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JOY: ITS CONTEXT, CHALLENGE AND DOGMATIC VALENCE, ESPECIALLY IN RELATION TO THE EUCHARIST IN JUSTIN POPOVIĆ'S DOGMATICS

Abstract: *Theme joy represents pioneer endeavor in academic theology. The challenge of this endeavor begins in the context of systematic theology and liturgical experience especially in Justin Popović's Dogmatics. Reviewing the studies in general and conclusion in particular regarding theme of joy serve as condition to study the theme. The beginning of meaning and purpose of joy as a task of this paper is found in the Eucharist, the unique event of the mystical unity of God and man. The leading argument is twofold: 1) Joy is identified with the person of the Godman Christ and 2) Joy is revealed on a way toward Christ. The Eucharist thus represents an outline for the true encounter and an experience of unity of God and man known as one word—joy.*

Key words: *Godman, Tradition, Church, Eucharist, communion, logosness, feat and joy.*

Challenging the authenticity of joy is not a search for a reason to doubt its genuineness, unless one chooses to deny its entire mystical occurrence. Rather, it is a venture of a complex anthropological faculty within a non-fabricated experience. Therefore, this study in general gives an account of the authenticity of joy in its dogmatic valence challenged in the Eucharist.

Joy playing an intrinsic role within human history is a common theme throughout literature, philosophy, and religion across the globe. The mere approach to the vast subject of joy is a challenge itself since its methodology leads to a delta of perspectives more than the data lying in its origin. Along with its morphological inquiry,¹ it remains to yield a view of joy as complex, multilayered, and often contradictory. Consequently, the need for a selective scientific argument with a comparative study of joy should be taken into consideration for two reasons: 1) the scientific approach introduces a general reference to the term joy within its ordinary setting by reaffirming its outcome as an extraordinary human state and 2) a scientific

¹ It is interesting to note, on one hand, that the etymological root of the English term for happiness or happy derives from the Middle English hap, meaning a chance. This morphological structure finds its even greater meaning when happiness and joy in order to be realized are about to choose a positive attitude, the attitude toward joy and toward a viable human, happier—*homo exulto*. On the other hand, the noun χαρά along with the verb χαίρω carries the meaning of joy, which is to rejoice, desire, and to be merry. A similar connotation we find in χαρμονή—happy or cheerful. Independent of the verb is the old substantive χάρις—grace, beauty, delight, boon, gratefulness, thank. A lengthened grade g(h) er-I is continued in Arm. Jir—gift, favor (adverb jri—for free); *Robert Beekes (2010): Etymological Dictionary of Greek*, vol. II. BRILL: Leiden Indo-European Etymological Dictionary Series, 1606.

position on joy should be reconsidered through a recourse in religious domain and theological disciplines.

To fully recognize the notion of joy in its dogmatic relevance, especially in its relation to the Eucharist, some general and selected scientific remarks cannot be regarded as irrelevant. In order to demonstrate authenticity of the term within the general setting in which joy occurs and evolves, an introductory study of joy is surveyed initially through some scientific conclusions and disputed along the way with the theological arguments in the following chapters:

(1.1.) Joy: its context—this chapter indicates some psychoanalytic conclusions as to how joy is being experienced (1.1.1) Joy: its challenge—places joy within its ultimate goal

(1.2) Joy: state of the Godman Christ—concerns Christian anthropology in the Christ as the prototype for true humanity, and

(1.3) Joy: an act in the (Orthodox) Church.

1.1. Joy: Its context

Freudian Remarks

In the text of investigation of the relationship between social constraints on pleasure seeking and the consequent unhappiness on the one side and search for happiness on the other, Sigmund Freud peculiarly stated: “What we call happiness in the strictest sense comes from the (preferably sudden) satisfaction of needs which have been damned up to a higher degree, and it is from its nature only possible as an episodic phenomenon.”² What he meant by happiness later in the text is a problem of the economies of the individual’s libido: “The feeling of happiness derived from the satisfaction of wild instinctual impulse untamed is incomparably more intense than that derived from sating an instinct that has been tamed.”³

Freud’s move toward happiness and joy is multifaceted. The main stream of his thought could be interpreted twofold: in the first case, as instinctual discharge that causes happiness, and in the second, as an instinctual tension that causes pleasure.⁴ This makes sense if taking into account unavoidable sources of discomfort and unhappiness in social life such as pain, suffering, the slow process of decay and dying, etc. Whether, in the Freudian view, the

2 Sigmund Freud (1961): *Civilization and its Discontents*, trans. and ed., James Strachey. New York: W. W. Norton, 17.

3 Sigmund Freud, (1961), 79.

4 Within Freud’s work there are a couple of noteworthy insights regarding the origin of joy and the human implications. First of all, joy observed by Freud corresponds to something like an aware, excited anticipation and readiness for something great. His interpretation of joy seems to have an explicit positive connotation since the choice as the concrete point of departure is directed toward anticipation. The second point that Freud makes regarding joy and joyful performance is the same that Popović will elaborate in the Christian anthropology, which is human id and superego. Self-alienation is reflected in a person who remains in the realm of id or the superego. Therefore, Freud argues that interpersonal engagement in the human community, through ritualized practices of joy, does open great possibilities of fostering the balancing work of the ego. At the same time, it provides for the sustenance of enjoyment that occurs with a healthy appreciation of the complexity of humans as psychic beings. The third point which longs for further development, especially in the misuse in religious studies, is joy in the context of the sexual relationship. Whether Freud is a pioneer in exploring the issue of sexuality as a pleasurable faculty of man and how sexuality is to be accepted and exercised in scientific and religious disciplines is debatable; nonetheless, he remains influential on the issue of sexuality as constitutive in the human nature. This leaves a great debate for other disciplines and certainly touches the present theme and argument for joy.

instinctual gratification causes happiness or its difficulty to remain happy due to the powerful state inherited in human nature, psychoanalysis cannot promise nor sustain happiness or joy. On the one hand, psychoanalysis indicates joy as an episodic occurrence and therefore never transformative or complete. On the other hand, the development of joy in the case of individuality shows the enjoyable state as a consequence of the interaction between two urges—egoistic and altruistic. Despite the fact of a modern world, social structure with the proposed polarization, egoistic and altruistic, dynamic desire toward joy occurs anyway and occupies human devoted attention. Man does experience joy and that is the experiential fact. This fact does not allude that man is only capable of having pleasant moments as regards to joy, but it claims that man is a joyful being as such.

Modern Science on Joy

Excluding joy from any abnormal variants such as perversion and malicious (hedonistic) attributes, along with the childhood fantasies of omnipotence, categorizing the term joy in other examples cannot be regarded as surgically divided, as the didactic need for clarity will make them appear. In other words, synonyms for joy overlap with each other with shifting interpretations.⁵ But what stands beyond any speculation is the notion of man being caught in the enjoyable game. One way or the other, man is struck by an inevitable experience of joy. This enjoyable experience is an inherited potential and the born reflex which often rekindles every positive characteristic of human beings. Every culture has its own term for joy or its equivalent, and every civilization tried to discover ways of obtaining it. The same concept applies in religion. Although every religion agrees that joy is desirable, not all of them agree as to what joy specifically entails.⁶

Modern science through psychoanalysis detects the human longing for joy as a part of the human identity. Apart from the scientific observation, many civilizations have witnessed its primacy and occasion from the very early period of life.⁷ Smiling and laughter, two prominent features of joy, accompanied by social games are also signs of the joyful effect on human cultures.⁸ It has been argued that merely simulating the motor rhythms of laughter could promote positive feelings and that laughter has been clinically utilized to promote relaxation and acceptance of one's circumstances. Therefore, it is plausible to argue that through this mirth, man indulges himself with a pleasant way to spend time with others and to obtain apparent emotional benefits.⁹

5 Taking for example cheerfulness or pleasurable excitement as a mode of expressing the term joy, these cases might be classified as an initiative group of enjoyable experience out of the call for satisfaction or contemplation and creativity.

6 "An unsatisfied desire, which is itself more desirable than any other satisfaction"; Lewis, C. S. (1955): *Surprised by Joy*. New York: Harcourt Brace, 18.

7 Eminent post-Freudian psychologists argue that happiness originates in the early experience of satisfaction at the maternal breast. The fundamental experiences of joy in its early phase like the infant's happiness are inextricably linked with the mother's breast. Underscoring the dialectical relationship between pleasurable internalization and ego strength, it is interesting to examine the idea of a mother's breast, which strengthens the infant's capacity to love and trust his objects, and heightens the stimulus for introjections of good objects and situations; Melanie Klein, *Actual feelings of happiness*, (1957).

8 Scherer KR, Wallbott HG (1986): *Summerfield AB. Experiencing emotion: across-cultural study*. Cambridge: Cambridge University Press,

9 Emotional or sentimental faculty is not neglected in Popović's anthropology, but very much important since the very same emotions generate the energy to make needed changes and needed actions. Human emotion is the way man expresses himself, since when man speaks about emotions, he speaks about

Analyzing the positive affect in later life, joy experimentally in the infant period tends to be associated with a sense of vigor and with feelings of strength, confidence and competency. Functionally, it is centrally involved in the creation of social bonds, e.g. is it not enough to observe the infant's ability to smile that elicits reciprocal smiling and joy and thereby fostering the attachment bond? Smiling as well as laughter associated with play stimulate social bonding and implicate joy as well. It tends to occur at times or situations of familiarity, which serve as an antidote to stress.¹⁰ Smiling, laughter, mirth or pleasure are indeed sustaining factors, or rather, vivid outcomes of joy. By containing all these predicaments, joy proves its actual great mechanism as an answer against sadness or misery and in some instances even aversion to the notion of death.

Also, those infantile memories of union and fulfillment in the past are re-lived when we enter into the present life situation. An uplifting experience of an adult is psychologically indebted to the infantile model, rather, the state and emotion experienced through pre-birth connectedness with one's mother and the relationship through caressing and breast feeding. The infant experience in later life proves lack of words to express the same experience, but finds some resort in games, aesthetics and others. These replenishing eruptions of the past experience into the present reality only witness the fact of the born reflex of joy and the need to be restored and nurtured as such. But, this is hardly one obvious side of what joy might seem to be.

