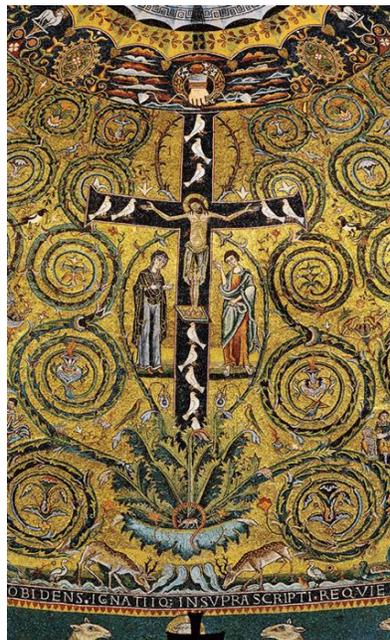


Mount Angel Abbey Oblate Study Days 2019

Tuesday 9th July – Friday 12th July 2019



*Title: The Love of Christ has gathered us into one
Congregavit nos in unum Christi amor*

BOOKLET OF NOTES & HANDOUTS
by: Dr Caroline Farey

Table of Contents

| | |
|----------------------------------------------------------------------------------|-----------|
| <i>Retreat Schedule.....</i> | 3 |
| <i>Session 1: Introductions</i> | 5 |
| <i>Session 2: ‘The Love of Christ ...’ Christi amor</i> | 6 |
| <i>Session 3: Sign of the Cross</i> | 7 |
| <i>Session 4: Primacy of Grace</i> | 9 |
| <i>Session 5: ‘has gathered us ...’ Congregavit nos.....</i> | 10 |
| <i>Session 6: The whole Christ - Christus totus – Christ and his Church.....</i> | 11 |
| <i>Session 7: On the Sacred Liturgy</i> | 12 |
| <i>Session 8: Parish service.....</i> | 13 |
| <i>Session 9: ‘into One.’ – In unum.....</i> | 14 |
| <i>Session 10: One Gospel – 5 Foundational truths</i> | 15 |
| <i>Session 11: The Love of Christ ... – Summary Part 1</i> | 16 |
| <i>Session 12: has gathered us into One. – Summary Part 2.....</i> | 16 |

Summary Sessions 11 and 12: Scripture and Sacred Art references are found on pages 17-20

Retreat Schedule

| TUESDAY July 9th 2019 ‘The love of Christ...’ | | |
|---------------------------------------------------------------------------|--------------------------------------------------------------------------|----------------------------------|
| Time | Activity | Venue |
| 5.20am | Vigils | Abbey Church |
| 6.00am | Refreshments | Guest house (place of residence) |
| 6.30am | Lauds | Abbey Church |
| 7.00am | Breakfast | Guest house (place of residence) |
| 8.00am | Holy Mass | Abbey Church |
| 9.15am | Session 1: Introductions | |
| 10.15am | Mid-morning break | |
| 10.45am - 11.45am | Session 2: ‘The Love of Christ ...’ <i>Christi amor</i> | |
| 12.00pm | Midday prayer | Abbey Church |
| 12.15pm | Lunch | Guest house |
| 2.30pm | Session 3: The Sign of the Cross | |
| 3.30pm | Break | |
| 4.00pm 5.00pm | Session 4: The Primacy of Grace | |
| 5.15pm | Vespers | Abbey Church |
| 6.00pm | Dinner | |
| 7.30pm | Compline | Abbey Church |
| 8.00pm | Social time | |

| WEDNESDAY July 10th 2019 ‘has gathered us...’ | | |
|---------------------------------------------------------------------------|--------------------------------------------------------------------------|----------------------------------|
| Time | Activity | Venue |
| 5.20am | Vigils | Abbey Church |
| 6.00am | Refreshments | Guest house (place of residence) |
| 6.30am | Lauds | Abbey Church |
| 7.00am | Breakfast | Guest house (place of residence) |
| 8.00am | Holy Mass | Abbey Church |
| 9.15am | Session 5: ‘Has gathered us ...’ <i>congregavit nos</i> | |
| 10.15am | Mid-morning break | |
| 10.45am - 11.45am | Session 6: The whole Christ - <i>Christus totus</i> | |
| 12.00pm | Midday prayer | Abbey Church |
| 12.15pm | Lunch | Guest house |
| 2.30pm | Session 7: The Sacred Liturgy | |

