

STRA





ND 3

CHURCH life

The Church is a sign to the world of the presence and work of God within the world. More specifically, Church is a community of people called to recognise and cooperate with the work of God. They do this by expressing their faith in a variety of ways, particularly through prayer and action. The church is made up of people like us and, as part of the world, it is in continual need of God's grace and reform in response to that grace.

The Curriculum strand, Church, encompasses three areas:

- Liturgy and sacraments
- People of god
- Church history

CHAPTER 7

Liturgy and sacraments



Liturgy

It is often difficult to define something which is familiar. If we were asked to define 'liturgy' we may not be able, even though we participate in liturgies on a regular basis. People have differing and sometimes conflicting views on what liturgy is. One of the difficulties in describing liturgy is that, like the church itself, liturgy is a living mystery: liturgy is always open to fresh insight and deeper understanding. The liturgy is always more than we can say and eludes precise description. There is, however, much that can be said about it to help us understand.

The liturgy is a continuing celebration of God's ongoing presence in the world. The Second Vatican Council described the liturgy as 'source and summit' of Christian life. It is a pattern of initiative and response: God's initiative and the Christian person's response, which underlies all of the Christian life. The pattern of initiative and response is clearly evidenced in liturgy. God's outreach is expressed in the readings from the *Bible* and the gift of God comes to the community through the sacraments. People respond to both reading and sacrament.

The first and basic sign of God's presence in the world is through the gathered congregation. Coming together as a congregation is a sign and symbol of what God is doing and working in the world. When the congregation gathers, it consists of people with their strengths and weakness. That is why, at the beginning of the Mass, there is a Penitential Rite which not only calls for a cleansing of personal imperfections but also acknowledges that as a group of Christians we may not have lived up to our common vocation and been a light for the world and sign of hope and renewal. Sometimes, because of our self-interest or the distractions of our consumer focused society, we fail to notice the presence of God in the world and in our lives. The Penitential Rite reminds us that when we repent of our sins and imperfections, God meets us with grace which enable us to move forward into the sacrament.

Liturgy has several defining characteristics:

- Liturgy is the *public* and **official** worship of the church; it is not just the Mass and the sacraments, but includes all the Liturgy of the Hours, rituals which are part of RCIA and Christian funerals, as well as rituals for the consecration of members of religious orders, and formal blessings.
 - Liturgy is the action of the church offering worship to God where the baptised faithful are led by Christ.
 - Liturgy uses specific signs and symbols as an outward expression of an inward change that is happening for individuals in the community.

The liturgy should be of the present but point to the future; of this world but point to a way of being in the world which recognises a depth of meaning. The liturgy draws on elements of our lives to teach us how to house the presence of God in our lives; it teaches us to listen to the voice of God in and through the voice of others. Liturgy is the expression of faith and love of Christians; it also shapes and deepens the faith and love of believers.

The liturgy begins and ends with a Sign of the Cross which is sign of God's love for us and Jesus' human response to that love. When the congregation gathers, it consists of people with their strengths and weakness.

Liturgical gestures and actions

Liturgies are rituals and therefore they are full of ritual gestures and actions. A gesture is movement of a part of the body, usually the hands or head to express a particular meaning. In prayer settings many gestures are used to assist the believer in praying.

Gestures of the priest

Gestures involve our bodies in prayer. In the Mass a variety of gestures are used by both the priest and the congregation. In a Mass, the gestures of the priest have particular meaning and significance.

Procession

The Mass usually opens and concludes with a procession of the priest, readers and altar servers. The opening procession which moves through the church towards the sanctuary reminds the people gathered that they are part of the priesthood of all believers as baptised people of God. Just prior to the gospel being proclaimed, during the acclamation, the Book of the Gospels is often taken in procession to the lectern or ambo. At the conclusion of Mass, the priest, readers and altar servers process away from the altar, through the congregation as the people sing the final hymn.