In the previous paragraph, joy arguably is considered an obvious state or an act. But, joy is not constantly expressed as self-obvious state, e.g. smile and laughter. On the one hand, very often it remains hidden behind eyes or disguised by silence without smiles, tears (of joy) or dance.¹¹ On the other hand, seemingly ordinary rituals such as having a lovely dinner with dear ones, making love, reading a good book, watching children grow up or receiving great news are in fact all competent stirring up. They are gratifying an integral human sensation generally associated with joy or happiness or whatever these two terms, as the preferred way of expressing celestial feelings, might imply.¹² All of the activities indicated in the former

himself personally and seriously. This recognition of human sensuality involves the body as well, since emotions are followed by perception of bodily signalization. What Popović is about to argue later on in the Christian anthropology regarding inner self of humanity is already experienced as pretested in emotions. Emotions are a highly complex regulatory system in which every human person is being challenged by the inner and outer world and at the same time sharing the common experience in the realm of the relationship. Concerning the human experience of identity and involvement in the cosmic reality, Popović rediscovers a true openness and thus the full capacity of man in the community—openness as a connection with others.

10 On relevance of joy and happiness in the following studies: Pargament, K.I. (1997): *The Psychology of religion and coping: theory, research, practice.*, New York: Guilford Press, ; French, S., & Joseph, S. (1999): Religiosity and its association with happiness, purpose in life, and self-actualization. *Mental Health, Religion and Culture*; P. Ekman & R. J. Davidson (Eds), (1994): *The nature of emotion: Fundamental questions.* New York: Oxford University Press, ; Izard, C.E., (1991): *The Psychology of emotions.* New York: Plenum Press.; Ellison, C. G., and Gay, D.A., (1990): Region, religious commitment and life satisfaction among Black Americans. (*Sociological Quarterly*)

11 Thinking of some private times for example where the world at large stops having the usual meanings, man finds himself liberated finding his gaze over the window where the silence speaks for the equiprimordial situation and where man finds himself at silent joy.

12 Every aesthetic pleasure (pleasure of instinctual gratification such as hunger is not exclusive, i.e. by having a hungry person eat food that is given with anger and contempt) whether it arises from contemplation of a landscape or an art object, from listening music or watching play is marked a sense of identity between the ego and the outside world arising from the empathy between the ego and the

examples contribute to a joyful sensation. But, as the recollection of selective enjoyable experiences go by, the challenge of joy to rediscover its origin, ultimate goal and meaning becomes even more difficult.¹³

1.1.1. Joy: its challenge

One of the primary challenges is that, to a certain degree, joy is an aftertaste of pre-linguistic totality. Joy is indescribable in its nature, and thus it is not surprising that it eludes articulation or concept. Even this study provides usage of the term too broadly since it is conducted by general use of the term joy and its equivalency in languages other than English. But, the true challenge of joy is the weight of expression of its ultimate meaning, that is, its origin and purpose.¹⁴ The notion of meaning and purpose indicates gravity of the term already within its dogmatic valence, but even more so in relation to the Eucharist. The question of meaning¹⁵ and purpose behind joy initiates the challenge for the starting point of the approach and experience of joy, regardless of the context in which it might occur.

But, joy takes place in a certain space and time just like theology, since joy is not a subject of utopia, that which does not exist, or even a-topia (α -τόπος), that which does not take specific place. In this context, one is able to recognize more so a cognitive aspect of joy, that is, a record of experience which takes one to the place of its disclosure, viz. the Eucharist. Therefore, this chapter indicates the triggering question of the purpose and meaning of joy within the larger setting where joy might happen or is being desired.

Attractiveness of Joy

Presumably that joy cannot be created on its own; man is nevertheless captured by it. Continuing to be easy to please, man acquires only a glimpse of that state, simply referred to as joy.¹⁶ Along the way of that experience, it appears to be one of the most expressing

impressions flooding in from latter. The happiness-creating factor is to be sought in that identity. On the joyful reaction to the outer reality see in Helene Deutsch (1927): *On satisfaction, happiness and ecstasy*.

13 As joy happens it gets so incalculable and out of control that man wants it to embrace it as something definite and concrete. An attempt to grasp and define this event through the one word or expression comes to fail. Hence the usage of the term has expanded to include precisely that which a term as such cannot do. For example pride of power, search for prestige, sexual promiscuity is the banal list of goals man is blindly seeking after God. The complicity of appliance of joy brings out many important factors which narrow the quest for the genuine 'emotion': higher education, occupational success, medical care, employment or housing may certainly promote positive appraisals of life increasing wellbeing, involvement in leisure and directly improving quality of life.

14 Whether it comes from the repudiation of the complexity and uncertainty of deep object relations or whether it becomes available only after such ambivalence have been worked through, the question of joy lies along with its oxymoron in the evident simplicity of experiencing joy. The overwhelming desire appears as an intimation of some higher generally spiritual reality not a meaning in itself, but ending in some higher than it. Any attempt toward the definition of joy leaves twofold direction in which the notion of joy can be disputed. The first one is possibility of holding onto this intense state any moment one wishes for and reproduce it, and the second direction is what is the ultimate benefit of experiencing this state, i.e. joy as a momentary relief from the painful consciousness of human finitude?

15 Even though there is a danger of confusion of the term meaning with linguistic meaning, its usage here is in the sense of the meaning of life and the relationship with God as the meaning for humanity.

16 Childhood encounters taken within the power of nature when being recollected in later youth yield a visionary power and insight. Man speculates and flirts with them in order to rejuvenate himself. Nostalgically pointing back in time to something lost, they leave joy as a sign post directing to a richer

characteristics of the human being, and the most positive affirming content known to man. Nevertheless, all experiences of joy indicate their main characteristic, which is striving for everlasting feeling and mode of that experience. This experience of joy is not a simple desire, but a very normal human condition.

But, going even further beyond this desire, humanity seeks also for a meaning of that pleasurable experience. Exploring the deepest joyful experiences signifies plunging oneself into the sense of meaning and purpose. Joy shares one divine characteristic since it seeks to last and to never run out. That which defines those captured moments within is the undying sense to exist in the same way it appears. At least to say, joy strives for eternity and tends to be connected with it. In fact, joy by its nature loses its character if it ends.

Humanity feels the call to be joyful. The call is irresistibly attractive since its power affects human integrity and wholeness. Humanity feels and lives according to that vocation, as it has been created that way—to make and have sense, to be completed and to rejoice within that state. The context of joy and its sources that might range from music to sports just increase the chances of experiencing joy.¹⁷ But, the sources of stimulus of joy cannot serve as a goal itself. Rather, they are an instrument of joy, a scene in which enjoyable experience breaks through and joy happens.

The locus where joy might pursue its true origin and direction is contemplation outside of the human realm, even though it occurs as an event in the same human realm. Joy comes from the divine since humanity alone simply cannot be the ultimate goal of joy and certainly cannot be bewildered with its origin. This view shakes the modern approach of joy as being seen as an experiential fulfillment of the human life within the same human realm and human only. Popović referred to this modern approach as a grave human endeavor. At the same time, not being in favor of some ancient stoics who believe that human growth toward the divine can equally grow on the torture rack, as in the comfort at home, Popović was not far from that concept entirely. The sober discernment of the term joy is the question of purpose and meaning of joy and not the instrument in which joy as such occurs. He contextualized joy beyond an experiential satisfaction and the basic instincts, which does not only enhance modern society and its comprehension of joy, but often defines it. On the other hand, Popović did not reject nor undermine diminutive pleasurable moments, as they were part of his daily life as well. Even though the experience of life's basic pleasures can be recognized as significant if not satisfactory, Popović pointed toward a true guideline of joy beyond experiential satisfaction of earthly goods. In his view, the conventional worldly experience of joy is only an instrument of joy and cannot be interchanged nor replaced with a true experience of joy. What is at the center of this true experience is the pursuit of purpose and meaning behind joy. Longing for the sense which exceeds human competence challenges not only the context in which joy occurs. A new direction toward divine implication radically challenges attention to the purpose and meaning of joy along with a proper pursuit and methodology of joy.

world. Just as the fact that we experience thirst for example is proof that we are creatures who drink water is a born reflex, just so the fact that man desires the object that our natural world cannot supply suggests the existence of another supernatural one. Desire (itself) does not mean (nor guarantees) that man is going to achieve that supernatural realm, but it suggests the intimation of needing to achieve it. Thus, man is capable of achieving that joy which is not an illusion, a superstitious will fulfillment.

17 “Implicit in Freud’s technical writings in the view that to increase our chance of happiness, we must place ourselves at risk, including our chances at love, the risk, neurotics fear most. From this angle, happiness depends not on the growth of our success but on the satisfaction derived from knowing that we willing to be at risk, in the first place, win or lose, or as Plato put it, to simply be ‘in the game’ ”; Michael Guy Thompson (2004): *The Ethic of Honesty: The Fundamental Rule of Psychoanalysis*. Amsterdam and New York: Editions Rodopi, 151.

1.2. Joy: State in Christ (From Man to the Godman)

Joy in Popović's *Dogmatika* is the synonym for the incarnated Truth: "Joy, the only true joy for the human being in all the worlds is the Lord Christ."¹⁸ Joy also implies the notion of communion and unity with the Incarnated Truth, Christ in the Eucharist. The initiative discourse of joy in its dogmatics valance is under the title *Reintegration of Personality: Mystery of the Godman*.¹⁹ This anthropological tractate indicates three stances which propones origin of joy and its guide toward acquiring the same: 1) the Incarnation 2) *Co-incarnation*, and 3) Feat in the Church. What permeates this tractate is the immanent Trinitarian theology and an experiential explanation of the love of God and the motive of the Incarnation through its perfect object—the Godman:

In the Holy Trinitarian Godhead, everything is for the human being in all the worlds, starting with the terrestrial world. Everything is, exists and moves from the Father, through the Son and in the Holy Spirit, everything save sin and evil. Therefore, the second Person of the Trinity descended to the earthly world and became a man, to trinitify (utrojicenje)²⁰ us by the good intent of the Father and the cooperation of the Holy Spirit, since through sin and evil we disturbed, overshadowed, mutilated and spoiled the main feature of our human nature, godlike tri-unity... The wondrous Lord Christ places us back to the primordial tri-unity of our nature: through him and by him in the Church we are endowed all divine powers of the holy Trinity by which every Christian is trinitified according to the measure of his faith and his feats. God the Father, God the Son and God the Holy Spirit act in every Christian by their divine powers. In other words: the Trinity acts in the Church by the grace of the Godman Christ.²¹

A story of joy beings with the reintegration, rather restoration, of humanity as being accomplished in the Godman. The freedom from sin (evil and death) taken as the origin of all human enemies is resolved by the freedom for Christ: "The definitive goal of the Incarnation is to liberate the godlike human soul from sin and unite it with Christ, that it might δια του όμοιου το όμοιον be saved, deified and theandriified."²² Accordingly, the main argument which

18 Justin Popović (2004): *Dogmatika Pravoslavne Crkve*, vol. III. Valjevo: Zadužbina "Sveti Jovan Zlatoust" Ave Justina Čeljijskog I manastir Čelije kod Valjeva. Further referred as *Dogmatika*; Popović 2004, 279.