| | | |
|---------------|--------------------------------------------|---------------------|
| 3.30pm | Break | |
| 4.00pm | Session 8: Parish service | |
| 5.15pm | Vespers | Abbey Church |
| 6.00pm | Dinner | |
| 7.30pm | Compline | Abbey Church |
| 8.00pm | Social time | |

**THURSDAY July 11th 2019 Feast of St Benedict
'Into one.'**

| Time | Activity | Venue |
|--------------------------------|-----------------------------------------------------------------|---------------------|
| | No morning sessions | |
| 12.00pm | Midday prayer | Abbey Church |
| 12.15pm | Lunch | Guest house |
| 2.30pm | Session 9: 'Into one.' - <i>In unum</i> | |
| 3.30pm | Break | |
| 4.00pm 5.00pm | Session 10: One Gospel – 5 Foundational Truths | |
| 5.15pm | Vespers | Abbey Church |
| 6.00pm | Dinner | |
| 7.30pm | Compline | Abbey Church |
| 8.00pm | | |

**FRIDAY July 12th 2019
'The love of Christ has gathered us into one.'**

| Time | Activity | Venue |
|------------------------------------|------------------------------------------------------------------|----------------------------------|
| 5.20am | Vigils | Abbey Church |
| 6.00am | Refreshments | Guest house (place of residence) |
| 6.30am | Lauds | Abbey Church |
| 7.00am | Breakfast | Guest house (place of residence) |
| 8.00am | Holy Mass | Abbey Church |
| 9.15am | Session 11: 'The love of Christ...'. Summary | |
| 10.15am | Mid-morning break | |
| 10.45am - 11.45am | Session 12: 'has gathered us into one.' Summary | |
| 12.00pm | Midday prayer | Abbey Church |
| 12.15pm | Lunch | Guest house |
| 5.15pm | Vespers | Abbey Church |
| 6.00pm | Dinner | |
| 7.30pm | Compline | Abbey Church |
| 8.00pm | | |

Session 1: Introductions

Introduction to the Method for each talk

| | | |
|--------------------|-------------------|-------------------------------------|
| Sacred Tradition: | - way of fidelity | see 2 Thes 2:15 |
| Sacred Scriptures: | - way of truth | see CCC 102 |
| Sacred Art: | - way of beauty | see Pope Paul VI message to artists |

Introduction to the theme – an ancient hymn

| | |
|---------------------------------------------|-----------------------------------------------------|
| Ubi caritas et amor, Deus ibi est | Where charity and love are, God is there. |
| <u>Congregavit nos in unum Christi amor</u> | <u>The Love of Christ has gathered us into one.</u> |
| Exultemus et in ipso iucundemur | Let us rejoice and be glad in him |
| Timeamus et amemus Deum vivum | Let us fear and let us love the living God |
| Et ex corde diligamus nos sincero | And from a sincere heart let us love each other. |

In the Scriptures

‘This is what the Lord God says “I will gather you from the peoples and assemble you from the countries to which you have been scattered” (Ez 11:17).

‘... that they may be one even as we are one, I in them and you in me, that they may become perfectly one so that the world may know that you have sent me and have loved them even as you have loved me.’ (Jn17:22-23).

‘The love of God has been poured into our hearts by the Holy Spirit who has been given to us’ (Rom 5:5)

6th century African author

‘Now the love of God was to gather together the Church all over the world’
(Office of Readings, Saturday week 7)

Rule of St Benedict 6th century

‘Let them prefer nothing whatever to Christ and may he bring us all together to everlasting life’ (Ch72 v11-12)

Sacred Art: Apse mosaic, San Clemente Basilica, Rome, 13th century.

