

- III. Genesis and the call to worship. Why does God create in 6 days what he could have created in a moment? Along with that, why does the 7th day constitute a commandment? We are so busy asking how long as opposed to why!
- A. God creates man as the crown of creation and creates the 7th day as the climax of creation... *“God blessed the seventh day and hallowed it”* (Hb. *menuha*, meaning *“silence, holy”*) (Gen.2:3). This would be the only time holy is seen in Genesis.
1. God gives us a pattern to follow. Labor for 6 days to rest on the seventh (God needing a siesta from sweating-no). God rests not for his sake but for ours. Our work must be ordered to worship! He offers us liturgy to understand labor. He calls us to worship that we might understand work. In the words of John Paul II. *“In our work we do not make more we become more.”*
 2. God has forged a relationship not with Creator to creature but with Father to son. We are to busy bringing our work into prayer as opposed to our prayer into work!
- IV. The Place of Liturgy in Reality: Understanding the roots of Exodus. Israel departs from Egypt and slavery not to be like all the other people, but to venture into the unknown Sinai, to be at the service of God...not just the conquest of land.
- A. The land is given to the people as a place for worship of the one true God. Mere national autonomy and possession of land would reduce Israel to the status quo of every other nation. In this vein of thinking, there is nothing distinct about the call of Israel to be his *“chosen people.”* Exodus must be interpreted in light of the call to worship.
1. Worship: *Abodaw* (Hb.): meaning *“slavery; servitude”*. What took place in Egypt was called out on Sinai...from slavery to slavery? Yes, to man, degradation, to God, glorification!
 - a. Note that this Hebrew word can also mean to “till”, “ministry”, “rite”. This speaks to the Israelites as a people that belong to God in and through the ministry of the priesthood.
 2. Land becomes only a true good if it is a place where “God reigns” with man entering into the practice of liturgy and worship. Ultimately, the land given to the people of God must also be an oasis of obedience and adherence to God’s will.
 - a. In turn, worship only becomes authentic worship when we live righteously and we gaze heavenward looking up to seek definitive Truth. Cult and worship exists for this very reason, that we might *“communicate this vision and to give life in such a way that glory is given to God”*- PBXVI.
- B. The covenant at Sinai gives form to three distinct aspects that are intertwined:

worship, law and ethics. Sinai was not a “pit stop for refreshment” in their wanderings in the desert, as much as it was declaration of law and rule for righteous living, offering Israel its ethic, the interior dimension of the covenant that constitutes them that they belong to God.

1. *“The foundation of existence in the Promised Land must be the necessary condition for life in community and freedom. It is this: steadfast adherence to the law of God, which orders human affairs rightly, that is, by organizing them as realities that come from God and are meant to return to God.”--PBXVI*

a. What does this interconnection mean, essentially that cult goes beyond just rite into the way to rightly practice our faith. Cult defines every aspect of our life and that it is here where we can appreciate anew the words of JP II: *“The Eucharist is the source and summit of our faith”* ...worship of God who is relationship orders all other relationships.

1. *“Worship offers us a share in heavens mode of existence ...and it contains the character of anticipation...giving the present proper measure”—PBXVI*

2. God initiates all revelation and unveiling. Revelation of God must come from God. Pope Benedict XVI offers us a most notable reflection to ponder. *“Man himself cannot simply make worship. If God does not reveal himself, man is clutching empty space.”* This leads one to wonder about man’s innate need for worship.

a. Consider the worship of the Golden Calf and how it illustrates man’s need to bring the invisible into the visible, unseen into the seen. The Golden calf is self-generated worship, not one revealed by God. It is the slippery slope of man’s need to worship outside of authentic faith.

1. The 12 Tribes of Israel created an alternative world, one manufactures from one’s own resources (PBXVI). Again, this demands our attentiveness to adherence to the gift of freedom as it relates to law, ethics, and the proper ordering of our worship

*** To properly understand Freedom, the quest must begin with the tale of two friars: St. Thomas Aquinas and William Ockham

STAQ (Dominican): Great thinker and teacher of the High Middle Ages that synthesized philosophy, Theology, and History in his great work the Summa Theologica

Freedom: A means to and end that operated as the great organizing principle of the moral life, distinguishing us from the rest of the natural world (Kreeft), and ultimately the principle that allows us to live our life in a truly human way. Freedom is the means for human excellence, happiness, and human destiny. Treats freedom within the context of the four cardinal virtues.