19 In this chapter under the subtitle the *Mystery of the Godman Christ*, Popović introduced a way of reintegration of personality through the person of the Godman. The larger context of the reintegration process is the Church as he elaborated in the third *Dogmatics*: "A problem of reintegration of personality is drawn from the дехаматризација (di-sinning) as well as the problem of disintegration is drawn from the хаматризација (sinning)"; Justin Popović (1999): *Put Bogopoznanja*, Filozofske Urvine. Beograd: Naslednici Oca Justina I manastir Čelije kod Valjeva, 63-108.

20 Popović is the author of neologisms in the theological dictionary. Gorkovest as opposed to the Gospel means the bitter word, bad news. Among others, the following represent one of the most frequent in the text and are relevant for the main topic: ucerkovljenije (воцерковление), ohristovljenje (охристовљење), utrojicenje (утројичење), etc.

21 Popović 2004., 337.

22 Drawing heavily for the argument on a certain Church Fathers that the deification is the main goal of the Incarnation hence the reintegration of the human personality, Popović added in the footnote: "This way of understanding the Incarnation is found in its prominent representatives: Irenaeus of Lyon, Gregory the Theologian and John Damascene. *The Logos was invisible by whose image man was created and that is why easily man lost the likeness. And when the God Logos became body, he confirmed both. God revealed the image since He became what the image is, and He secured the likeness by likening man to the invisible Father (Contra Haeres., V, 16, 2 PG 7, 1167C-1168A). John Damascene wrote: God the*

proceeds from the previous statement is that freedom for the Incarnated Truth stands as the primary anthropological condition and ultimately its imperative.²³

In the following chapters the claim is to indicate joy in its dogmatic valance as a movement of humanity toward the Incarnated Truth:

(1.2.1) Joy: prefiguration in the Old Testament—prefigures joy through the religious rituals and expectation of the Messiah,

(1.2.2) Joy: dogmatic valance in the Godman—confirms the culmination of the human state as an experience with the Incarnated Joy in the Eucharist.

1.2.1. Joy: Prefiguration in the Old Testament

The theme of joy prior to the Incarnation is extensively witnessed in the Hebrew Bible where the wealth of synonymous terms of joy cannot be easily differentiated. The term is indicated as a pleasurable event or state exclusively through a religious experience (1 King. 1:40; Est. 8:17). Without any doubt, God is the being and the cause of joy who leaves the ethical imperative to humanity to find pleasure in God. One may indicate at least three different types or stages in which joy occurs, rather is being caused by. These types could be randomly listed as a) celebration, 2) freedom and, ultimately, c) joy in God. One of the most appealing characteristics of joy which permeates all three stages or types of joy is that joy and enjoyment are not conceived of as an individual reality, but rather experienced as an interpersonal event. The latter becomes obvious especially in the case of freedom as in the case of freedom from captivity (Ps. 21:1; Isa. 25:9; Hab. 3:18). Although an experience of joy as a communal event might sound as an intensification of that experience, the following arguments will indicate one of the constitutive factors of joy as within interpersonal relationship. Joy as celebration from enslavement, thus appears as the most compelling phase, especially with the Greek terminology expressing the ultimate meaning and experience of joy.

Joy as Celebration

Celebration or a party for any reason is at least a cause of joy if not one of its most obvious expressions. Joy as celebration is the interpersonal experience which occurs in the cultural context through rituals and festival celebrations.²⁴ That is touching the deepest springs

Logos takes part in the lower (reality), meaning our nature, so that He may by Himself restore image and likeness and teach us the virtuous life (De Fide Orth. IV, 4 PG 94 1108 B). Gregory the Theological stated: God the Logos takes our body to save the image and immortalize the body (Orat. XLV 10 PG 36, 636 A); Popović 1999, 72.

23 The term joy has variety of entries in the major English and German dictionaries of theology and the Bible. See especially Erich Beyreuther and Gunter Finkenrath "Joy, Rejoice," in Colin Brown ed., (1976): *The New International Dictionary of New Testament Theology*. 3 vols. Grand Rapids MI: Zondervan, 2:352-61; T. A. Dearborn, "Joy," in David John Atkinson ed. (1995): *New Dictionary of Christian Ethics and Pastoral Theology*. Downers Grove IL: Inter Varsity Press, 512. ; John Painter, "Joy," in Joel B. Green and Scot McKnight ed. (1992): *Dictionary of Jesus and the Gospels*. Downers Grove IL and Leicester UK: Inter Varsity Press, 394-6; William G. Morrice (1984): *Joy in the New Testament*. Grand Rapids MI: William B. Eerdmans; Peter Beyerhaus, "Joy," in Carl F. H. Henry ed. (1973): *Bakets Dictionary of Christian Ethics*. Grand Rapids MI: Baker Books, 356-7; Werner Lauer, "Joy," in Bernhard Stoeckle ed. (1979): *Concise Dictionary of Christian Ethics*. New York: Seabury Press, 144-6; and Also see the monographs by Jürgen Moltmann (1973): *Theology and Joy*, trans. Reinhard Ulrich. London: SCM.

24 Among other earthly things the birth of children and the presence of the lovely spouse (I Sam. 2, 1 and Prov. 5, 18) are accompanied by joy of long life on earth, prosperity and abundance at the time of vintage

of emotion and an exultant gladness which often finds its outward expression in actions such as leaping, shouting and singing. This movement of the entire human faculty becomes a natural outcome of fellowship with God (16:11 and 16:8, 9). Joy encompassing the entire human being involves all of nature as well (Ps. 65, 8, 12-13).²⁵

The term celebration (εὐφροσύνη) is the most frequently used term in the Septuagint, which describes more or less any kind of feast, even such as the debauchery of Artaxerxes or the defeat of Haman in Esther. Similar reference of celebration is recorded at the beginning and the completion of the rebuilding of wall and temple (under Ezra and Nehemiah). Similar expression as levity or frivolity is in Proverbs and Ecclesiastes. On the one hand, however, the Hebrew Bible compellingly suggests many examples of the ordinary pleasures sustaining life as a mystically intertwined experience of the transcendent God above the common fray (Eccl. 3, 22 and 2:24-26; 3:12-13, 22; 5:17-19; 7:14; 8:15; 9:7-10; 11:7-10), which calls forth the drive of gratefulness and praise of thanksgiving.²⁶

On the other hand, the New Testament witnesses the same expression (εὐφροσύνη) in Acts (2, 28 and 14, 17), where the new term (αγαλλίασις) is translated as joy, and gladness is used a couple of times in Lk. 1, 44, Jude 23, Lk. 1,14, Acts 2, 46, Heb. 1,9. What both of these expressions, εὐφροσύνη and αγαλλίασις, have in common is primarily a celebration. Therefore, the event of the Incarnation happens to be the most logical concretization of that praise (Phil. 3, 1; 4, 10; 4, 4),²⁷ along with a natural commandment to be joyful and to be of joy

and harvest (Ecc. 30, 22; and Is. 16, 10; Is. 9, 2) echoing speculations that the reason of the “enslaved man” of the Old Testament seems to focus on earthly joy. The reason that man before Christ could not focus beyond earthly joys is precisely because he could not imagine human need for joy afterlife. The Old Testament humanity could not project the joy especially not to confound it with a person. Nevertheless, primordial hope of salvation, the ultimate victory of God triumphantly destroying His enemies and saving his people (Is. 25, 8-9) remains as the essential pointer to the genuine joy (Is. 9, 2-3; 25, 6; 62, 5).

25 In case of those who believed and held such theology it became natural that the service of God should elicit a joyous spirit (Ps. 27:6; or compare with 1 Ch. 29:9), a spirit which is abundantly manifest in the jubilant shouting with which religious festivities were celebrated, and the trumpet-sound which accompanied certain sacrifices (2 Sam. 6:15; Ps. 33:1-3; Nu. 10:10; 2 Ch. 29:27), and especially in psalms of praise, thanksgiving and adoration (Psalms 47; 81; 100). The Hebrew Bible exhorts rejoicing for God’s just rule over the people of the earth (Ps. 67, 4), God’s providence and care of the earth (Ps. 65, 9-11) and for His deliverance of Israel from Egypt and his continuing protection of His people (Ps. 105, 43) God is at once the source (Ps 4:7; 51:12) and the object (Ps. 35:9; Isa 29:19) of religious joy; God may be conceived of as “rejoicing in his works” (Ps. 104:31; compare Gen. 1:31 and with joy of accompany one’s pilgrimage to the Temple, his sacrifice to God and tithe offerings (Deut. 12, 5-7)), and over His people “for good” (Dt. 30:9): “He will rejoice over thee (Zion) with joy; he will rest in his love; he will joy over thee with singing” (Zeph. 3:17). What becomes the strong testimony of joy of God is not only His Commandments a source of delight, but His words as well (Jer. 15, 16).

26 One of the motives to this authentic state are due to His loving kindness (Ps. 21:6,7; 31:7), His salvation (Ps. 21:1; Isa. 25:9; Hab. 3:18), His laws and statutes (Ps. 12; 119 passim), His judgments (Ps. 48:11), His words of comfort in dark days (Jer. 15:15,16). The fundamental fact of the sovereignty of God, of the equity of the Divine government of the world, gives to the pious a joyous sense of security in life (Ps. 93:1 f; 96:10; 97:1) which breaks forth into songs of praises in which even inanimate Nature is poetically called upon to join (Ps. 96:11-13; 98:4-9). Following responses to Divine intervention such as phrase “rejoice (be glad) in Yahweh” and similar expressions are of frequent occurrence (Ps. 97:12; 149:2; Isa. 61:10; Zec. 10:7; Dt. 12:12).

