## The Salesian Center for Faith & Culture Studies in Salesian Spirituality

sually understand

not one who is in the clouds but one who is very deep within in himself, in the area where he is completely and totally himself. In the *Treatise on the Love of God*, he compares the reasonable part of the soul to the Temple of Solomon (see Bk. 1, ch. 12).

the perfect human being, but in a different sense than Albert Camus. He came to a deep

Christ, unlike the Levites, was a priest who never served at the altar. He was a secular priest, if you will, who secularized worship in as much as his worship and offering of himself took place outside the temple and outside the cultic rites and in the mainstream of life. It was a priesthood lived in the world, offering up a life, a victim that clashed with the secular and religious powers of his day. As Fr. Schillebeeckx points out so well, Calvary was a piece of human life which e death of Christ is not a liturgical orchestration of a flight from the world, but a plunging of his person to the innermost part of himself, into human life

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much as it was an earthly event, it could be conceived of as a secular liturgy that took place not

called to experience our whole life as liturgy, as worship, in activity must be integrated into the paschal mystery, for only this mystery can teach the Christian

In the ecclesial liturgy, we celebrate with great joy and gratitude this earth-shaking event which Christ accomplished for all men. Speaking of the universal dimensions of the Paschal mystery,

(John 12:32). In this regard, it is well to remember that De Sales tells us that by baptism we become the ark of the covenant, <sup>1</sup>

been bathed in the blood of the new covenant shed for all men.

Against this background of the Salesian view of priestly activity, the notion that De Sales had of the devout life becomes all the more understandable. All human endeavors are to be consecrated and experienced as liturgy, as worship to God. It is our priestly activity and mission on earth.

