

Module Two, Lesson #2: Sacramental Celebration of the Paschal Mystery Article One, nn.1136-1199 “Celebrating the Church’s Liturgy”

Basic Outline:

Introduction	1135
I. <u>Who</u> Celebrates?	1136-1144 (Who ALL is present?)
II. <u>How</u> Is the Liturgy Celebrated?	1145-1162 (Signs, Symbols, Words, Actions, Singing, Music, Images)
III. <u>When</u> Is the Liturgy Celebrated?	1163-1178 (Seasons, Lord’s Day, Sanctoral Year, Liturgy of Hours)
IV. <u>Where</u> Is the Liturgy Celebrated?	1179-1186 (Sacred space)

Next Week: Article Two, nn. 1200-1209 on liturgical diversity

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Introduction 1135: “The catechesis of the liturgy entails first of all an understanding of the sacramental economy (Chapter One).”

1076-1109 The Great Recapitulation (cf. 460, 518, 1138, 1161), **the Marvelous Exchange** (526).

From the Father...

Eternity breaking into time in the “fullness of time” **by Incarnation of the Son...**

the Son as Head/Bridegroom/Priest making an eternal offering to the Father in the Son’s Paschal Mystery; to Whom and by which we are joined as Body/Bride/Victim **through the infusion of the Spirit...**

Who EFFECTS A PRESENT PARTICIPATION NOW in the past & present & future salvific Mystery...

until the Son comes again and, in the Communion of the Spirit...

and brings to completion and fulfillment **“the entry of God’s creatures into the perfect unity of the Blessed Trinity” which is “the ultimate end of the whole divine economy”**(cf. CCC 260), a marriage of the Bridegroom and Bride, when God will be “all in all” (I Corinthians 15:28).

*Add to your “top ten” list: 1085, 1104. (And the *section* (☺) on the Holy Spirit: 1091-1109).

1113-1130 The doctrinal summary of the Sacraments & Liturgy as the Paschal Action of Christ:

- Of and from Christ, The Living Word (by His words & deeds = Paschal Mystery), in the Holy Spirit.
- Of (*by* and *for*) the Church: since the Church IS the Sacrament of Christ’s action AND the sacraments MAKE the Church what She is as Bride.
- NOW To impart Faith by receptive faith.
- Unto salvation *from* slavery to sin & Satan.
- *For* eternal Life in the Trinity, as partakers of the Divine Nature (1129).

“Therefore a sacrament is a **sign** that

commemorates what precedes it—**Christ’s Passion**;

Demonstrates [conveys] what is accomplished in us through Christ’s Passion—**grace**;

And **prefigures** what that Passion pledges to us—**future glory**.”

-- St. Thomas Aquinas; cf. 1130

Today’s lesson: The **concrete elements** of sacrament & liturgy as singular & unique EFFECTIVE SIGN / SIGN THAT EFFECTS: The “who, how, when, where,” **cf. 1084!!**

I. Who Celebrates? 1136-1144 Who ALL is present?

1136 Liturgy is Action of the *whole Christ (Christus totus)* = dual direction and trans-temporal...
 ...therefore *already* being celebrated without signs in the heavenly liturgy Feast...
 ...that we do *not yet* fully enjoy...
 ...but do anticipatorily participate in now by virtue of signs...
 ...rooted in the past creative and salvific words and deeds in the divine pedagogy of the Old Covenant & Fullness of Time.

1139 "It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments."

- The Lamb Who Was Slain (1137)
- ALL in the heavens, visible & invisible: angelic hosts & creatures, Mother of God, martyrs, the redeemed multitude... (1138-39)
- ALL in Mystical Body of Christ, the Church, geographically present or absent, fully active (actual)... (1140-41)
- EACH according to his proper role: ordained (bishop, priest, deacon) and lay (1142-43)
- IN a SYMPHONY of worship.

n.b. **Liturgical Principle:** "In liturgical celebrations each person, minister or layman, who has an office to perform, should carry out *all* and *only* those parts which pertain to his office by the nature of the rite and the norms of the liturgy" (*Sacrosanctum Concilium*, 28).

II. How Is the Liturgy Celebrated?

1145-1162 Signs, Symbols, Words, Actions, Singing, Music, Images

Signs & Symbols (1145-1152) cf. Romano Guardini, *Sacred Signs* (1931).

The Sacramental Principle governing which signs are used and how they are used:

1145 "A sacramental celebration is **woven** from signs and symbols. In keeping with the **divine pedagogy of salvation**, their meaning is rooted in the work of **creation** and in **human culture**, **specified** by the events of the **Old Covenant** and **fully revealed in the person and work of Christ.**"

- Natural signs "of the human world" (1146-1148)
- Often with "cosmic" significance intuited by many religions (1149)
- But used specifically by God as signs of the Covenant, Passover (1150)
- And further "taken up by Christ," for HE is the meaning of these signs (1151)
- And now fully integrated & purified & elevated & taken up by the Church under the pedagogy of the Holy Spirit (cf. 1091 "artisan of God's masterpieces," 1099 "the Church's living memory") to become "sacramental signs" **THAT THEREBY CARRY ON THE WORK OF SANCTIFICATION** (1152).
- These sacramental signs:
 - **Fulfill** the types and figures of the Old Covenant
 - Signify and actively **make present** the salvation wrought by Christ
 - And **prefigure, anticipate, and participate in** the glory of heaven.