27 The concept of joy in the New Testament versus the enjoyable experience of anticipation in the Old Testament surely differs not only in its foundation, the Godman rather in that which the Godman brings about as joy. The power of Christ, the Joy Himself radiates on his followers establishing the joyful environment by passing on that gift of God as the meaning and great power against the all cosmic nausea and nonsense. Christ affords joy as fruit of the Holy Spirit (Gal. 5, 22) meaning not only righteousness and

as it is going to be elaborated in later chapters, especially in the Johannine theology, which indicates the highest and even the most complete form of joy as fullness (Jn. 14, 28; 15, 11; 17, 13; Jn. 16, 24, I Jn. 1, 4; II Jn. 12, also in Acts 13, 52; Rom. 15, 13; Phil. 2, 2; II Tim. 1, 4).²⁸

1.2.2. Joy: Dogmatic valence in the Godman Christ

In order to reconsider joy in its dogmatic valence, it is inevitable to treat the term in relationship with dogmas by which dogma here implies dogma of the Godman. This is a very significant assertion, because any implication of joy and its dogmatic valence draws its validity from the dogma of Godman: “Joy, the only true and eternal joy for human beings in all worlds is the miraculous Lord Christ—the God Logos who became man, who became the Church and in it gave us the eternal Truth, the eternal Justice, Love, Goodness, the eternal Joy.”²⁹ The Godman, the Incarnated Truth, is thus the foundation of any discourse of joy, rather he *is* joy.

But, to rediscover joy within the human faculty in the context of joy in its dogmatic valence, and especially in the relation to the Eucharist, the starting point must depart from the Incarnated Truth, the Godman who conditions and governs dogmas and not the other way around. The incarnated Truth being identified with joy is primarily the foundation for dogmatic valence. Accordingly, the *Orthodox Philosophy of Truth*, as the original title of *Dogmatika*, carries a much fuller meaning of who the Godman is and what joy is, than the term dogma. In the same manner, having the term joy personalized in the incarnated Truth and consequently contextualized in communion with the same Truth, joy must be taken into consideration in its dogmatic valence as well.³⁰

peace and joy in the Holy Spirit (Rom. 14, 17), but the sense that joy resorts in Christ and the Holy Spirit. Only through the Godman joy in the midst of suffering and affliction finds its perfect role (Mt. 5, 12, see also in Jas. 1, 2 and I Pet. 4, 12-14). Whether one might speculate on the advantage of suffering as testing one’s faith or as the purification of sort making joy more genuine, Christ is the key element illuminating suffering as not in vain. Emanuel is the reality by which all other reflect upon—Joy is with man. The true joy is appeared and realized in Christ and guaranteed in such through the Holy Spirit before the Second Coming (Heb. 10, 32-39).

28 Another interesting term denoting joy in the Old Testament is μακαριότης or blessedness. In ancient Greek referred to the transcendent happiness of life beyond care, labor and death. The Hebrew concept of blessedness refers to the fullness of life, both in earthly blessings and in wisdom and piety as God’s gift. In the New Testament Beatitudes carry the meaning of μακάριος□refers overwhelmingly to the distinctive religious joy which accrues to man from his share in the salvation of the Kingdom of God. Therefore the eschatological proclamation makes perfect sense for all those suffering for Christ’s name, for the name of Joy since they do rejoice and will be rejoicing in the fullness of that Joy in Christ’s Kingdom.

29 Popović 2004, 279.

30 “Through the life in the Holy Trinity, through communion with the Father, the Son, and the Holy Spirit, man’s beings is *filled* with true *joy*, which is nothing other than divine blessedness. Without this, man’s being if filled with grief, sorrow, and woe. If not with that, then what being is filled with grief, sorrow, and woe. If not with that, then what can death—and even before death, sin—fill the human being? A current of bitterness, or sinful pleasures that gradually change into bitterness, pours forth into the soul through every sort of sin. In very case, through each sin committed, at least a drop of bitterness falls on the soul and imperceptibly spreads throughout the soul. When the time comes, it grows into an enormous sorrow, and man, very often, does not even know where this grief and his soul and heart comes from. Through communion with Christ and His holy virtues, man’s being is filled with unceasing joy. Through living the love of Christ, man’s being is filled with inexpressible joy, as well as from living the righteousness of Christ, the goodness of Christ, the humility and meekness of Christ. And when man looks into himself—behold, he is completely filled with divine joy, and there is not a trace of grief or fear of death in him. Therefore, the holy Theologian proclaims: *And these things write we unto you, that your*

To explore the term joy is to explore its very origin in the dogmas of the Godman. This claim becomes interestingly complex when joy in its dogmatic valence interacts with the notion of the Eucharist. Even more so, in the event of unity and communion with the Incarnated Truth, the anthropological act and state become ultimately conditioned and experienced as joy. In the following chapters, the attempt is reaffirm the primary role of the incarnated Truth as joy, and underline the even greater event of the unity and communion with the Godman as the state of joy:

(1.2.2.1) Joy: The Godman Inclined, and

(1.2.2.2) Joy: state of communion with the Godman.

1.2.2.1 Joy: The Godman attraction

After God, humanity is the greatest mystery in all worlds and all animals known to humankind. Both mysteries are perfectly explained in the wonderful Godman, Lord Christ: a) the mysterious relationship between God and humanity in time and eternity and b) especially the mysterious relationship between human godlike freedom and God's all-being.³¹

The notion of human identity in above quoted passage becomes crystallized as the challenge to define it remains in the relationship with the Godman. The human identity does not come from the lower, viz. the cosmic reality, nor is it a product of its evolution. Humanity is the irrevocable reality of God and inevitably exists as such, whether in its relative sphere or in a framework of ontological pursuit. In the latter, the concept of humanity is realized in the Incarnated Truth. In fact, it is the lower reality, viz. humanity, that copies higher reality; it is humanity that is being conditioned by the Godman and not the other way around. The claim is that the very same concept applies to the notion of joy as well. Already having divine potential inserted in humanity and the inclination toward the higher reality, humanity only in communion with that reality finds its true identity, meaning and purpose. The notion and experience of joy happens as the concrete reflection of an outcome of that communion: "Then and only then it is joy, blessedness, blessing and annunciation to be a man, unceasing joy..."³²

To recognize joy in the Eucharist means primarily a rediscovery of the quest for a higher, invisible reality as being accessible in the Incarnated Truth. Joy as a culmination of that quest is not a source out of projection from lower (human) reality. Rather, joy is the outcome of that culmination. It is the incarnation from divine reality as it has been received by humanity. Joy occurs as the most natural affirmation of all mysteries of the human identity and purpose answered in the Godman:

The appearance of the Godman Christ in the realm of human realities is not a surprise for human nature—not from ontological, psychological or historical points of view. Since on all human demands and needs of the human spirit, the Godman replies in a human way, and on all demands and needs of the human spirit regarding the world beneath and beyond humanity, he replies in a divine way.³³

In this regard, any exploration of the term joy in the theological sense thus is not retrieved from the Old Testament cosmology, but is exclusively and experimentally studied in the New Testament theanthropology. The Godman is the living cause of transposition of joy

joy may be full (πεπληρωμένη)"; Justin Popovich (2009): *Comentary on The Epistles of St. John the Theologian*. Western American Diocese of the Serbian Orthodox Church: Sebastian Press, 14.

31 Popović 2004, 588.

32 Popović 2004, 610.

33 Popović 1999, 318.

from the eternal realm to the human faculty. In fact, the Godman is the source of joy which is being poured into humanity, rather in those who seek their identity in the Godman (Lk. 10. 42): “To be found in Christ. What a joy, bliss, and delight—all composed of divine surprises. Man finds himself in the midst of wonderful divine perfections without end.”³⁴

The attraction to the Godman thus is not a drive beyond human competence, whether as supernatural human aspiration or phenomena against human nature. The Godman inclination is the very logical, anthropological impetus of oneself to experience joy and be joyful as triumphantly proclaimed in the New Testament theology. For the sake of further references, it is noteworthy to mention some symptoms and characteristics of joy primarily witnessed in Pauline testimony where nonetheless a Christian duty is to be glad and to rejoice in the Godman (Phil 3:1; 4:4; compare 2:17; 1 Thess. 5:16):

- the fruits of the spirit (Gal 5:22) and of *joy in the Holy Spirit* are an essential mark of the kingdom of God (Rom 14:17).

- joy in association with faith (Phil 1:25), hope (Rom 5:2; 12:12), brotherly fellowship and sympathy (Rom 12:15; 2 Cor. 7:13; Phil 2:1 f). The Christian *rejoices with joy unspeakable and full of glory* (1 Pet 1:8), in spite of his temporary afflictions (1 Pet 1:6).

- Christian joy is no mere gaiety that knows no gloom, but is a result of the triumph of faith over adversity, which instead of hindering, actually enhances it (Acts 5:41; Rom 5:3 f; Jas 1:2,12; 5:11; 1 Pet 4:13; compare Mt 5:11,12 and *for the joy that was set before him endured the cross, despising shame* (Heb.12:2).

1.2.2.2. Joy: State of Communion with the Godman

Considering a state of communion with the Godman in the Eucharist as the culmination of theanthropic realism, the question arises then how does one experience this state through the form of bread and wine? Rather, is this state exclusively linked to the very act of the communion, and could it be experienced without?

A meaning of the concrete communion with the Godman, as reviewed in the previous chapters, is articulated in a complex way. But, an experience of the communion appears to be a great, complex mystery. The latter statement is upheld by the claim that in communion lies a knowledge of the Godman, along with the experience of the same. The methodology of knowing the Godman is nothing tantamount to the methodology of the experience of the Godman in communion. Gnoseological methodology coincides in the communion, as the ultimate epistemological state³⁵:

The New Testament method of knowledge (epistemology) is a deeply personal and experiential process of organic unity of man and the Godman Christ. The infinite mystery of that method lies in the communion. An object of faith and knowledge within the same sacrament dissolves with psych-somatic organism of subject. The mystery of knowledge in the communion is experienced as a sacrament and an object of knowledge becomes life, and body and blood of the subject.³⁶

Joy is often intertwined with many different notions of feelings or even knowledge that sometimes becomes even substituted by them. In the Eucharist the same and similar notions might be present and frequent. What is noteworthy is that those connotations must be excluded from any possible psychological notions of pleasurable state or reduction to mere

34 Popović 2004, 150.

35 To add patristic references: Popović 1999, 144.

36 Popović 1999, 144.

feelings, which may empty joy to scarcity and abstraction.³⁷ The goal is not to challenge any psychological reduction, but to examine an interesting notion of the term joy or its equivalent, which has not been used frequently in Popović's writings. This fact does not underestimate the main theme of the *Eucharistic Joy in Justin Popović's Dogmatics*, but surely challenges the principal argument regarding the term joy in every setting—the term joy is merely a representative expression for the lack of a better term which embraces, defines and often enhances. For the same reason, it is important to single out the term joy primarily in the Godman and ultimately in the Eucharist by excluding all other inducement of gratification as the font of illusion.

