

THEOLOGY OF THE LAITY

DISCIPLES IN THE WORLD

Session VI - Liturgy

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A. MADE FOR WORSHIP

NOTES

- **1ST COMMANDMENT – EXODUS 20: 2-6**

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall not have other gods beside me. You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; you shall not bow down before them or serve them. For I, the LORD, your God, am a jealous God, inflicting punishment for their ancestors' wickedness on the children of those who hate me, down to the third and fourth generation; but showing love down to the thousandth generation of those who love me and keep my commandments.

- **CATECHISM OF THE CATHOLIC CHURCH**

- **CCC 2084:** God's first call and just demand is that man accept him and worship him.
- **CCC 2097:** The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world.

B. ACTIVE PARTICIPATION

FOR PRAYER

- This life of intimate union with Christ in the Church is nourished by spiritual helps available to all the faithful, especially by active participation in the liturgy. Lay people should so make use of these helps in such a way that, while properly fulfilling their secular duties in the ordinary conditions of life, they do not disassociate union with Christ from that life, but through the very performance of their tasks according to God's will, may they actually grow in it. (Apostolicam Actuositatem, 4)

- DIFFERENCE BETWEEN IMITATION AND INTIMACY
 - Imitation – Worship of the Old Testament
 - God is distant
 - People’s actions are for the sake of remembering what God had done or for the sake of reconciling themselves to him
 - This is the worship of our Protestant brothers and sister
 - Intimacy – Worship of the Mass
 - God is immanent
 - People’s actions are oriented to an ongoing relationship with God
 - This is the worship of the Mass

- TWO MOST MAJOR MOMENTS OF LAY ACTIVITY – REDITUS & EXITUS
(*Reditus – going to God; Exitus – coming from God*)
 - Reditus – Offertory/Preparation of the Gifts
 - Offering is more than the collection
 - “Pray, my brothers and sisters, that sacrifice & yours may be acceptable to God, the Almighty Father...”
 - Exitus – Concluding Rites
 - “Ite missa est” – Those assembled are sent forth to bring the fruits of the Eucharist to the world

C. LITURGY IS MEANT BE CONTINUALLY LIVED OUT

FOR PRAYER

*The liturgy, which is celebrated at certain moments but lived at every moment, is the one mystery of the Christ who gives life to men. When it is celebrated, it does not offer us a model that is then to be imitated in the rest of life; if this were the case, we would be back in the separation of sacred ritual from moral conduct. **The Christ whom we celebrate is the identical Christ by whom we live; his mystery permeates both celebration and life.** Just as his sacraments are his mysteries, so his life in us is “mystical”, or it does not exist at all. His Holy Spirit is the one wellspring from which we drink in the sacramental celebration and which streams in our hearts for eternal life. But without celebration no life is possible, for if we are not filled by the river of life, how can we bear the fruits of the Spirit? (Jean Carbon, *The Wellspring of Worship*)*