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OPUS OPERANTIS

The archetypal model of the liturgical
anthropology

DISSERTATIO AD LAUREAM

- theses

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Budapest 2009

The theme of the dissertation is a short structural résumé of the liturgical anthropology, from a specific point of view, what one can approach with the concept of archetyp. The archetyp means a such prime image or prime form, which inquires about the origin of a concrete typ, but makes that clear and accessible by its symbolic nature. Its special character appears in a dramatic position and not with a logical interpretation, and this dramatic position leads in essence to an etiologic rite. The dissertation wants to analyze, in what respect can we call the Christian liturgy such etiological rite, and how can be realized the mystery of Christ in the liturgy as an archetypal shape, what is at the same time the personal presence of God,

or rather a medium in the encounter with God, and how can one recognize the personal main point of man in this encounter, referring the elemental facts of the liturgical contact with God to the everyday existence.

The fundamental theses of the dissertation are the following:

I.

The connaturality between the liturgy and the man manifests oneself just with the connaturality in the action. The entering into the action is indispensable. One can not explain the liturgy with logic, speculations and conclusions. The liturgy by nature is a mystery act, but one can just talk about the mystery, one can not explain it. So the Liturgy of the Word and its structure is special within the whole. Its apex is the declaration of the Gospel. The Liturgy of the Word is continuous growth: prophecy, apostolate and Gospel. The Liturgy of the Eucharist has the same structure: the organic structure of the celebration do not change by the construction. In the Holy Mass it does not exist first and second part.

The logic of the liturgy is not of grammar or spoken word. It is an investigative logic. It determines the liturgical rituality. One can discover from each other, what happens, what is delivered, within the scope of a greater reality.

The liturgy has three material components:

Word – to hear; the christian liturgy is not listening – it hears the Word;

Glory – to see; the christian liturgy is the observing of Glory;

Mystery – to experience; the christian liturgy is the experience of Mystery.

There is a common influence between the three points; they take their effects together, with their speciality.

II.

Human is allegorical from double point of view. He makes symbols, and he is a symbol too. The discovery of this symbolic character has the

determination of the human religious sign. The human wonders at his own transcendent expression in the creation of symbol.

That causes the cult of man too in the liturgy. To be symbolic and religious is specially anthropologic factor; that assigns the human attitude as a privilege or an original human reality. On the other hand, to be ritual and mythic is a such anthropological fact, what the man develops in himself and for himself. The ritual man is from the symbolic man. The rites and the formation of myth belong to the symbolic order of the tendentious self-expression, and so they are the part of the anthropologic application of symbol.

III.

Christ is the universality in a personal singularity. This universality of the Christ's event is based on a special historic and concrete case, what has a general sense, and tends to the whole history and the whole world. The divine mystery revealed in Christ associates the historical uniqueness and concrete with an inexpressible magnitude, and so appraises oneself as a life. The theology becomes phenomenology of Jesus, a research, what keeps in view the incomparable significance of Jesus. In the unique secret of the Christ's event, manifests into the world as a reality of grace; and it begins a new religious experience. The unique position of Jesus Christ as an archetyp is a common denomination of the religious experiences of humanity, because the concrete reality of the historic Christ shows itself as an opening towards all men or the whole humanity.

So the uniqueness of Christ determinates the christology of the liturgy, because takes a contact between the singularity of Jesus and the sole signification in the different religions; and the universality is suitable in this case for the relation between the singularities.

IV.

The man is as a matter of fact a transcendent subject, and so has a relation to God, who is all the time a mystery. The man can make contact with God through the sacraments. This action makes organically a common story of salvation, what applies to all men. The transcendent elements of the public story between God and man appear in the sacraments, because these are the events of the goodness of God, what gives himself. From the other side these are the answers of man, that is a human acquiescence for the inchoation of God. It is the firmament of a relationship, that is the general contact between the Creator and the Creature. The story of salvation is so a panorama with God, who has been entering in the created time, first of all by Christ. But God can enter into the human story just by the invocation of the freedom of man and He can so begin such a relation, what is not unchanged, but dialectical, because the man can approach to God or move off freely.