Joy is embedded in the Godman, not confronted with the pursuit of pleasure in any conventional way. Having this statement as the main thread of argument, this proposal seems more than plausible, because the ultimate human felicity cannot be identified with the notion of external things tangible through the human body. At the same time, joy cannot be fully experienced through the sensitive and intellectual faculty of the soul either. Thus, the primary character of joy and its origin cannot help but point to something unquenchably different from humanity. This totally other is incarnated in Christ; and only in Christ is the human potential of experiencing joy endless and eternal, since its source is endless and eternal by nature. Even though joy appears to be a perplexing human state, it tends to be a state of primary concern to all Christians as “their life becomes the passing from joy to joy.”³⁸

Joy is the result of being with the Godman, and even more so in the Eucharist. The genuine joy scaled by the entire human faculty, and thus so satisfying the entire human faculty, comes out of the communion with the Godman. Whether experienced through visible or invisible human senses, joy is determined by the movement toward the Godman, viz. the communion. Joy and communion with the Godman cannot be separated, but they coincide. All other movements, whether through a *sacramental* lifestyle or *ascetic* discipline, might emulate the communion. All other movements are actually oriented toward and drawn from the Eucharist:

Finally the Godman has revealed the all-human mystery: the human food is not just the body and blood of Christ, but the Godman as the person: *This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever* (Jn. 6, 58). This is evangelical, theanthropic realism. There is nothing more real or more empiric than that. The Godman is *the bread that comes down from heaven* (Jn. 6, 50) because everything he brought is food, the eternal food for godlike human beings. *But whoever feeds on this bread will live forever* (Jn. 6, 58). That means that the Godman is here on earth that people may transform him into their lives. They do so by partaking from him in the Eucharist and the holy virtues. That way, they become *members of his body* (Eph. 5, 30).³⁹

37 Joy being more encompassing than pleasure relates to experience of the total self, whereas pleasure (despite the frequently occurring participation of the total self, which then provides an admixture of joy) relates to the experience of parts and constituents of the self. The term joy in this context resulted from the sense of cohesion and confidence that developed in association with adequate mirroring by parents during childhood. The firm coherent self that is capable of sublimations and healthy participation in the happiness of the next generation made the transition to middle and old age easier. Accordingly Erick Erickson elaborated a notion of “generativity”—the capacity to nourish and guide the next generation. Whether joy appears as self or in the community setting its scientific testimony is indispensable supplementary source for the theological rediscovery of its origin.

38 Popović 2004, 354.

39 Justin Popović (2001): *Tumacenje Jevandjenja po Jovanu*. Beograd: Naslednici Oca Justina i manastir Čelije kod Valjeva, 79.

If the state of communion with the Godman is the achievement of the human state, then the Eucharist and prayerful theology successfully witnesses that experience since there is no other liturgy which practically celebrates and accomplishes the spiritual and tangible communion with the Godman. If the entire human life is to be imagined as united and whole with Christ, then the experience cannot exist without prayer—personal and, most importantly, common prayer—as expressed in the Eucharist:

The body and blood of Christ unites man with the Godman in such an intimate and complete way that the Godman lives in man and man lives in the Godman. The human personality is not lost, but in the Godman, it reaches its complete autonomy, its immortality and eternity, and all that permeated, deified and sanctified with theanthropic Christ's powers. That is why the Lord said: *Whoever eats my flesh and drinks my blood remains in me, and I in them* (Jn. 6, 56).⁴⁰

In the Eucharist, the Godman brought joy as an immediate experiential reality through the participation of his body and blood. This participation is the living relationship between the Godman and the human cognition of the outer-inner objectivity of what joy seems to present: "The theandric body of Christ principally through the Incarnation has become but trans-subjectively ours, whilst through the Communion it becomes truly and personally ours."⁴¹ In the communion, the Godman is realized and revealed as the source of joy, rather the Godman is the Incarnation of joy, which at the same time is being distributed and united with humanity:

God has become man so that he could offer humanity a way to defeat death by way of partaking of the life eternal, of him, the bread of life. No one could imagine nor give more concrete agency for the salvation of the world from death as the Lord Christ did. God could not offer Godself more truly to humanity but through the body and blood of God.⁴²

Joy in God and Humanity

The Eucharist takes precedence in defining the term joy as a radical human experience for two reasons of the same argument. The first one is the Godman, the incarnated Truth who, through the bread and wine, is united with humanity. The other one is that the very same Godman dwells in those benefits. An outcome of sharing the Godman in the Eucharist thus tends to be the leading subject for any dogmatic valance of Eucharistic joy.

But, an analysis of joy as an outcome of this communion indeed requires wise judgments and verification that may satisfy the human faculty in totality by covering all the angles of its empirical potential. This endeavor is not based on the human scale only. It is surveyed through the fact of divine initiative and intervention in the Godman as well, since the term joy implies a state of a reciprocal movement toward the same enjoyable experience and from both parties divine and human. The assessment that the Godman finds pleasure in humanity, namely in the Incarnation and ultimately in the Eucharist, is beyond the present scope, but its theological primacy is nevertheless certain.

On the one hand, the reciprocal movement of divine and human in the communion represents the ultimate response to the most genuine state of humanity satisfying its ever desired need for meaning and purpose. On the other hand, divine intervention being the anthropological answer confirms also the divine longing in encountering humanity. The nomenclature which tends to describe a theanthropic encounter, such as joy, delight or other

40 Popović 2001, 78.

41 Popović 1999, 395.

42 Popović 2001, 79.

potential synonyms are certainly inadequate linguistic expressions. But, a hint of what the term joy seems to represent is the annunciation of the theanthropic event and the cosmic embrace of the divine and human realms realized in the Godman. This annunciation continues as the Godman is being shared and most importantly experienced in the communion. Therefore, the Eucharist simply confirms the reality of the Good News in the communion with the Godman: *God is truly with us* (Mt. 1, 23).⁴³ The joy of *being full with all fullness of God* occurs as the outcome of that concrete act in the Eucharist of which the prayer before communion speaks of:

The divine blood deifies and nourishes me; deifies the spirit and nourishes the mind in an unusual way. There is an awful, extremely great secret; the partaker is trembling before the awe, and speaks to himself, and to every partaker: Seeing the divine creating blood, man, may the awe reach you. The partaker experiences the unique good news of all human worlds: *being filled with all-fullness of God* (Ep. 3, 19; Col. 2, 10).⁴⁴

Possession of Joy

From the foregoing assessment, the term joy implies an outcome of a state of communion with Godman, followed by a human longing for it. The content of this state is actually an activity intrinsically conditioned by the grace of God⁴⁵ in which human desire and effort embraces the Godman. Accordingly, joy tends to be a dynamic human response of an experience of the Godman in the communion. However, this response entails another, arguably inadequate expression—a *possession* of joy. This notion of possession, like other expressions for the lack of better words, simply induces the welcoming of joy as the ultimate satisfying human state moved by desire to never end. A desire to hold onto this state is nothing new to humanity. It is quite a logical reflex of acceptance of the concrete gift of joy (Lk. 2, 10-11). Joy is a natural human condition which tends to last. If joy is something that man can encounter or even touch and taste, as in the communion, even so the drive toward the same is justifiable and as desirable as the same drive to possess it.⁴⁶

43 The Eucharist is also a transformative theandric condition. Just as bread is transformed spiritually by the prayers of the Eucharist, thus so are human bodies when they receive communion. In both cases two realities, heavenly and earthly are mingled. The destiny of our bodies resembles that of the vine cutting and the grain of wheat, which though 'dying' in the ground in winter grow in the spring and become the wine and bread which receive the Word of God and finally become our Eucharist. Our bodies in almost the same way, nourished by the Eucharist are 'put' in the ground and rising at the appointed time are granted resurrection by the Word of God—to the glory of the Father (Phil 2, 11). It is why theology of the Eucharist grounds its veracity and the lifestyle philosophy.

44 Popović 2004, 567.

45 Grace of God implicates human involvement where man acquires an honor of God and ever remaining human: "That way the limit of human perfection which is by nature limited, extends beyond limits; the limited humanity through grace extends itself into divine infinity beyond beginning"; Popović, *Dogmatics*, vol. III, 585. On a teaching of grace in Popović see in: Vladislav Topalović (2002): *Učenje Novog Zaveta o blagodati po komentarima arhimandrita oca Justina Popovića*. [The New Testament teaching on grace according to the commentaries of archimandrite Justin Popović], Srbinje: *Novi Istocnik*, Duhovna Akademija Svetog Vasilija Ostroskog, 7-70.

46 The two main themes triggering Eucharistic joy are salvation and life eternal. Yet, the main subject of joy is experienced fundamentally in the relationship with the Godman who by implying both actually exceeds these two categories. An outcome of that relationship takes precedence over the human understanding of joy for freedom from sin and death. Thus, it is the person of Christ with all his divine qualities and mystery which triggers joy in humanity. The other characteristics rather effects of that relationship, such as eternity and immortality come as second in respect of joy: "It is the unique Gospel to

Exercising Joy

Simply holding onto that state does not imply a mechanical process through which blind trust in the canons or ethical rules secures a way of acquiring joy. *Dogmatika*, as with any other title, cannot represent a prescription book for the immediate or guaranteed results, but its impact toward acquiring joy is indispensable. What is encouraged and nonetheless required by *Dogmatika* is a serious attitude toward the act of communion with the Godman. A vivid expression of this attitude is exercised, lived through the ecclesial discipline: “And all that (theanthropic encounter) is experienced in the theandric body of the Church through the Communion of the holy Eucharistic Body and Blood of the Savior. It is experienced and achieved.⁴⁷ The role of the Church as the guidance—rather, true context—of joy is prominently featured in the Eucharist, the culmination of the theanthropic dialect where God-given grace and humans act toward the same encounter in the most delightful state.⁴⁸ Therefore, the final destination of all human efforts and longing is not just in its idealistic perspective in philosophical discourses, analyses and alternatives, but very much in its practical and habitual attitude, viz. the communion with the Godman. And from that experience radiates the existential truth of humanity and an outcome of its revelation:

What is the human life? To nourish oneself with God, with God’s body and blood. Without that, there is no life for humanity, but death only. The body and blood of Christ are the body and blood of the son of man: “Jesus said to them, ‘Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you’” (Jn. 6, 53). That is why he became a man, so that he may make body and blood his own. That way his body is God’s body and his blood God’s blood, and his soul God’s soul. At the same time body, blood and soul remain in the human nature, but deified.⁴⁹

The human goal and identity in the Godman thus are always experienced as a personal and a common event of joy. It is a personal and a common experience. But the same personal experience of joy occurring in communion with the Godman and others does not amplify the term itself. The same experience actually defines it: “Joy is not just an inward state. It aims at sharing, especially as a festal joy.”⁵⁰ Joy in its nature does not allow an individual experience alone. By becoming a meaningful acceleration in the rhythm of celestial experience,⁵¹ joy is established as a common state of all humanity united with the Godman.

the human race: The Eucharist is the holy sacrament in which a Christian in form of bread and wine receives mere the body and blood of the Lord Jesus Christ, being united with him, receiving the forgiveness of sins and pledge of the eternal life”; Popović 2004, 567.

