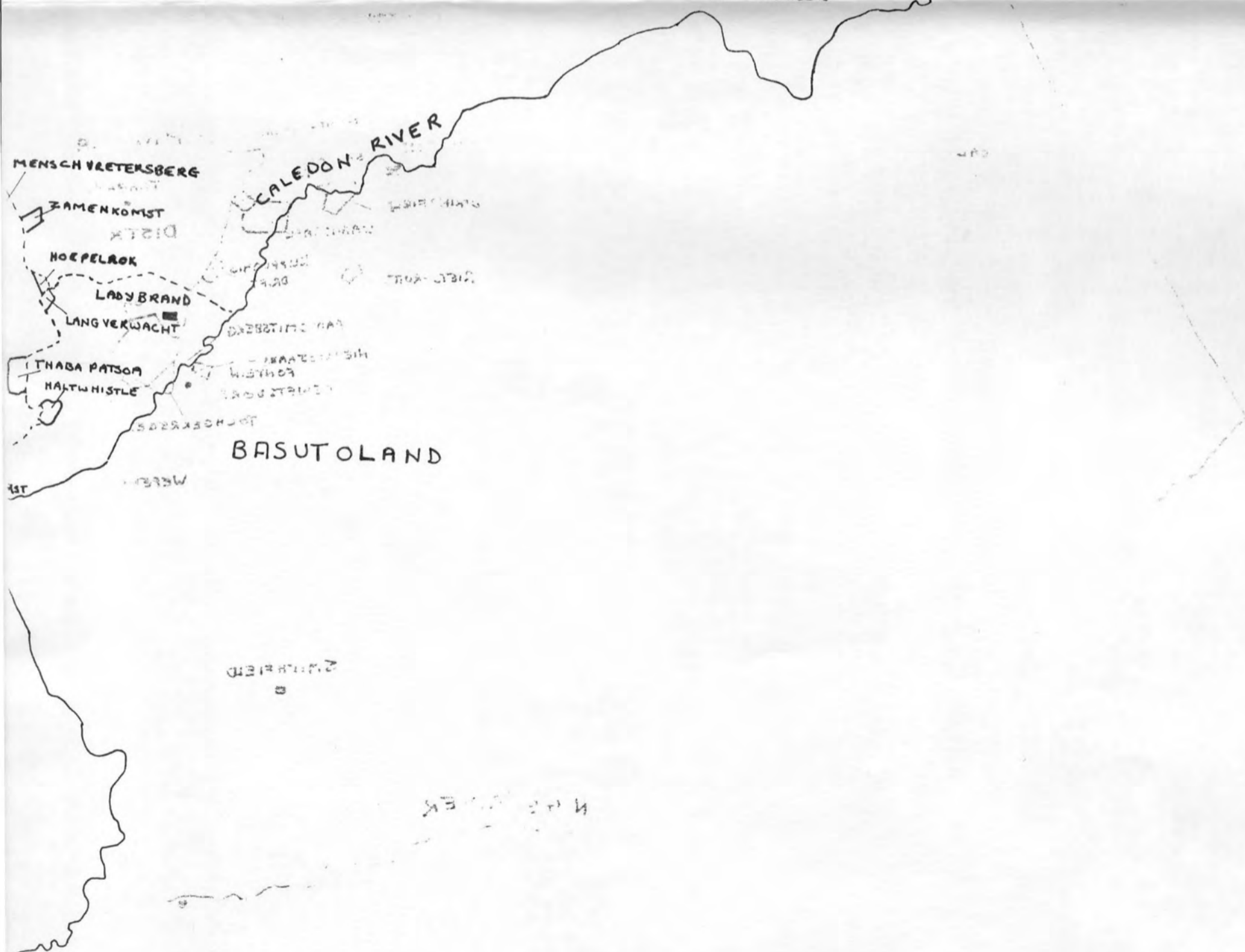
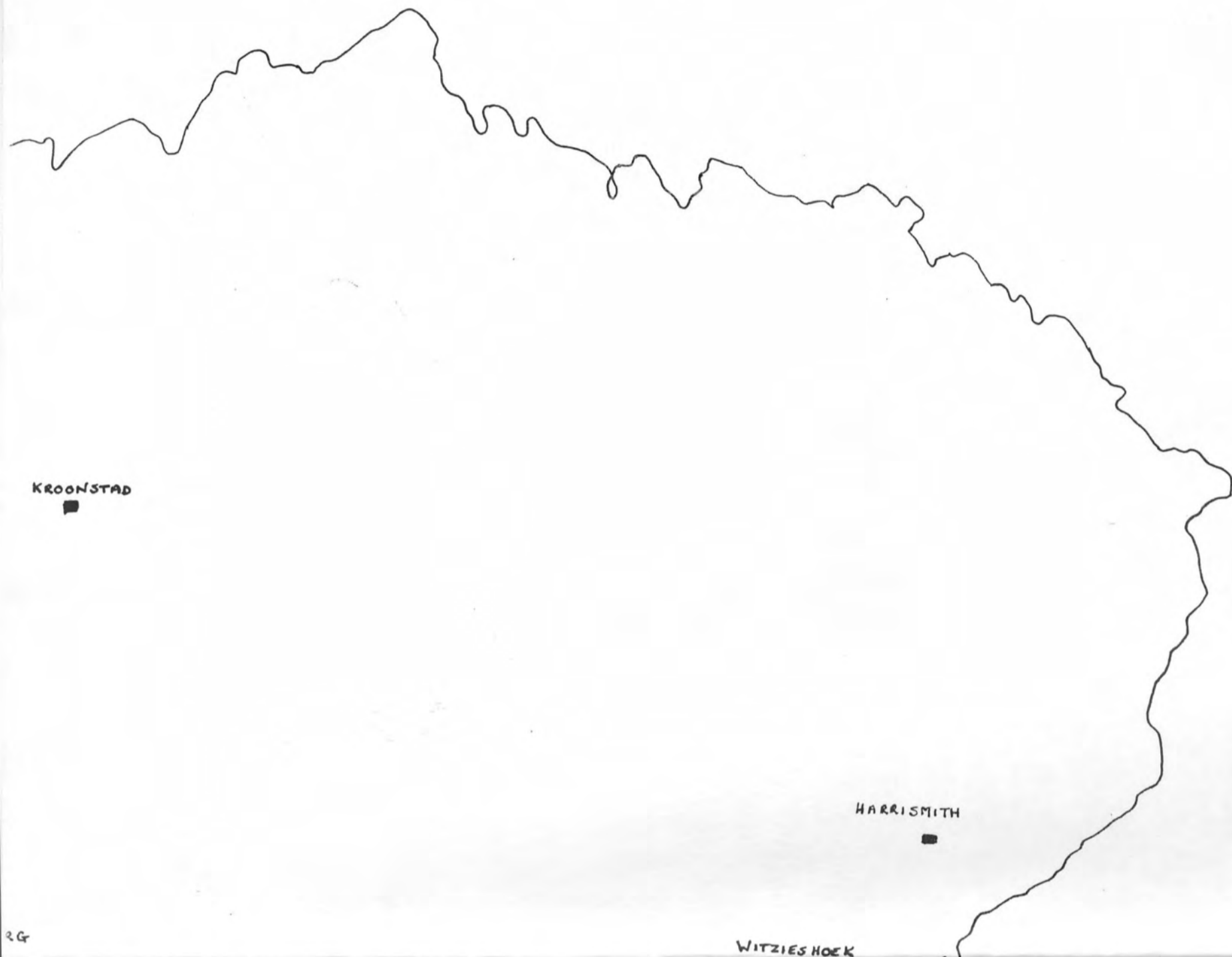
"Saints are paradoxical characters. They cheerfully endure themselves what they weep to see others endure. They inflict on

¹R. Raynes, Darkness no Darkness, The Faith Press, London, 1958, p.60.

themselves what they would rather die than inflict on their neighbours. They find riches in poverty, happiness in sorrow, and joy in pain. But the children of predilection are fathered by a Divine paradox. "He who loves his life shall save it..." They take the paradoxical command literally. And logically enough, with the most paradoxical consequences."¹

These words fittingly summarise the lives of the saints as epitomised in the illustrations of joy given above. The paradox can here but be stated, the possibility of its resolution is matter for another study.

¹C.B. Luce, Saints for Now, op.cit., p.15.





Source: 4/13 (Reduced).