V.

The rite is an act, at the same time the technique of the act too. The act shows in a particular way the time, because assembles in itself the past, the present and the future. The ritual act contains the original human reality and the manifestations of the human behaviours, and then takes them an object of a public religious experience, and the Christian faith explains this experience. The representation operates by the technical model of the reproduction on the level of acts, strangely by the technical element of the repetition.

The worth of the ritual act is based on the fact, that it is impossible to visualize an event by concepts. The essence of the rite shows itself as a repetition. So we make a happened event to own, it has a special worth to us, without it happens with us too. Moreover it tries to visualize this event so, that it is not needed to submit this to conceptual assortment, in which some kind of specific sign is lost, but it would be important to the comprehension. So the originality of an event exists by the act – this is its

magnitude. And the repetition is nothing else as a concentration to the individuality of the act, that has an influence for the present too. It does not explain the present, it realizes that, and so the repetition becomes a base of an encounter.

VI.

The liturgical celebration is initiation and conclusion together. The Christians are integral parts of an action in space and time as initiated people; the man encounters with a superior entity; he must take steps towards this reality and this is the act, because it needs the self-transcendence both in body and soul. The liturgy teaches us to see the world with Christian eyes (by the initiation to the act), but the reality of this world rests always vast.

This view and initiation are not just a single action, because this vast reality is always open for the man. This man must have contact with God, who can comprehend the world only. So the liturgy does not heighten the human ability, it is based on the confidence: the man accepts the God's regard in the perception of the world, and so the liturgy becomes a symbol of the God's transcendence: he appears as the symbol of the Father, who reveals himself in the incarnated Son, and makes possible that the world will be perceptible in God for the man too.

VII.

The liturgical act integrates the external and internal experiences, but so that the acts of liturgy do not function in order of cause and effect, they are more integrating acts. They set the subjective experience in integration with the self-revelation of the objective divine entity. So the man encounters with what he cannot make conscious, because it is over his limits. But he believes, that he can contact with this reality, and this relation will have an effect on his life. So the action enters into relation with the Other, and by the experience of the celebration what is a religious

experience abandons himself to the transcendental Entity, who rests always transcendent – perceptible, but not expropriated.

VIII.

The religious initiation realizes the accommodation with a special ritual form: there are three specializations of the gestures and acts. The first level is the impoundment from the normal frame of life, a diverging from the reality and personalities of the trivial life; this makes a restricted status, what is perceptible in the course of the education and learning, by the undertaking of the acts, the initiation of body and the observing. So the man will be a participant in the experience, what determines as a genesis the base of community's entity. That is the lecture of the Holy Scriptures, the repetition of the holy acts, and these give together a new knowledge, because their experiences lead us to the deeper perception of the Holy Revelation. In conclusion the man returns from the peculiar experience to the normal relations of the community, but with a new role, while he became an integral part of the liturgical commune.

IX.

The body in the eucharistical context is not only material reality what opposes the soul. The body experiences a tension in oneself among the physical frames, because the biological reality does not belong to its identity. The man by his corporeal entity lives in the world a such an opened wait, that produces contacts with other bodies, and these bodies want to transcend their frames too. That is such a transcendental experience, because one can meet the soul by the bodies meeting. The body becomes perceptible for others, it can assure the meeting with the soul, because the real perception of the body happens in that meeting, which is possible by the soul, and this makes the community.

X.

The dynamics of the rite appears as a for understanding opened act. Here the rite and the myth do not oppose each other. The rite has the ability to make evident before the man the understanding of the world and the entity by the myth. The repetition in the myth, the life and the secret appears as a religious experience, where the Holy expresses oneself by his symbols, and it contains the religious comprehension of the world. The rite is the object of a special perception, which leads to the comprehension of the world's religious experience.

In this case the liturgy is a such ritual act, what is a mode of the faith's subsistence, and this tends to the religious perception of the life. This means that the universal human symbols appear in the liturgy, where the centre is Christ, the Son of the Father, who carries the Holy Spirit among us, imparting people in the experience of the Trinity to the participants in the liturgy.