47 Popović 2004, 259.

48 The holy theanthropic mystery of the theanthropic economy plan of salvation is always celebrated in all services, especially in the Divine Liturgy. In the concluding prayers of St. Basil the Great it says: τὸ τῆς οἰκονομίας μυστήριον. Our prayerful participation in that consists our salvation, our Christ likeness, our theosis, our versatile theandricity through the Church, in other words: our versatile *inchurching*. The voluntary grace-virtue endeavor of Christ likeness is always the endeavor of *inchurching*; Popović 2004, 640.

49 Popović 2001, 79.

50 Popović 2004, 363.

51 It is an interesting departing point of how well-being and happiness is noted in the Septuagint. The number of the Hebrew expressions referring to joy is viewed through ἀγαλλίασις as joy in its outward expression (especially in a cultic setting while εὐφροσύνη denotes the inner feeling of joy, e.g. II Cor. 2, 2; Rev. 12, 12; 18, 20). Although these two terms continue to play a role, it is the concept of χαρά which becomes dominant in references to joy whether secular in nature (Lk 15, 8-9), as enthusiasm and wonder (Lk 1, 14; 2, 10; 13, 17; 19, 37 and Mt 28, 8; Lk 24, 41 and Lk. 24, 52) or as in the eschatological

The Eucharist thus conditions all other experiences of joy by chiefly acclaiming this unique event: “The Eucharist is a path that leads to all goals of human life; the Eucharistic unity with the Savior Christ the Lord is joy beyond joy, delight of all delights and perfection beyond all perfection.”⁵²

1.3. Joy: an Ecclesial Act

In order to experience joy in the Godman, one must apply a discipline through an ecclesial action which might be argued through three parallel or interchangeable motives:

(a) The first motive is triggered by the notion of a delightful response on the human part to the fact of salvation from sin and death. And salvation as argued before elsewhere in *Dogmatika* is lived through a disciplinary ecclesial life characterized by sacraments and virtues: “...virtues are nourished with sacraments; sacraments are nourished with virtues. This is the basic vital law of in the body of Christ’s Church.”⁵³ A disciplinary life in this context is nothing else but virtuous-sacramental attitude of a member of the Church toward Christ: “But, every virtue in the soul of orthodox Christian is sacrament (mystery). Because, every one of them is in organic, genetic relationship with the sacrament of baptism and through it with the entire theanthropic sacrament of the Church.”⁵⁴

(b) The second motive is co-incarnation in the Godman, especially and in most experimental way through the communion. Through this action lies “an experience of the Godman in ourselves,”⁵⁵ but as experienced in the Church.

(c) The last motive of the requirement for an ecclesial act sums up the previous two since both of them, an experience of salvation and the act of co-incarnation in the Godman are accomplished in his Church: “God has become a man, the Godman who became the Church in which he saves people from sin, death and evil making them *members together* of his theandric body, the Church (Eph. 3, 6).”⁵⁶

From the foregoing premises the argument is that the an action in the Church is a crucial role for preparing oneself for joy and rediscovering a path in pragmatic manner toward the unity and communion with the source of joy. The same argument is surveyed in three chapters indicating practical prevalence of the Church and its exclusivity as the setting which conditions this authentic experience: (1.3.1) Joy: Mystery in the Church, (1.3.2) Joy: From death to life eternal, (1.3.3) Joy: Co-incarnation in the Eucharist.

1.3.1. Joy: Mystery in the Church

The Godman Christ united *everything that is on heaven and on earth* (Eph. 1, 10); all mysteries of heaven and earth have converged into one mystery and thus became a ‘great mystery,’ the all-mystery: Church...There is nothing simple in the Church, nothing secondary and of little importance, because everything is theanthropic, heavenly-earthly, and gracefully, organically united into the one theanthropic organism, one all-comprehensive theanthropic ‘great mystery’—all-mystery—the Church.⁵⁷

marriage of the Lamb and His Bride in Revelation 19, 7. The new term for joy seems to be generally used to describe all forms and levels of joy. See in Gerhard Kittel ed., translated by Geoffrey W. Bromiley (1964): *Theological Dictionary of the New Testament*. Michigan: Grand Rapids, 19, 2, 772.

52 Popović 2004, 259.

53 Popović 2004, 632.

54 Popović 2004, 563.

55 Popović 1999, 73.

56 Popović 2004, 131, 530.

57 Popović 2004, 37.

Joy as a state in the Godman cannot be separated from action in the Church toward the Godman. A state and act in the Godman might be the interchangeable and overlapping terms also. A state in the Godman is conditioned upon the acts in sacraments and virtuous deeds (ἀνάρετης πράξεσιν) in the Church. Focusing on the sacraments, it is noteworthy that the sacraments belong to and dwell in the Church while “they are necessary for the members of the Church.”⁵⁸ The sacraments are that necessary unconditional gift of God’s response to the human effort toward him. And Christ “accomplishes that as the Godman with his entire theandric feat on earth: from the Incarnation to the Ascension. By that he establishes his Church in which he saves people through the sacraments and virtues of the Holy Spirit.⁵⁹ Consequently, the Church is the abiding place of all mysteries and all sacraments. In *Dogmatika*, Popović argued that everything there is in the Church is a sacrament.⁶⁰ This includes the virtues also.⁶¹ Everything in the Church becomes a sacrament only due to the Godman: “Everything is a sacrament in the Church, everything: from the least until the greatest since everything is soaked with an unutterable sanctity of the sinless Godman, Lord Christ.”⁶² The greatness of the Church thus is manifested through its sacraments which cannot but be exercised in the Church and as such experienced in and as the Church (Jn. 19, 34): “Every sacrament springs and converges into the sacrament of the Church: into the sacrament of the Incarnation and Theandricity. In fact, every sacrament is whole in the Church and at the same time, the entire Church is whole in each sacrament.”⁶³

In the context of joy, the importance and mystery of the Church is justified only in its ultimate goal and founder, the Godman, *for in him all things were created* (Col. 1, 16-20). All actions in the Church, whether through sacraments, virtues or prayer, inevitably leads to and finds its ultimate goal in the communion with the Godman. The result of these actions occur as the blessing event of χάρα—a blessing as a gift of God bestowed to all who follow the Godman, who ultimately engage into the life in Godman, the true mystery and sacrament of the Church: *the mystery from which true godliness springs is great* (I Tim. 3, 16). In the Godman thus lies the true meaning of the ecclesial setting and virtuous-sacramental life in it because it confirms a non-peripheral role of all sacraments and virtues. Every sacrament and every virtue is always an experience of the sacrament of all—the Godman “the all sacrament in which abide all other sacraments...”⁶⁴

58 Popović 2004, 562.

59 Popović 2004, III, 561.

60 “Everything in the Church is a sacrament. Every sacred act is a sacrament. The little act and the great one? Yes. Each one of them is great like the sacrament of the Church. Even the least one in the theanthropic organism of the Church is in organic, living relation of the all sacrament of the Church—the Godman Christ. For example: the rite of lesser blessing of waters. Small rite, but an enormous miracle, an enormous as the Church itself”; Popović 2004, 563.

61 “Also, every virtue is a sacrament. Since every one of them is in organic and genetic relation with the baptism and through the same with entire theanthropic mystery of the Church. Therefore faith is a virtue and also a sacrament by which Christian lives unceasingly. And this virtue by the power of sanctity gives birth to other virtues in the Christian soul: prayer, love, hope, fasting, mercy, calmness, and meekness... and each one of them is a sacrament. They are nurtured through each other, lived and immortalized and eternalized. And everything theirs is holy. That is why there is no number of sacraments in the Church”; Popović 2004, 563.

62 Popović 2004, 561.

63 Popović 2004, 563.

64 Popović 2004, 563.

1.3.2. Joy: From death to life eternal

The Godman in the most tangible way pledged the eternal life initially through the incarnation and concluded in the resurrection, but ultimately established it as such in the Eucharist. What has been accomplished in the resurrected body of Christ was continued in the Church through the communion. In the communion, one receives not only the forgiveness of sins or reconciliation, but more importantly, in the context of joy enters the gateway of eternity.

Considering the notion of life eternal and immortality as divine, hence, ontological categories, the claim is that the same notion of these categories conveys a parallel pattern as the notion of joy. The argument lies in the common characteristic of both notions, which is expressed through a drive for unceasing continuation to exist. Man does not want to die, but rather to prolong his existence at all costs. Driven by the urge to live, man actually seeks the life eternal or immortality. The primary concern of this chapter thus is the relationship with the Godman in the Church as the setting of a radical movement from death to life. What stands at the core of this movement is an enjoyable experience as the only natural response to such an accomplishment.

