

XX. Sacrosanctum Concilium: The first document the council promulgated. John Paul II remarked, *“There is an organic bond that exists between the renewal of the Liturgy and the renewal of the whole church.”* Furthermore, *“The Sacred Council set out in their objectives to impart an everlasting vigor to the Christian life of the faithful...in adapting more suitably the needs of our times those institutions which are subject to change while fostering whatever can promote union among all who believe in Christ...and to strengthen whatever can help to call the whole of mankind into the household of the Church. Accordingly, it sees particularly cogent reasons for undertaking the reform and promotion of the Liturgy”* (SC, 1).

A. The essence and true nature of the Church. For it is in the celebration of the Mass and the divine sacrifice of Christ that the work of our redemption is accomplished. Along with this, we find that through the Liturgy, the faithful are able to express in their works and deeds to others the saving mystery of Christ and the true nature of the Church. In this manner of speaking, the liturgy is called to form culture (recall the words of Pope Benedict XVI with regards to the purpose of a nation and its call to worship).

1. Consider in detail the meaning of liturgy. Liturgy: Liturgia (L.): meaning “public work”. In the Christian tradition, it means “the participation of the People of God in the ‘work of God’” (CCC 1069). We are a liturgical people to the extent that we make God’s work public; to the extent, we make Truth (the source) public, to the extent we make Christ present. This is the benchmark to the New Evangelization: Christ teaches us about how to be “budding theologians”...every moment must be a point of teaching for conversion. In this way our teaching becomes other centered.

a. Christ knows all there is to know about theology and that was not enough...he teaches us that theology only makes sense if you love the people that you are serving. Then knowledge begins to pulsate.

1. Here you have the beginnings of the NE lived. Personal holiness with the knowledge of Truth feeds on itself and becomes a powerful force.

b. NE (Evangelization of the culture): reach people where they are at and the places their accustomed to learning: technology: internet and its spawn-facebook/blogs youtube/podcasts, etc...we must engage the culture of death without sacrificing the culture of life (***consider BN***).

1. All the new media does not replace the person, but gives the person an opportunity to educate. The Spirit wishes to work even in cyberspace...yet the person ought to be in the spirit!... I pray we hear those words... “Well done good and faithful servant”

2. Christ was just not in the synagogue but also in the marketplace...be cautious of scoreboard watching!

B. (1) She is both human and divine (2) visible yet invisibly equipped (3) eager to act and yet intent on contemplation (Marian dimension—pondering) (4) present in the world yet not home in it (SC, 2). Focus on how Christ puts this into motion in the Liturgy. The Church at her core is pilgrim in her character.

1. Divinity to humanity and back to divinity (Incarnation, see below on deification)
2. The visible is directed and subordinated to the invisible (Incarnation, see below on deification)
3. Action is directed and subordinated to contemplation. Contemplation is “nothing more than the close sharing of friends” (CCC, 2709). Contemplative prayer is liturgical in the manner that we “recollect our whole being in the prompting of the Spirit” (CCC, 2711)
 - a. Contemplative (mental) prayer must be firmly set in our day in which we engage with the mind and heart the stuff of God and his Church (and at the same time reveal the secrets of our heart).
 - b. It is only when we contemplate the Church in her earthly/heavenly transitional experience to we have God’s will in view.
4. The present world is directed and subordinated to that city yet to come (Eschatology, 2796).
 - a. All those who see themselves as pilgrims are ‘the city of the living God’ and never cease in moving towards it.

C. *“The Liturgy build up those who are in the Church, making them into a holy temple...a dwelling place for God in the Spirit, to the mature measure in the fullness of Christ...so that the Church may be a sign to the world gathering and calling all people into the one sheepfold (SC, 2)(Eph. 4:13; Jn.11:52).*

1. The Church is a spiritual sanctuary that is living and inclusive, its foundation is Christ and his apostles, its walls are believers bonded together by grace (Heb.12:15) and its holiness comes from the Sanctifying presence of the Spirit (Eph.2:21-22).

