

The John Paul II  
Catholic University of Lublin  
Faculty of Theology  
Institute of Theological Studies  
Fr. Th. M. S.T.L. Łukasz Grzywocz

## **The man and the liturgy.**

### **The relation between antropology and liturgical theology in the works of Joseph Ratzinger/Benedict XVI**

Doctoral dissertation written in Department of the History of Dogma and Historical Theology  
The John Paul II Catholic University of Lublin under supervision of Fr. Prof. Dr Hab. Krzysztof Góźdz

#### **Summary**

The aim of the work was to examine relations between man and the liturgy, as well as the anthropology and the liturgical theology. The dissertation is an attempt to look at the mystery of man from the perspective of the mystery of the liturgy and an attempt to look at the liturgy from the perspective of man: what can man learn about themselves by looking at the liturgy and participating in it? Can man express themselves in the liturgy of the Church? Can it become a space for realizing their identity?

The dissertation indicates the most important areas of human existence that are related to the worship. They are faith, ethos and prayer. Looking at the liturgy allows us to find basic truths about man in terms of both his origin and destiny. By understanding man as essentially related to God and called to community, it was possible to demonstrate that the liturgy gives them space to realize their humanity in this key element that distinguishes human from animals. The research also showed the importance of the liturgy for research in the field of theological anthropology. It indicated the need to take into account protology, Christology, ecclesiology, sacramentology and eschatology in anthropological research. The link between them and anthropology is the liturgical theology. The two-way nature of these relations has been demonstrated. Joseph Ratzinger/Benedict XVI is convinced that only the right form of worship can positively form one's existence, while at the same time being a space for realizing his identity and thus constituting a source of anthropological research. The German Cardinal is convinced that liturgical deformations can be the cause of human degradation.

The structure of the work reflects the structure of the fourth volume of *Opera Omnia – Introduction to Christianity*. Each chapter concerns faith, life as well as the action and prayer. Considering liturgy as rooted in the basic act of faith, the dissertation tries to determine its place in the totality of human existence. Naming and describing what was found in Ratzinger's liturgical theology, anthropological truths and various aspects of humanity, it tries to show how Christian

worship provides the opportunity to realize human identity in the discussed area. Finally, by considering the two dimensions of human existence, which are prayer and human action, their interconnection was shown by creating the Christian triad of *worship – law – ethos*.

The first chapter is about faith. Seeing its relational, ecclesial nature and sacramental character and structure opened the research to its liturgical dimension. It is the liturgy that has been recognized as faith-generating insofar as it is theocentric. It can support the transmission of faith, using appropriate tools: the experience of *mystery* and *the sacred*, beauty, music and the broadly understood *via pulchritudinis*. Liturgy can also be a mean of manifesting faith through the previously mentioned elements, as well as attitudes and gestures, and ultimately silence. It has been shown that Christian worship can be a space for realizing human identity.

The second chapter is a specific path leading from protology, through ecclesiology, to eschatological fulfillment, along which the mystery of man is considered in its integrity from a liturgical perspective. The liturgy is shown as a tool that enables the recognition and realization of the truth of being – man as a created and therefore dependent being; a being wanted and loved; a being that has God's breath within it and, consequently, a spiritual-corporeal nature. As a result of the sin, it [nature] is considered in the perspective of *the New Adam*. The worship orientation of man's existence, the communal and relational nature, as well as the vertical and horizontal dimensions of his existence were shown. Man realizes these truths in the Church through the liturgy. This community is born at the altar – Liturgical worship is church-generating. In this worship, yesterday, today and tomorrow are expressed, realized and anticipated.

The third chapter shows the interconnection of two aspects of human life – prayer and action. Orthodoxy, which also means the correct way of giving glory to God is the condition of orthopraxy. According to Ratzinger, *worship, ethos* and *law* constitute an inseparable Christian triad. Thus, Christians are *iuxta dominicam viventes*, therefore those in whom *logos* takes place, which means the process of becoming like the *Logos*, when the worship begins to permeate the entire existence. After explaining the Christological and ecclesiological foundation of all prayer, the Church was pointed out as a teacher of prayer, which uses the liturgy as a tool for its interiorization and objectification in order to purify human desires and direct them to *the unum necessarium* – God himself. In this way, the liturgy that forms prayer appears as a tool for man's struggle for himself.

The dissertation shows that, according to the theology of Joseph Ratzinger/Benedict XVI, the relations between man and the liturgy, as well as the anthropology and liturgical theology, are multi-dimensional and two-way.

Lukasz Gnywocz