The quintessential question of life through the solution of death

Every torment of the human spirit comes to the solution of the problem of life. The problem of life always presupposes and seeks a solution to the problem of death. The problem of time and space and everything which happens in space cannot be resolved without the problem of eternity. What is time essentially? Time is the cutting out of eternity, acquiring its meaning from the very eternity. The greatest horror and disaster occurs when that cutting out tears off from the whole and cuts every link with it. In order to resolve the problem of death satisfactorily, it must be contemplated as a *sub-specie* of eternity...This thought translated from the dogmatic-philosophical terminology into ethics would go: the essence of eternal life is in non-dying, immortality that is sinless, because the essence of peccability is in mortality, and being torn apart from the eternal life.⁶⁵

In the previous paragraph, the question of life indicates its precedence before the greatest human question of death. In fact, the question of life is the greatest human imperative which inevitably involves the problem of death. The question of life thus is always the most crucial agenda for anthropology, hence theology or religion. The Godman stands as the living answer of that human question of life as manifested as the life, immortality and the eternal life. Therefore, the path from death to life, rather, the quintessential question of life through the solution of death indicated by the subtitle is already paved in the person of Christ as the most the true life and true life-giver:

The most essential difference between Christian and all other religions and philosophies is that the eternal life and eternity in Christianity is not an abstract notion or a subjective hypothesis, but the living, real personality *which we have seen with our eyes, which we have looked at and our hands have touched* (I Jn. 1, 1-2).⁶⁶

65 Justin Popović (2007): *Tumacenje Jevandjenja po Jovanu*. Beograd: Naslednici Oca Justina i manastir Čelije kod Valjeva, 176.

66 Popović 2007, 177.

Life and Increase of Joy

Joy in the Church grows in proportion to the greatness of its source, the Godman. According to the relationship with the life and life-giver, the Godman one might experience and appreciate joy in its fullness, rather, experience its infinite character. The infinite character of joy simply amplifies the mystery of the infinite character of human personality whether in its outer or inner spheres.⁶⁷ As stated earlier, joy in its dogmatic valence is appreciated only according to the dogmatic relevance of the Godman. The same concept of joy applies to anthropology in general where the basic truths of humanity become justified only in their living relationship with the Godman. Even though *Dogmatika* attempts to articulate divine and human conditions, which through their dogmas and certain disciplines guide humanity toward the Godman, the event of theanthropic relationship is actively lived and praised in the Church. This is even more so in the Eucharist, where dogmas are vividly confirmed in the celebration of the theanthropic convergence of the Godman as being distributed to humanity.

Regarding the consequences of the theanthropic convergence for anthropology, the Eucharist discloses an open field of self-involvement and pragmatic exploration of the mystical dimension of joy. Together with the all-praised truths of the Godman in dogmas, the same truths of the Godman are reestablished in the Eucharist as the absolute and applicable reality for a new anthropological condition. One of the most encouraging applications of the truths of the Godman is experienced through the notion of life. But what is the notion of life if not the Godman and the living relationship with him—the eternal life:

In fact, the eternal life is nothing but a real, experiential and living God-knowing, Trinity-knowing as the absolute, life-giving and eternal truth (Jn. 17, 23). Only the Son has that power to give the true life, that is, the eternal life and through life the true Godknowing and sense of life (Jn. 17, 2.31). Christ is the only way which through truth leads into the eternal life (Jn. 14, 6).⁶⁸

The notion of life and the drive for life experienced, whether through feelings, knowledge or any praxis, seeks by its nature a mode of its perpetuation. That feeling of everlasting life which Isaac the Syrian calls a sense of God creates also one of the most intriguing human doubts of its origin. The challenging question arises: how can a mortal nature headed by corrupted and finite humanity invent or even implant into itself a consciousness and desire for the eternal life if humanity itself is mortal to begin with? The question does not simply challenge the obvious fact that the sense of life does not actually belong to humanity. It brings about the answer which requires humanity to follow and live the fact that the Godman is the sense of life toward which all humanity ought to strive.

Life through Salvation

The pledge of the eternal life in the Godman is enacted in the Eucharist. An objective notion of joy in this context occurs as an accomplishment of that movement toward the Godman, a movement from death to life. Yet, a more subjective account of joy is experienced as salvation. “Salvation is serving the Church”⁶⁹ is a model of the theanthropic economy of salvation, and it is analogous to the second human creation, κτίσις ἑτέρα: we are moved from a non-being to a being.⁷⁰

67 Popović 1999, 279-280.

68 Popović 2007, 181.

69 Popović 2004, 57.

70 Popović 2004, 93.

Communion—we cannot even guess let alone comprehend or measure its power since we lack imagination and *nous* and heart. Is there anything greater for the human being, for our unfortunate mortal body? Behold, from mortality it passes into immortality, from stench into divine scent, from corruptibility into eternity, from humanity into theandric being.⁷¹

The most challenging issue of this poetic statement is actually the most existential human movement ever attempted. It is a movement from the human condition of sin, corruption and death to the eternal life in the Godman; a movement “from man to a godman.”⁷² What actually occurs within this action is the breakthrough of the eternal realm of the Godman into the reality of the entire human being while the human is being nurtured with the divine power through the body and blood of the Godman. There is nothing more organically bonded or possibly akin than this movement actualized in the communion. Upon this movement humanity marks the ontological boundary between the notion of life and death. The choice toward the Godman is one of the main characteristics of the true humanity as experienced as a true feeling:

Is there anything greater than to become witnesses and more—bearers, the true martyrs of the joyful reality? Feeling! What kind of a mystery inside of me is feeling? Feeling is an awful and tremendous gift. Paradise is paradise through feeling and likewise is joy. Logosness is the original distinction of feeling. Take it out of feeling and it turns into a hell. And paradise? The feeling of God, feeling permeated with God the Logos. Hell is a feeling without God, ‘pure feeling,’ and paradise is a feeling permeated with Logos, the Godman. As a matter of fact, the human feeling in the right sense of the word is a feeling of the Godman. Without the Godman Logos, it goes crazy and decays in passions, in sin and nonsense. Feeling occurs that way, but it never exists for real or integral. Without the Godman human feeling always burns and it is never consumed.⁷³

Joy: Quantity and Quality

Only feeling of the eternal life, immortality and paradise results in the most gratified and pleased human condition. Partaking of the same immortal body of the Godman, one already has the feeling of embracing the ongoing salvation. The communion with the Godman is logically (λογική λατρεία) and ontologically (διὰ Θεάνδρου) accompanied by the common celebration of human salvation. The impact of the Eucharistic action seals the nucleus of the anthropological pragmatism. Therefore, the radical human movement from death to life is enacted in the Eucharist; the action *par excellence* brings the notion of joy also as joy *par excellence* which lacks in nothing and is sufficient in itself.

The participation in the Eucharist as the movement from death to life introduces humanity to the level of eternity. It is a bursting fire of excitement of the greatest news that humanity has ever received, not just because humanity embraces the life eternal, but because the agent of that existential transition is the subject of joy, the Godman.

The notion of joy is not an experience in the category of quantity, viz. the eternal life, but an experience of the qualitative relationship. The categories of eternity and everlasting life are not the main characteristics which define the term joy, but rather a parallel outcome of the relationship with the Godman. Within the same relationship springs not just the notion of high

71 Popović 2004, 131.

72 Popović 2004, 131.

73 Justin Popović (2007): *Bogonosni Hristoslov*. Manastir Hilandar, 27.

sensitivity of what life is, but rather what joy is. The notion of joy confirms the outcome of that movement toward the Godman; the relationship with the person of Christ as the carrier of the life eternal and salvation. That is, joy is a result of one being related primarily to the person of the Godman and not to his nature or exercised power, whether through his salvific intervention or the gift of the eternal life. The precedence of joy is within the relationship with the person prior to any notion of existential or moral category, viz. life eternal, immortality and salvation, which comes always as a secondary effect in a relationship with the same person.

1.3.3. Joy: Co-incarnation in the Eucharist

The theanthropic relationship in the Church enacted in the Eucharist brings a new anthropological condition and imperative. The term which attempts to appropriately define a Christian condition and imperative in Christ is co-incarnation⁷⁴: “The all good one was incarnated that he may bring us to himself—co-incarnation.”⁷⁵ The term co-incarnation is “an experience of the Godman in ourselves”⁷⁶ as a personal experience of the person of the Godman in the Church:

By grace and virtue in the Church, we all contemplate from the Lord Jesus Christ, experiencing him as our life—eternal life, our love—the eternal love, as our truth—the eternal truth, as our good news—the eternal gospel, as our joy—the eternal joy, as all and everything with all the saints.⁷⁷

This contemplation of Christ in the Church, as mentioned in the previous statement, is not a key against any consequent degeneration of piety into individualism, which being satisfied in private prayer and devotion, seeks for the top of spirituality.⁷⁸ Contemplation of Christ is practically lived through the act of communion of all in the Eucharist. Co-incarnation and contemplation of Christ coincide in the same pragmatic philosophy of all Christians in the very act of communion with Christ as the most perceptible method of a human experience of Christ. The term co-incarnation thus evokes an experience of the magnitude of Eucharist arguably in two ways: (a) the first one through the saving unity in the Godman where the human progress and imperative to become perfect (Mt. 5, 48) is brought to an end; and (b) the second confirms the former in the blood of Christ.

74 The term co-incarnation is one of the most significant acts for a reintegration of person along with the term feat as elaborated in the following chapters; Popović 1999, 73.

75 Popović 2004, 132.

76 Popović 1999, 73.

77 Popović 2004, 163.

78 The Eucharist as the thanksgiving action is certainly the return of grace received from God to God. Through the act of thanksgiving—the more Christians there is and by that the more deeds of grace and likely the more thanksgiving is—the more glory of God. The ecclesial setting seemingly ‘causes’ the glory of God by increase of the Church members. In order that the grace bestowed on us, being augmented by the increasing number of those who believe with us and pray for us, could be a factor for a greater volume of thanksgiving to raise the glory of God. The dynamic Thanksgiving act is not a demonstration of recognition due Christ only, rather it is a manifestation of God’s power (II Cor. 9, 12). The goal is increasing the number of worshippers for thereby manifestation of God’s power would increase. This popular concept of prayer in Judaism of the Hellenistic period does makes in the New Testament worship culminating in the Eucharist. But, the effect of God’s increasing power is recognized and realized merely in the Body and Blood of Christ; the power is the Godman uniting humanity as the Church and one holy Body where not just God’s glory increases. It produces double and single effect in the Godman: the increase of God’s glory and His power and the true human glory and power as well.