Session 2: ‘The Love of Christ ...’ *Christi amor*

Rule of St Benedict

‘See how the Lord in his love shows us the way of life’ (Prologue v20)

Sacred Art: The Carrying of the Cross, probably by Hieronimus Bosch, Museum of El Escorial, Spain, oil on panel, c.1498.

In the Scriptures

‘ I have loved you with an everlasting love, therefore I have continued my faithfulness to you. Again I will build you and you shall be built, O virgin Israel!’ (Jer 31:3)

"She shall bear a son and you shall call his name Jesus, for he will save his people from their sins. (Mt 1:21)

‘Just as the Father has loved Me, so have I loved you; abide in My love’ (Jn 15:9)

‘There is now no condemnation for those who are in Christ Jesus’. (Rm 8:1)

In the *Catechism of the Catholic Church*

‘The first effect of the gift of love is the forgiveness of sins. The communion of the Holy Spirit in the Church restores to the baptised the divine likeness lost through sin.’ (CCC734)

* * * * *

Salvation

To understand the depth of the love of Christ ‘even unto death, death on a cross’ (Phil 1:11), we need to keep in mind the difference between *what we are* – created by God, ‘in the image of God’ (Gen 1:27) and therefore ‘very good’, and *what we do* – which is by our own actions and not always very good.

Salvation by Christ means that he, the Son of God, became man out of love for *what and who we are*, to save us from *what we do, or have done, badly*, which is called ‘sin’.

A sense of sin is about *what we do*; there is ‘no condemnation’ about *what we are*. It is about wanting *what we do* to be in accordance with the wonder and beauty of *what we are*. This has been made possible by grace, divine assistance, won for us on the cross.

‘Grace’ is the love of Christ at work in us and for us

‘ ...to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord." ¹¹⁹ Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin’ (CCC1848)

Session 3: Sign of the Cross

Sacred Art: Crucifixion detail, Marco Rupnic, Redemptoris Mater Chapel, Vatican palace, Mosaic, 1996. A gift from the [College of Cardinals](#) to commemorate the 50th anniversary of [Pope John Paul II's](#) sacerdotal ordination in 1996. Marco Rupnic, Redemptoris Mater Chapel, Vatican palace, Mosaic, 1996

‘In the name of the Father and of the Son and of the Holy Spirit, Amen’ (c.f. Mt 28:19).

The words

1. Christians are baptized ‘In the name of the Father and of the Son and of the Holy Spirit (CCC 232). This is an utterly unique prayer; it is the prayer of a baptized Christian who is given adoptive sonship in the Son of God, Jesus Christ and with this comes the gift of being able to speak in God’s own name. It is the ‘*birthright*’ of those baptized into Christ.
2. Before Baptism, ‘the sign of the cross ... marks with the imprint of Christ the one who is going to belong to him and signifies the grace of the redemption Christ won for us by his cross.’ (CCC 1235).
3. The words proclaim our faith in the *One name* of the One and only God, who is a *Trinity of three persons*, God the Father, the Son and Holy Spirit.
4. The Mystery of the Most Holy Trinity is the central mystery of the Christian faith; it is the source of all the other mysteries and the light that enlightens them’ (CCC 234).
5. The words spoken together with the gesture, are a prayer of *proclamation of our faith*; a prayer of *thanksgiving and praise* to the God who has adopted us as his children, in his Son; a prayer of *protection* against whatever might try to turn us away from Him and a prayer for the *true light* that enlightens us.
6. *Amen* means ‘so be it’, ‘let it be so’, ‘Yes’, to this truth, to God, his will, his loving plan, ‘Be it done unto me according to your word’, ‘fiat’. The word is in the Aramaic language of Jesus himself. It is each person’s free response¹ to, and personal agreement with, the prayer (CCC 2856, 2865).