Ockham (Franciscan): 14-century thinker and teacher who sent off a bomb in the world of philosophy with his defective idea of Nominalism (the description of something according to nominal thought and selection): A Concept that believed universal concepts and principles do not exist in reality, but only in our minds. The working example of this concept only sees the human nature as a combination of experiences with common features among human beings. Morality is external to the human person where divine law is God's coercion of the people and man's law is our coercion of each other.

Freedom: Choice is a matter of self-assertion and power. Will is the defining human attribute with a radical emphasis on the human experience. Here there can be no common good because there are only particular goods of particular men and women who are each acting out their won particular willfulness.

<u>STAQ</u> Freedom for Excellence: With Moral Law	<u>Ockham</u> Freedom for Indifference: Without the Moral law
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<u>STAQ</u> “Ought to do”: A means to an end	<u>Ockham</u> “Please to do”: end in itself
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V. God's law and Freedom: Freedom is a gift given to us by God that we might choose to respond to his will. Again, this gift is always caught up in the law of God—His loving disciplines. We are only free if we understand divine sonship! New laws understood and internalized are new and more reasons to value Freedom. Once you have embraced your beloved there is no turning back!

a. The Dignity of the Human person: The integrity of the human person is rooted in our likeness in God that, which is fulfilled in our vocation to divine beatitude that we are called to freely choose to fulfill our human potential. We ought to choose the good over evil (avoiding sin) using our moral conscience in order to grow in the interior life. Responding to God's call of divine likeness, we grow in charity and attain the heights of holiness (CCC 1700).

1. Image of God: We have been imbued with the very revelation of the mystery of Christ in becoming a new creation in Baptism. Through this regenerative force of grace we are called to live in the fullness of Christian beatitude, firm in divine sonship, we choose to freely love him and accept full responsibility for the life that is a struggle in grace (Heb.12.5). In union with the Savior, we attain perfection through a life of obedience and charity, which is holiness (CCC 1701, 1709).

a. The Church is an experienced moral teacher and mother. George Weigel in Truths of Catholicism, remarks that our spiritual growth is impeded if we see the Church as a list of “Don'ts” –an institutional authoritarianism, as opposed to a

mother who wished to bring us to joyfulness and happiness (rarely explored). The moral life is about achieving goodness, which is equipped with disciplines and boundaries. This growth takes place through our freedom.

b. “Rules” our seen by many as an infringement upon our freedom, because they see freedom as “willfulness” as opposed to the gift given to glorify God. The moral life is not something added on to real life from the outside. It is life lived by human beings. We live in the gap of the person we are against the person we ought to be...always room for growth in a relationship!

2. Beatitude: The law of the new covenant, a charter for Christian holiness. The Beatitudes are Christ’s deepest yearnings for us to know eternal happiness here on earth. God has placed this law on our heart to fulfill our vocation (CCC 1719).
 - a. In the Beatitudes--Christ’s paradoxical promises-- we are confronted with decisive choices concerning earthly good.
 - b. More than just a preamble to Christ’s call to be salt and light for the world; and to call God our father...it is the moral prescription...the “how” to achieving the heights of holiness (Weigel, 76).
3. Freedom: God’s greatest gift to the human race as a child of God. *Consult Word of the Week on **freedom***. With the Beatitudes, we move in our viewing of morality from **rules to virtues**.
 - a. Freedom is not “my way” but having the right to do what we ought. Freedom is inextricably bound to Goodness—God’s greatest gift! Analogy of pianist and learning a language
 1. To grow in the moral life and virtue we must see the good instinctively...as a married couple would know each other’s language, both spoken and unspoken, instinctively.
 2. By obedience to our natural dietary needs our bodies will know health...just as disobedience will lead to death. It is easy to obey the laws of nature when it comes to food...spiritual food is no different. By living out of the theological and cardinal virtues in worship (Sheed) our souls will be in good health.

“In the end freedom must be tethered to moral truth and human goodness if freedom is not to become self-cannibalizing. If there is only my truth and your truth, but nothing that we agree as the truth, then we have no basis on which to settle matters and we are left with the will of powers and the imposition of will (which is still a moral prescription). Ultimately, order goes by the way side!”--Weigel