- XXI. The Divinization of Man: If we consent in prayer, our entire lives will be flooded with grace and our entire lives will be transformed. We will become trees of life producing good fruit. This takes a radical consent (note root word to radical). Otherwise, we become bound to the illusions created by mere knowledge absent of faith.
- A. Deification is located in the reestablishment of our fallen nature. It is clear that the fall was caused by the perversion of the human will. It follows that the reestablishing must above all affect human willing (hence conforming our lives to the will of the father in the gift of the Spirit).
 - 1. The process of being made more into the image of God is rooted in making more room for God, more room for Christ! Christ was endowed with a human heart, a human will, and human hands, and it is in this humanity he carried out God's salvific plan (GS, 22).
 - B. Theosis: the process of divinization in which the Spirit infuses our entire nature: from its smallest recesses to the most obvious behaviors. This process is the drama of divinization in which the mystery of the liturgy is being lived.
 - 1. In our Baptism we put on Christ in order that this putting on might become the very substance of our life. We are united to Christ in his flesh and the more he makes our humanity his own, the more we share in his divinity.
 - a. Becoming a new creation is not a "pharmacological process" in which we "take medication" that absolves every problem (signature of the culture of death). The physical work of Christ carries with it an ethical dimension. We receive medicine all right, and that medicine is ongoing in the sacramental life.
 - 2. To enter into the name of Jesus means to enter into the depth of his being...the inexhaustible reality. When our rebellious will submit to the Father the process of divinization is at work. Love is apart of your nature.
 - C. The Realism of the Liturgy: The depth of theosis is the fruit of the sacramental realism of the Liturgy. To quote the Fathers of the early Church: "*the Son of God became man in order that men might become sons of God.*"
 - 1. In the age of the Church, the Bible becomes life, as it exists for liturgy and in liturgy. Knowledge of the mystery is inscribed upon our hearts that awakens with the Word of God and the Word made flesh.
 - 2. Either we pray always or we never pray. However, in order to pray always we must pray often. Likewise, the process of divinization never stops so long we enter into the life of Christ in the Mass.
 - a. We trace the image of the life of Christ every time we die to self and our concupiscent appetites.

- D. The Holy Spirit: In the economy of salvation, everything reaches its completion in Jesus through the outpouring of the Holy Spirit. The Liturgy celebrated and lived begins with the Holy Spirit.
1. God's love is irrevocable: The Holy Spirit finds a remnant of glory, an icon of the Son: ceaselessly loved, but broken and disfigured.
 2. A life in the Spirit is a life that lives in communion with the Father and the Son. This communion of the Holy Spirit is the masterstroke in the work of divinization.
 - a. It is in communion with the Father that we are resolute to offer all of our possessiveness into an offering. We experience our own epiclesis on the altar of our heart, where we hand over to him our wounded nature so that he may make it divine...see Romans 12:1-3.

XXII. The Liturgy in Work and Culture: The Liturgy is action: the work of God and the human person in the dimensions of man. The Man's heart that is deified unfolds in "gifts", services" and activities (1 Cor.12:4-7) where everything is made subject to Christ and transformed in him.

- A. The Liturgy seeks its completion in us. The world reflects the glory of God in so far as man is His icon. Indeed, Work and culture have their identity in Christ. Because man is called into vocation and man is to be the resting place of God than all vocations are to be dwelling places of God. Our workplace should be like the OT tents and tabernacles.
1. The Spirit divinizes men not so much that man might humanize the world, but so that man may divinize humans.

- B. Work Transfigured: The work of the HS is about leaving the impression of Christ in all that we do. The Holy Spirit expresses itself differently in each individual, because it manifests the nature it is working in. We become who we are as far as we accept who we are.

1. Those who have encountered the risen Christ in their workplace is not some pious imagination, but utterly real. To toil in grace is to deify everything that you touch. Work is the place of epiclesis.

Recall the second week of class...worship defines work as liturgy gives meaning to labor...the Spirit discerns and challenges

- C. In addition to the role of the Spirit to come to understand circumstance and give meaning to them to spur us on to struggle in grace, the Spirit spawns creativity. Remember that creation accompanies worship.

1. The drama of culture is the drama of men creating a culture of life built upon truth. We are called to be sharers in the river of life to bear fruit to a barren world (again, world in the context of John). This is the integral calling of men as they move to the harvesting of a kingdom.

- a. Art...I will speak to this in later weeks, but it is enough to say now that art is the cognitive allie of the Spirit revealing the inner beauty of God as it reflects a window into another reality.