



Life & Liturgy: Introduction to a Liturgical Spirituality

Thursday 16 June 2020

Session I: Liturgy & the Life of God

I. What is Liturgy?

☞ What does the word "liturgy" mean?

☞ **λειτουργία** (*leitourgia*) →

☞ *laos* = people (laity); *ergon* = work (ergonomic)

☞ Liturgist — a public servant, military, workmen, minister

☞ Participation of the **people** of God in the **work** of God

☞ The *work of God* is the *life of God* →

— *Perichoresis* = "around" (periphery) "dance" (choreography)

— *Kenotically* = self-emptying of God in Jesus Christ

— *Synergistic* = two or more things combine into one

— *Deification* = to become like God

☞ Jesus Christ is the one doing the work; the liturgist →

☞ *Per ipsum et cum ipso et in ipso ... Per Dñm nostrum...*

Catechism of the Catholic Church, 1069: "The word 'liturgy' originally meant a 'public work' or a 'service in the name of/on behalf of the people.' In Christian tradition it means the participation of the People of God in 'the work of God.' Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church."

David Fagerberg: "Liturgy is the Trinity's perichoresis kenotically extended to invite our synergistic ascent into deification"

Sacrosanctum Concilium, 7: "The liturgy is considered as an exercise of the priestly office of Jesus Christ [...] in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree."

Hebrews 8:1-2: Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven a **minister** in the sanctuary and the true tent which is set up not by man but by the Lord.

κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.

2. Participation of the People of God in the Work of God

☞ Who are the "people of God"? →

☞ Baptism makes us "a member" of this body

☞ Whose body is it? (See Colossians 1:18)

☞ What is the "work of God"? (See Ephesians 1:3-6)

☞ The life of the Trinity is liturgy: blessing and adoration

☞ The liturgy we experience is "essentially an *actio Dei* which draws us into Christ through the Holy Spirit."

— *Sacramentum Caritatis*, 37

☞ Earthly liturgy is participation in heavenly liturgy →

Jeremy Driscoll OSB: "In the mystery of this concrete assembly is a much bigger assembly. The whole Church has gathered; the Church in heaven and on earth, the Church across the world and across the centuries. And in that Church is gathered the whole creation and the desires of every human heart."

Catechism of the Catholic Church, 782: "One becomes a *member* of this people not by a physical birth, but by being 'born anew,' a birth 'of water and the Spirit,' that is, by faith in Christ, and Baptism."

Catechism of the Catholic Church, 1110: "In the liturgy of the Church, God the **Father** is blessed and adored as the source of all the blessings of creation and salvation with which he has blessed us in his **Son**, in order to give us the **Spirit** of filial adoption."

Joseph Ratzinger: "[Above] all this is important: the liturgy is not a thing the monks create. It is already there before them. It is entering into the liturgy of the heavens that has always been taking place. Earthly liturgy is liturgy because and only because it joins what is already in process, the greater reality."