The bodily gesture of the cross

7. The bodily gesture of making the sign of the cross brings the body into the act of proclamation of the faith
8. The gesture of a cross, signifying the cross of Christ, recalls visibly, for ourselves and those around us, its saving victim, Jesus Christ and his paschal mystery (passion, death and resurrection).
9. In this gesture the hand moves right across the body, marking the cross onto one’s own self, placing oneself under the cross of Christ, claiming the cross of Christ and its victory over sin for oneself and one’s own body and its part in sin.

1. ¹ God’s free initiative demands *man’s free response* (CCC 2002).

10. In the gesture of the cross we claim, in Christ, the suffering of Christ for ourselves and for the world. In Christ we have been chosen, and have chosen, to suffer and die with him that we might rise with him.

The sign of the cross with sacramentals

such as, with holy water, with a blessing, with the use of blessed objects (holy pictures, rosary-beads etc.)

1. Sacramentals 'are sacred signs which bear a *resemblance* to the sacraments' (CCC 1667).
2. By them men are *disposed* to receive the chief effect of the sacraments (CCC 1667)
3. By the Church's prayer they *prepare* us to receive grace and dispose us to co-operate with it (CCC1669 see also SC61).
4. All sacramentals draw their power from the paschal mystery of the passion, death and resurrection of Christ (CCC 1670).

The sign of the cross in the liturgy²

1. Liturgy 'confers' on signs 'the dignity of a sign of grace' (CCC 1149).
2. 'Integrated into the world of faith and taken up by the Holy Spirit ... gestures of remembrance of God become bearers of the saving and sanctifying action of Christ.' (CCC1189).
3. Every sacrament begins with the sign of the cross. Every liturgical event begins with the sign of the cross (for example: the Prayer of the Church, Benediction, funerals)³
4. In the liturgy there is a 'harmony of the signs of celebration so that the mystery celebrated is imprinted in the heart's memory and is then expressed in the new life of the faithful' (CCC1162).

Summary: In making the sign of the cross we claim and proclaim, verbally and physically, body and soul:

- God as One and Trinity,
- Christ's redeeming sacrifice on the cross,
- Christ's salvation of mankind,
- Our unity by Baptism with Christ and his Church as children of God the Father in the unity of the Holy Spirit, one God, for ever and ever, Amen.

² '...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.' SC7).

³ 'In Christ the perfect achievement of our reconciliation came forth and the fullness of divine worship was given to us' (SC5).

Session 4: Primacy of Grace

Rule of St Benedict

‘.. they judge it is the Lord’s power, not their own, that brings about the good in them. They praise the Lord working in them and say with the prophet: *Not to us Lord, not to us give the glory, but to your name alone.*’ (Prologue v29-30)

Sacred Art: Virgin with the child Jesus, by Quentin Metsys, Royal Museums of Fine Arts of Belgium, Brussels, Oil on panel, c1495.

In the Scriptures

‘My grace is sufficient for you, for my power is made perfect in weakness.’ (2 Cor 12:9).

* * * * *

‘If in the planning that awaits us we commit ourselves more confidently to a pastoral activity that gives personal and communal prayer its proper place, we shall be observing **an essential principle of the Christian view of life: the primacy of grace**. There is a temptation which perennially besets every spiritual journey and pastoral work: that of thinking that the results depend on our ability to act and to plan. God of course asks us really to cooperate with his grace, ... it is fatal to forget that "without Christ we can do nothing" (cf. *Jn* 15:5).’ (Pope Saint John Paul II, *Novo Millennio Ineunte* 38)

Look at these sentences below. They are all true and there does not seem to be anything wrong with them, but they lack the primacy of grace.

- We go to Mass on Sundays to listen to the readings and receive Holy Communion.
 - See CCC 1407

- Confession is for us so that we can confess our sins before God and his Church.
 - See CCC 1421 (Col 1:3-14)

- We need to be good.
 - See CCC 1691 & 1698

- ‘Mary and Joseph taught Jesus to be good and obedient and to pray to God’.
 - See CCC 2599

Session 5: ‘has gathered us ...’ *Congregavit nos*

Rule of St Benedict

‘...let us set out on this way, with the gospel for our guide, that we may deserve to see him who has called us to his kingdom.’ (Prologue v21)

Sacred Art: The adoration of the Magi, Gentile da Fabriano, Uffizi Gallery, Florence, tempera on panel, altarpiece, 1423.