The Apostles and Fathers of the Church provide an operative way of interpreting the signs, a way that is embodied in the **complementary dynamic between Scripture and Liturgy**: the liturgical / sacramental rites take their form from God's saving actions in the Old Covenant and the Fullness of Time and are informed by the images, ideas, symbols of Scriptural language in retelling that salvific history, AND at the same time the liturgical / sacramental rites provide the living symphony of EFFECTIVE signs, words, and actions that interpret the Scriptures for us (i.e., the salvific experience of the rites is a living exegesis of the Scripture).

This way of interpreting: "Typology" (cf. 128-130, 1094) & **"Mystagogy"** (cf. 1075), **initiation into the Mystery**

Jean Daniélou, S.J. "The Sacraments and the History of Salvation" (1959); a version with all the footnotes may be found at the archive of the journal *Letter and Spirit* at <http://www.scotthahn.com/download/attachment/2469>. See also Jean Danielou's books *From Shadows to Reality: Studies in the Typology of the Fathers* (1960) and *The Bible and the Liturgy* (1956).

- Note on "weak" signs and on "strong" signs:
 - A "STOP" sign: communicates, but is *arbitrary* and *distinct from the message* =>
 - Moreover, it doesn't in fact *stop* you
 - A kiss: communicates but is *not arbitrary*, and *the message is in the doing* =>
 - Doing it effects what it signifies: a kiss unites (thus, Judas' kiss = a lie).
- Note on "symbol" as the Fathers' term for "sacrament" = a "real symbol" that makes present what is signified; not simply a "representation" but a "re-PRESENT-ation." (1104, 1366).

Words and Actions (1153-1155)

(How God always works: Words and Deeds that **reciprocally illuminate**, Cf. CCC 53; *Dei Verbum*, 4).

- Not simply actions that speak...But words that inform the action.
- Therefore, the actions embody the words, the words illuminate the action; together "they accomplish what they signify" (1155).
- Therefore a "liturgy of the Word + liturgy of action," "consecratory prayer" in ordinations, "informing" words in actions of baptism, chrismation (confirmation), etc. (1154) n.b. *incense*
- Never magic, but **epiclesis** (invocation) for Holy Spirit in midst of **anamnesis** (memorial of THIS saving action of God). (1105-1106).
- Even simple blessings are to follow this pattern!

Singing and Music (1156-1158)

Principle: *Lex orandi, lex credendi, (lex vivendi)*

Principle: Liturgy is sung / chanted (which is not the same as "flamboyant" or "long").

Criteria: 1) beauty expressive of prayer (not performance); 2) unanimous participation; 3) solemn character. Thus, the timelessness of plainchant & Gregorian modes as basis in western liturgy.

Holy Images (1159-1162)

Principle: The Incarnation authorizes concrete images that signify the Incarnate One and his saving work in those taken into him (the "cloud of witnesses"); what is seen in beauty prefigures the Eternal Gaze on Him Face to Face in Glory. Cf. 476-478, 2129-2132, 2500-2503 2715, 2548-2550.

Note on **primacy of the Icon** in both east and west.

continued

III. When Is the Liturgy Celebrated?

1163-1178 Seasons, Lord's Day, Sanctoral Year, Liturgy of Hours

Cycles of daily, weekly, annual participation that always makes present "TODAY! *Hodie!* Today is the day of salvation!" 345-349, 2659, 2836, Hebrews 4 "Today let us enter His Rest!"

...all centered on the Eighth Day, the Lord's Day, the Day of Resurrection, foretaste of heaven and THE Sabbath rest of the Divine Presence...

...supremely celebrated in the Triduum, THE Feast of Feasts, with its season of preparation and octave and season of rejoicing...

...punctuated by a sanctoral (sacred cycle) of feasts, celebrations, commemorations that illuminate various aspects of the Paschal Mystery and its fruit, especially in the lives of those who have gone before us, divinized and sanctified, themselves now signs of God's saving action...

...daily sanctified in the Liturgy of the Hours, THE prayer of the Church, & *lectio divina* [cf. post-HJFCI talks]

IV. Where Is the Liturgy Celebrated? 1179-1186 Sacred space

Wherever "the temple made of living stones" is...made visible in space & fabric of building...as a sign of the "threshold of heaven" (cf. Chartres Cathedral; the Byzantine iconostasis; simplicity of New Melleray Abbey, Iowa).

Note on wedding the functional with the "artistic," and on the universal language of classical forms.

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A Total Symphony of Beauty in Effective Action that makes present the Divine in space and time AND makes us in space and time present to (carries us to) the Divine beyond space and time. Liturgy & Sacrament are the "meeting point" with the Eternally Active Saving Divine Presence and because HE is Acting, they are fruitful and effective. Anything we do should reflect THIS reality and enhance our ability in faith to receive, even as the reality does not ultimately depend upon our efforts.

1116 Sacraments are "powers that come forth" from the Body of Christ, which is ever-present and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are "the masterworks of God [the Father]" in the new and everlasting covenant.