BOWING








Bowing is a sign of reverence. The Priest bows before the altar or genuflects before the Tabernacle as a sign of reverence acknowledging the presence of Christ. The priest bows at other times during the Mass: during the Creed when saying the statement "...conceived of the Holy Spirit, born of the Virgin Mary"; and while praying during the Preparation of Gifts.

ACTIVITY

7.1

Liturgical actions

Copy and complete the following table.
Describe the following gestures

| Image | Describe gesture | Possible meaning conveyed by gesture |
|--|------------------|--------------------------------------|
| 1 <div></div> | XXX &YYY | ZZZZ |
| 2 <div></div> | 25 | 26 |
| 3 <div></div> | - XXX - YYY | |
| 4 <div></div> | | |
| 5 <div></div> | | |
| 6 <div></div> | | |
| 7 <div></div> | | |

Prayer gestures

When praying during Mass, the priest will open his arms to indicate that he is praying the prayer for all present. This gesture of opening arms during prayer is called the *orans* position. After the words of consecration, the priest raises the Bread above his head saying: 'Take this all of you and eat, for this is my Body which will be given up for you.' At the same time the altar server rings the sanctuary bell to draw the attention of the congregation to this sacred moment. The priest then raises the cup filled with wine and says: Take this all of you and drink from it, for this is the chalice of my Blood, the blood of the new and eternal

covenant which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me'. The sanctuary bells ring again and the priests genuflects as a sign of even deeper reverence.

When the people come forward for communion, they cup their hands and receive the host as the communion minister says, 'the Body of Christ', and the person responds, 'Amen'. When offering the chalice, the minister says, 'the Blood of Christ', and the person responds, 'Amen'.

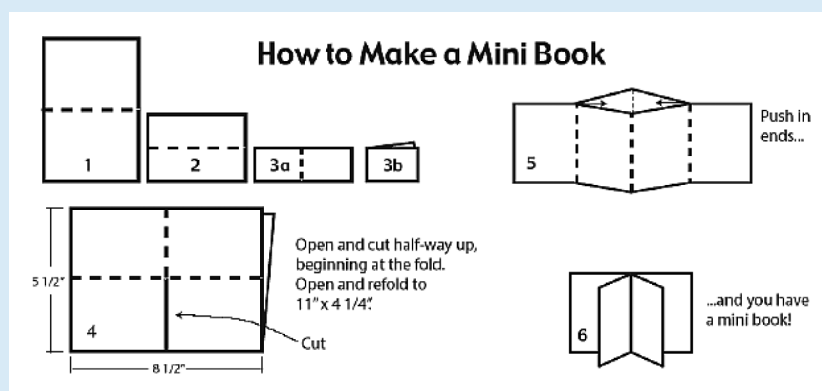
At the conclusion of Mass, the priest blesses the congregation and invites them to join him in making the Sign of the Cross.

TASK 7.1 Making a mini-book

Using A3 paper, follow the directions given in the diagram to make your own 'mini-book'.

This will look very groovy.

- 1 Access the website <http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=81> and read through the information located there.
- 2 Using this information, follow these steps to construct your mini-book:
 - a Plan out what will go on each page (make sure you outline the gestures/actions in the correct order)
 - b For each action you must include a depiction of the gesture
 - c You must also use your note-taking skills to draw out and describe the action using *three bullet points*.
 - d In order to determine which points you might make, imagine that you are going to use your mini-book to explain the priest's actions to someone who had never experienced a Liturgy before.



Here is an example:

- 1 Bowing
 - a Sign of reverence
 - b Several times during Mass
 - c Beginning, Nicene Creed, preparation of gifts.

Source: Il Papa, Vatican Worker, Rome



Questions on Miracle Worker

Helen's behaviour at the dining room table is inappropriate, yet the Captain is angry with Anne.

Why do you think this is so?

- 1 Do you consider Anne's behaviour to be appropriate or not? Why?
- 2 Why does Anne insist that Helen go to the water pump? What tactics does she use to control Helen?
- 3 What insight does Helen gain at the pump and how is this achieved?