In the Scriptures

‘Hear the word of the LORD, O nations, and declare in the coastlands afar off, And say, "He who scattered Israel will gather him and keep him as a shepherd keeps his flock." (Jer 31:10).

‘Gather the people to me, that I may let them hear my words’ Deut 4:10.

I will refine them like silver and test them like gold. They will call on My name, and I will answer them. I will say, 'They are My people,' and they will say, 'The LORD is our God.'" Zech 13:9.

‘Congregavit’ - Latin

‘Synagoge’ – Greek

‘Congregation’ - English

(gather a flock, lead together, assemble, congregate, meet)

Ex 35:1 Moses assembled all the congregation of the people of Israel on the mountain

Mt 18:20 ‘where two or three are gathered in my name...’

‘Ecclesia’ – Latin

‘Ekklesia’ – Greek

‘Church’ - English

(call out from, to summon, to assemble, assembly)

Deut 4:10 – ‘gather the people to me’

Deut 10:4 - ‘on the day of the assembly’

Mt 16:18 – ‘I will build my church’

‘Dominicus’ – Latin

‘Kyriacos’ – Greek

‘Church’ - English

(belonging to the Lord)

1 Cor 11:20 - ‘the Lord’s supper’

Rev 1:10 - ‘the Lord’s day’

The powerful gift of human Freedom

‘O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not. Behold, your house is forsaken. And I tell you, you will not see me until you say, “Blessed is he who comes in the name of the Lord!”’ (Lk 13:34-35)

Session 6: The whole Christ - *Christus totus* – Christ and his Church

Rule of St Benedict

‘...we shall through patience share in the sufferings of Christ that we may deserve also to share in his kingdom.’ (Prologue v50)

Sacred Art: The Ascension Cupola, St Mark’s Basilica, Venice, 12th century

In the Scriptures

‘Now you are Christ's body, and individually members of it.’ I Cor 12:27

‘For all of you who were baptized into Christ have clothed yourselves with Christ.’ Gal 3:27

‘for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the Church, because we are members of His body.’ Eph 5:29

Christ, the good shepherd

In the *Catechism of the Catholic Church*

‘Christ and his Church thus together make up the ‘whole Christ’ (*Christus totus*). The Church is one with Christ.’ (CCC795).

‘I ask you to consider that our Lord Jesus Christ is your true head, and that you are one of his members. He belongs to you as the head belongs to its members; all that is his is yours, his spirit, his heart, his body and soul and all his faculties. You must make use of all of these as of your own, to serve, praise, love and glorify God. You belong to him as members belong to their head. And so he longs for you to use all that is in you, as if it were his own, for the service and glory of the Father.’ (CCC1698. Quotation from St John Eudes)

Catechism Logo



Session 7: On the Sacred Liturgy

Rule of St Benedict

‘Brothers, now that we have asked the Lord who will dwell in his tent, we have heard the instructions for dwelling in it, but only if we fulfil the obligations of those who live there.’ (Prologue v39)

Sacred Art: Annunciation, Aidan Hart, Icon, 2008

In the Scriptures

‘There I will meet with the people of Israel, and it shall be sanctified by my glory; I will consecrate the tent of meeting and the altar; Aaron also and his sons I will consecrate, to serve me as priest. And I will dwell amongst the people of Israel and I will be their God. And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them; I am the Lord their God’ (Ex 29:42-46)

‘You shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. You shall keep the Sabbath because it is holy for you’ (Ex 32:12-14).

.....

1. ‘In Christ’s Passover, Sunday fulfils the Spiritual truth of the Jewish sabbath...’ (CCC2175)
2. ‘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’ (SC 7).
3. ‘A sacramental celebration is a meeting of God’s children with their Father, in Christ and the Holy Spirit’ (CCC 1153).
4. ‘Human life finds its unity in the adoration of the one God. The commandment to worship the Lord alone integrates man and saves him from an endless disintegration’ (CCC 2114).