(a) Humanity is becoming perfected through unity with all-perfect God (Heb. 13, 8) in his Church. The term unity inevitably implies integrity in Christ: "It is a unique joy of the human race. By miraculous God Christ in the Church, we grow into the heavens, and even more and farther: above the heaven and heavens and beyond heavens."⁷⁹ Unity as a matter of fact always implies Christ and being one with Christ:

The Eucharist, the Communion does not only unite us with him, the Irreplaceable, but unites ourselves as well. Eating his holy body, we all become *one body many*. Becoming one with him, we are united by the holy unity among ourselves. It is a sacred union of people in Christ, the Divine and human unity: the only true and the only eternal unity of people. For in the Godman Lord Christ we do not only live forever, but we are one forever just as the body is one. The perfect expression of that theandric reality is the Eucharist, the communion... The all good one was incarnate, that he may co-incarnate (*σύσσωμα*) us to him (Ep. 3, 6) and thus deify us and theandricify us by giving us all of his possessions.⁸⁰

Unity does not only presupposes the Eucharist, but inaugurates the authentic joy within the same through an interpersonal experience: "Being united with him through the holy unity we are united among ourselves. It is the only true and eternal unity of people."⁸¹ Joy is an experience shared with others (Rom. 12, 15; Acts 15, 13; Phil. 2, 28; II Jn. 4, 3; 3) in the integral unity in Christ and as such recognizable through others:

One body of many because none of us constitutes the whole body, but each one is only a fraction of the body, so that we always feel and know how much we depend on one other: everybody from everyone, and each one from all. And how much we need each other, everybody to everyone, and each one to all, and each one to each other. Our force and power, life and immortality, and bliss are only in this unity.⁸²

There is nothing brighter, nothing more blessed, nothing more eternal, nothing more dear in all the worlds, known and conceivable for human kind than this community in Christ *with all the saints* (Eph. 3, 18; 4, 11-16). The joy beyond all joy is to be with *all the saints*, one body, *the body of Christ*. The New Testament is indeed in a unique and exceptional way new: the Covenant in God's blood, the covenant in God's body. And this theanthropic testament was made for all eternity by thse wonderful Godman, the Lord Christ and his Theanthropic Church.⁸³

(b) The concept of the integral unity is realized and possible only in the Godman, the community himself. But how this community and integral unity relates to co-incarnation is realized through the blood of Christ: "Christ is the community itself, and the power of that community, of the Church's catholicity. Partaking of the bread and blood of the Lord Christ, we partake of his sacred body, which is always one, and all over the one."⁸⁴ The concrete act makes the integral unity not just in its spiritual or mystical dimensions, but in its visible form as a very tangible reality in the blood:

The New Testament is the covenant in the blood of the Godman Christ. And this testament eucharistically passes into the Theandric body of the Church, and by his blood, unites people with God and each other. There is an obvious historical fact: true, genuine, immortal unity of man with others comes through the Godman. God is

79 Popović 2004, 130.

80 Popović 2004, 570.

81 Popović 2004, 132.

82 Popović 2004, 133.

83 Popović 2004, 572.

84 Popović 2004, 133.

closer to every man than man is to himself, and closer to all people than they are close to themselves. So there is no unity of man with himself and with the people around him without God, without the Godman, without a blood kinship and unity with him. And that blood kinship and the unity of man and the people is carried out in the body of Christ—the Church. And that happens truly and experientially in the Eucharist, the communion of the body and blood of Christ.⁸⁵

The integral unity in the Body of Christ is “the noblest, and best, and the most immortal, and the most perfect that human beings can imagine and desire.”⁸⁶ There is nothing else more satisfying that the corruptible and mortal human condition could possibly long outside the sinless and saving body of living God by “taking communion from him, being blended with his body—*πρὸς αὐτὴν ἀνακραθῶμεν* (being merged with his body)”⁸⁷:

God’s covenant is in the blood, the covenant in God’s body. Such is the theandric covenant of God and man, accomplished by the marvelous Godman; God unites people to himself by his theanthropic body and blood, and thus in the closest most realistic way becomes kinsman with him, God and the Lord. Indeed, through the holy blood of God we have become God’s relatives by blood, kinship was achieved with the people and God. That is why we are children of God, the sons of God, and he—our heavenly Father (Jn. 1, 12—13; Rom. 8, 15—16; Gal. 3, 26; 4, 5—7; I Jn. 3, 1—2).⁸⁸

“The New Covenant is in the Godman Christ,”⁸⁹ who established the new integral unity in the Church through his blood: “In his body, the Church, he organically unites all the members in the most intimate unity with Himself and by the Holy Spirit among themselves.”⁹⁰

The blood kinship utters not just the likeness and intimacy humanity has been blessed with, but the power of that relationship, rather the power of God in his blood. The blood of Christ is the pledge of the eternal life. It is the power (grace) of God which inaugurates the new humanity in the category of eternity. But, the blood is not a mere instrument by which eternity is embraced. The blood with all its energies and benefits to those who drink it is primarily the mystical encounter with the person of Christ. The quality of that mystical encounter is the primary outcome of the integral unity in the blood experienced as the most enjoyable human event:

In its very essence, in the Communion is the whole church, all its mysteries and all its holiness, because in the communion is the entire Lord Jesus. In it is the entire New Testament. The testament of all is the life-giving blood of God, *the New Covenant in my blood* (Cor. 11, 25).⁹¹

Every spiritual or mystical endeavor relies on the ecclesial pragmatism through the body and blood of Christ, since “all depends from that most holy body, everything comes down to it.”⁹² The power of the blood is not the word, nor any other promise, philosophy or law, but the power and wealth of God:

The Lord Christ, in order to bring us into the intimate friendship with him and show his love toward us, gave himself to those who wanted not just to see him, but to touch him and feed from him and with teeth partake from his body and by uniting with him, satisfy their every desire.⁹³

85 Popović 2004, 569.

86 Popović 2004, 133.

87 Popović 2004, 133.

88 Popović 2004, 134.

89 Popović 2004, 135.

90 Popović 2004, 95.

91 Popović 2004, 135.

92 Popović 2004, 136.

93 Popović 2004, 480.

In the communion lies the wealth of God with all its perfections which permeate the entire being of the communicant: “And then man with his entire being enthusiastically feels and joyfully realizes: that he finds himself in the most mysterious and miraculous being called the Church and that everything beyond Christ is truly rubbish.”⁹⁴ The communion is the realized testament with Christ, that is, the realized living covenant which is nothing else but unity with the Godman. In the same unity everybody shares all of Christ with each other in all effects, whether in quantity, viz. eternal life and salvation, or in its qualitative categories: the completion of humanity and the state of ultimate love and joy⁹⁵:

Do this in remembrance of me (Lk. 22, 19; Coe. 11, 24.25) That Eucharistic remembrance evokes all of the theanthropic accomplishment of the salvation of the world done by the Lord Christ. It reminds us by giving us the mere Lord Jesus Christ in the totality of His Theandricity. For there is nothing in the New Testament that gives us the whole Lord Jesus as in the communion.⁹⁶

The significance of the integral unity⁹⁷ in the blood of Christ is heavily drawn from the early patristic writers.⁹⁸ It is the most precious commonwealth passed to humanity by which humanity may overcome its mortality, sinfulness and fragility. On the one hand, the overall mystical language of co-incarnation is recognized through the unity in the blood of Christ—“the treasure of the universe by which Christ bought the Church, by which He has decorated the Church.”⁹⁹ On the other hand, co-incarnation requires a constant movement toward this integral unity also. It is the constantly going on covenant as experienced in the Eucharist where it is being “constantly renewed.”¹⁰⁰ Only then participation of the blood of Christ becomes the action through which the entire human faculty is being nourished, and its identity transformed and completed: “Then and only then, it is joy, blessing, bliss and gospel to be a man, but unceasing joy.”¹⁰¹

The Church shows itself in the sacraments (the body and blood of Christ), not as a symbol, but as members of the heart, and as a branch of the tree roots, and, as the word of the Lord, as the vines in the vine (Jn. 15, 1-5). For here is not just an intercourse—κοινωνία—the names of the similarities or analogies, but the sameness—ταυτότης. Because these secrets are the body and blood of Christ, and this is true food and drink to the Church of Christ. The Church, communing with them, not turning them into the human body, as happens with human food, but the Church

94 Popović 2004, 150.

95 “There is no hatred where there is the Eucharist”; Popović 2007, 237.

96 Popović 2004, 135.

97 As bread, made of many grains becomes one, you cannot see the grains because of their union, we too are united with Christ and one another”; (In Epist. 1 ad Corint. Homili 24, 2; PG 61, 200) Popović 2004, 571.

98 “The blood of Christ is the most precious ecumenical (universal) matter through which Christ redeemed and decorated his Church. He also redeemed and adorned us with his blood. Those who participate in the blood are clothed in the tsar himself”; (Homily on the Gospel of John, 46, 3.4; PG 59,260-262).The analogous interpretation is found in Irenaeus where he stated that the goal of the Incarnation is the way to the Father so that we may be nourished from and of God and participate in his glory. That is why Irenaeus, among the first emphasized not just the Baptism as the initiative and institutive sacrament for humanity, but primarily on the Eucharist:“He did this when he appeared as a man, that we, being nourished from the breast of His flesh, and having, by such a course of milk-nourishment, become accustomed to eat and drink the Word of God, may be able also to contain in ourselves the Bread of immortality, which is the Spirit of the Father”; Popović 2004, 481.

99 Popović 2004, 481.

100 Popović 2004, 135.

101 Popović 2004, 151.

itself, alone turns into the body and blood of Christ ... And if someone could see the Church in manner how it has united someone with his body, then he would see nothing more than just the Lord's body.¹⁰²

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102 (Cabasilas, A commentary of the Divine Liturgy 38 PG 150, 452 C- 453A); Popović 2004, 571.

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**РАДОСТ: КОНТЕКСТ, ИЗАЗОВ И ДОГМАТСКИ ЗНАЧАЈ РАДОСТИ
НАРОЧИТО У ОДНОСУ НА ЕВХАРИСТИЈУ
У ДОГМАТИЦИ ЈУСТИНА ПОПОВИЋА**

Тема радости представља пионирски подухват у академској теологији. Изазов подухвата настаје у контексту догматског богословља и литургијског доживљаја, нарочито у *Догматици* Јустина Поповића. Осврт на опште студије и посебне закључке о историјату теме радости служе као услов бављења истом. Почетак значења и смисла радости, као задатак овог рада, налази се у Евхаристији, јединственом догађају мистичног сједињења Бога и човека. Водећи аргумент је двојак: 1) радост се поистовећује са личношћу Богочовека Христа и 2) откривење радости на путу према Христу. Због тога Евхаристија представља окосницу за истински пут сусрета и доживљај сједињења коју препознајемо једном речју – радост.