Session 8: Parish service

Rule of St Benedict

'Your way of acting should be different from the world's way; the love of Christ must come before all else.'
(Ch4 v20)

Sacred art: Maurice Denis, Visitation or Magnificat, in a private collection, oil on canvas, 1909.

From this: Confessions after Saturday evening Mass

To this: Jesus Christ is waiting to take away your sins in the sacrament of reconciliation after Saturday evening Mass.

From this: Please join the Church cleaning rota

To this: With Mary the Mother of Jesus, please join us to keep the holy house of the Lord clean:

From this: We need more altar servers

To this:

From this: Volunteers are needed for the parish social evening

To this:

From this: Welcome to our Church of St Boniface

To this:

Session 9: ‘into One.’ – *In unum*

Rule of St Benedict

‘As soon as the cantor begins to sing “Glory be to the Father,” let all the monks rise from their seats in honor and reverence for the Holy Trinity.’ (Ch9 v7)

Sacred Art: The Mystic Lamb, Hubert & Jan van Eyck, Altarpiece, St. Bavo Cathedral, Ghent, Belgium, Oil on panel, 1432.

In the Scriptures

There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one God and Father of us all, who is above all and through all and in all. (Eph 4:4-6)

| Jesus Christ SON of GOD & SAVIOUR said, I am ... | 3 Virtues received at Baptism By the HOLY SPIRIT becoming members of Christ's body, the CHURCH | 4 Dimensions of the Christian life In the Church, the baptised “devoted themselves to: | 4 parts of the <i>Catechism of the Catholic Church</i> for each of the 4 dimensions of the Christian life | 4 Characteristics of GOD, MARY, the CHURCH and of the Catholic Faith | 4 Essential Relations & 4 wounded relationships, healed by CHRIST'S PASSION & CROSS |
|------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| The Way | <i>Hope in God</i> | <i>Prayer</i> | <i>Praying Especially the Our Father</i> | <i>Beauty</i> | <i>Within myself</i> |
| The Truth | <i>Faith in God</i> | <i>Teaching of the Apostles</i> | <i>Professing the teaching of the bishops in union with the Pope Especially the Creed</i> | <i>Truth</i> | <i>With creation</i> |
| The Life | <i>Charity for love of God</i> | <i>Fellowship</i> | <i>Living the moral teachings of the Church Especially the 10 commandments</i> | <i>Goodness</i> | <i>With my neighbour</i> |
| ‘No one comes to the FATHER except through me.’ <i>John 14:6.</i> | In & with MARY, VIRGIN MOTHER of GOD | Breaking of the Bread: Eucharist <i>Acts 2:42.</i> | <i>Celebrating the Church's Liturgy & Sacraments Especially Baptism & the Eucharist</i> | Unity | With GOD, the Blessed TRINITY, For eternal happiness in HEAVEN |

Session 10: One Gospel – 5 Foundational Truths

Rule of St Benedict

'We shall run on the path of God's commandments, our hearts overflowing with the inexpressible delight of love.' (Prologue v49)

Sacred Art: Enguerrand Quarton, the Coronation of the Blessed Virgin Mary, Avignon, France, 1454.

Good News

'Gospel' – Old English, meaning 'Good message/news'

'Evangelisation' – Greek, meaning 'Good message/news'

'Kerygma' – Greek, meaning 'message/news proclaimed'

The 'good news' has five foundational truths

- The Blessed Trinity – source of all goodness, truth and love
- The Dignity of the human person – lovingly made in the image of God, though we have turned away
- The Incarnation of the Son of God, Jesus Christ – born of the virgin Mary to be amongst us to save us
- The Paschal mystery - the passion, death and resurrection of Christ, to save us from sin.
- The Church – the people gathered by God to share in his eternal life and happiness.

Catechism of the Catholic Church

'God infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life. For this reason, at every time and in every place, God draws close to man. He calls man to seek him, to know him, to love him with all his strength. He calls together all men, scattered and divided by sin, into the unity of his family, the Church. To accomplish this, when the fullness of time had come, God sent forth his Son as Redeemer and Saviour. In his Son and through him, he invites men to become, in the Holy Spirit, his adopted children and thus heirs to a blessed life.' (CCC1)

Note: This page summarizes key points. Please see pages 17-20 below for the Scripture and Sacred Art References for Summaries Part 1 and 2.

Session 11: ‘The Love of Christ ...’ – Summary

- Session 1: Introduction to the title: a line from an ancient liturgical hymn, ‘Ubi caritas’.
Often sung on Maundy Thursday at the washing of the feet.
- Session 2: The love of Christ ...’ *Christi amor*
The Love of Christ is the love of the Trinity.
By love, God made us in his image; we lost his likeness.
By the Love of Christ, unto death on the cross, we are saved from sin.
Grace is the Love of Christ at work in us and for us

Session 12: ‘... has gathered us into One.’ – Summary

- Session 5: ‘has gathered us ...’ ‘*Congregavit nos*’-
God’s constant work of calling, assembling, gathering, brings about the Church and its Liturgy.
The Church is ‘those gathered by the Love of Christ’, to a place (mount Sion), a day (Sabbath & Sunday), a supper (the Eucharist).
God gathers us to hear him and be purified by him
Because God desires to ‘dwell in our midst’
- Session 6: The whole Christ – *Christus totus* – Christ and his Church
Two images of the whole Christ gathered:
The Church as the Body of Christ who is the Head
The Church as the sheep with Christ the Good Shepherd
- Session 7: On the Liturgy
Mary as the place of the Church
The Liturgy as the great act of the Church
The Liturgy and adoration are for everyone – including those in partial communion
- Session 9: ‘Into one.’ ‘*in unum.*’
One faith, one Baptism, one Church, One Lord
Christ is ‘the Way the Truth and the Life’ - from Baptism to Heaven
Four Dimensions of one Christian life
- Session 10: One gospel – 5 Foundational Truths
‘Gospel’ means ‘Good news’
The ‘good news’ has five foundational truths

*Mount Angel Abbey
Oblate Study Days
Summary Parts 1 and 2
with Sacred Art*



*Title: The Love of Christ has gathered us into one
Congregavit nos in unum Christi amor*

by: Dr Caroline Farey

Theme

Review of the theme – an ancient hymn

| | |
|---------------------------------------------|-----------------------------------------------------|
| Ubi caritas et amor, Deus ibi est | Where charity and love are, God is there. |
| <u>Congregavit nos in unum Christi amor</u> | <u>The Love of Christ has gathered us into one.</u> |
| Exultemus et in ipso iucundemur | Let us rejoice and be glad in him |
| Timeamus et amemus Deum vivum | Let us fear and let us love the living God |
| Et ex corde diligamus nos sincero | And from a sincere heart let us love each other. |

In the Scriptures

‘This is what the Lord God says “I will gather you from the peoples and assemble you from the countries to which you have been scattered”’ (Ez 11:17).

‘... that they may be one even as we are one, I in them and you in me, that they may become perfectly one so that the world may know that you have sent me and have loved them even as you have loved me.’ (Jn17:22-23).

‘The love of God has been poured into our hearts by the Holy Spirit who has been given to us’ (Rom 5:5)

Rule of St Benedict 6th century

‘Let them prefer nothing whatever to Christ and may he bring us all together to everlasting life’ (Ch72 v11-12)

Summary Part 1: 'The Love of Christ'

Rule of St Benedict

'See how the Lord in his love shows us the way of life' (Prologue v20)

In the Scriptures

'Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God' Eph 5:2

'When I am lifted up from the earth, I will draw all men to myself.' Jn 12:32

They shall make an ark ... Then you shall make a mercy seat of pure gold ... and two cherubims of gold ... on the two ends of the mercy seat ... and you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. 'There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.' (Exodus 25:10-22)

The LORD said to Moses: " ... I will appear in the cloud over the mercy seat. (Lev 16:2)

"Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.' (Lev 16:14)

In Sacred Art works

- 1) Title page: 'The love of Christ has gathered us into one' ancient hymn.
- 2) Fra Angelico, Cortona Altarpiece, Italy, Tempera on wood panel, c. 1438
- 3) The Holy Family with Angels - Rembrandt van Rijn Hermitage, St. Petersburg, Oil on canvas, 1645.
- 4) Redemptoris Mater chapel detail, Marco Rupnik, Vatican Palace, Mosaic, 1985.
- 5) Redemptoris Mater chapel wall, Marco Rupnik, Vatican Palace, Mosaic, 1985.
- 6) Mercy Seat, Holy Trinity, Miniature, France, 16th century.
- 7) Mercy Seat, Holy Trinity, Miniature, France, 15th century.
- 8) Mercy Seat, Holy Trinity, Domenico di Michelino, Florence, Italy, tempera on panel, 15th century.
- 9) Mercy Seat, Madrid, Spain, oil on panel, 1445-75.
- 10) Mercy Seat, Tintoretto, Venice, 16th century.
- 11) Mond Crucifixion, Raphael, National Gallery, London, oil on wood panel, 1502-3.
- 12) – 14) Hubert & Jan van Eyck, St. Bavo Cathedral, Ghent, Belgium, Oil on panel, 1432.
- 15) Apse, San Clemente Basilica, Rome, mosaic, 13th century.

Part 2: ‘... has gathered us into One.’

Rule of St Benedict

‘Brothers, now that we have asked the Lord who will dwell in his tent, we have heard the instructions for dwelling in it, but only if we fulfil the obligations of those who live there.’ (Prologue v39)

In the Scriptures

‘Hear the word of the LORD, O nations, and declare in the coastlands afar off, And say, "He who scattered Israel will gather him and keep him as a shepherd keeps his flock." (Jer 31:10).

‘There I will meet with the people of Israel, and it shall be sanctified by my glory; I will consecrate the tent of meeting and the altar; Aaron also and his sons I will consecrate, to serve me as priest. And I will dwell amongst the people of Israel and I will be their God. And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them; I am the Lord their God’ (Ex 29:42-46)

Catechism of the Catholic Church

723 In Mary the Holy Spirit *fulfils* the plan of the Father’s loving goodness...

724 In Mary the Holy Spirit *manifests* the Son of the Father now become the Son of the Virgin

725 Finally through Mary, the Holy Spirit brings men, the objects of God’s merciful love, *into communion* with Christ. And the humble are always the first to accept him...

In Sacred Art works

- 1) Title page
- 2) The Annunciation, Aidan Hart, Icon, 2008
- 3) Catacombs of Priscilla
- 4) Earliest image of the virgin mother Mary in situ.
- 5) Earliest image of the virgin mother Mary with the prophet, Balaam.
- 6) Catacombs of Priscilla - the visit of the magi
- 7) Tombstone of Severa – *Severa in Deo vivas* - ‘May Severa live in God’
- 8) Sarcophagus panel Vatican Museum, 4th century
- 9) Dogmatic sarcophagus detail, Vatican Museum, 4th century
- 10) Dogmatic sarcophagus, Vatican Museum, 4th century
- 11) 3 magi detail, Basilica of Sant’ Apollinare Nuovo, Ravenna, 504AD
- 12) Processional frieze, Basilica of Sant’ Apollinare Nuovo, Ravenna, 504AD
- 13) Mosaic of the 3 kings in Santa Maria Maggiore, Rome, 1296 AD
- 14) Adoration of the magi, Gentile da Fabriano, Tempera on panel, Uffizi Art Gallery, Florence, Tempera on panel, 1423AD
- 15) Virgin and child, Quentin Metsys, Brussels,
- 16) Coronation of the Blessed Virgin, Basilica of Mary Major, Rome, Apse mosaic, 1295AD.

End of Booklet.