Source: Keller Institute

The Psalmists in the Hebrew Scriptures have described the presence of God in the following manner:

Psalm 8

Divine Majesty and Human Dignity

- ¹ O Lord, our Sovereign,
how majestic is your name in all the earth!
You have set your glory above the heavens.
- ² Out of the mouths of babes and infants
you have founded a bulwark because of your foes,
to silence the enemy and the avenger.
- ³ When I look at your heavens, the work of your fingers,
the moon and the stars that you have established;
- ⁴ what are human beings that you are mindful of them,
mortals that you care for them?
- ⁵ Yet you have made them a little lower than God,
and crowned them with glory and honour.
- ⁶ You have given them dominion over the works of your hands;
you have put all things under their feet,
- ⁷ all sheep and oxen,
and also the beasts of the field,
- ⁸ the birds of the air, and the fish of the sea,
whatever passes along the paths of the seas.
- ⁹ O Lord, our Sovereign,
how majestic is your name in all the earth!

The Baptism of Jesus: Gospels parallels

| Gospel of Matthew 3:13-17 | Gospel of Mark 1:9-11 | Gospel of Luke 3:21-22 | Gospel of John 1:29-34 |
|---|---|--|--|
| <p>¹³ Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴ John would have prevented him, saying, 'I need to be baptized by you, and do you come to me?' ¹⁵ But Jesus answered him, 'Let it be so now; for it is proper for us in this way to fulfil all righteousness.' Then he consented. ¹⁶ And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a <u>dove</u> and alighting on him. ¹⁷ And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'</p> | <p>⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. ¹¹ And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'</p> | <p>²¹ Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, ²² and the Holy Spirit descended upon him in bodily form like a <u>dove</u>. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'</p> | <p>²⁹ The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!" ³⁰ This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' ³¹ I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel." ³² And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. ³³ I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' ³⁴ And I have seen and have borne witness that this is the Son of God."</p> |

ACTIVITY 7.10 Becoming a Christian in the Third Century

Examine the following story carefully.

Imagine you are on the banks of the Tiber River in Rome in the year 251 CE. It is the night before Easter Sunday and you are with a small group of friends. You want to be a follower of Jesus, so you have been learning about Christianity for the past three years. You are a catechumen. You are soon to be baptized. Your sponsor is with you. The priest is standing waist deep in the river waiting to baptise the catechumens.

There are two groups of people: men in one group, women in the other. As your name is called, you remove your outer layer of clothing and wade into the water. The priest immerses you three times in the water saying 'in the name of the Father, the Son and the Holy Spirit. He then anoints you with Sacred Chrism.

You emerge from the water dripping wet, wrap yourself in a towel, before you are given a new, clean white garment to wear. You dress in the new white tunic and then join the other catechumens to walk towards the Church.

As the evening grows dark, the candle given to you at your baptism, helps light the way to the church where a large crowd is waiting for you and the other catechumens. The bishop meets you at the door, anoints you again with Sacred Chrism and seals you with Holy Spirit, then he leads you into the church.

You join the worshipers for the Prayers of the Faithful – this is the first time you have experienced this form of prayer in the worshipping community. Tonight will also be the first time you will stay for the whole of mass; the first time you will receive Eucharist.

Tonight, the Easter Vigil, is the night all Christians celebrate the resurrection of Jesus and the night you are welcomed into the church. It is truly a night of celebration. The congregation proclaims Alleluia!

- 1 Identify where the three sacraments of Baptism, Confirmation and Eucharist occur.
- 2 Create a visual which shows the process used for catechumens in the third century.

The Rite of Christian Initiation of Adults (RCIA)

The RCIA, the Rite of Christian Initiation of Adults, involves the three sacraments of initiation (Baptism, Confirmation and Eucharist) and is used for adults who would like to become formal members of the Catholic Church. If a person has already been baptised in another Christian denomination s/he is not baptised a second time, but after instruction in the faith moves to the second and third sacraments, Confirmation and Eucharist. In the early church the RCIA was commonplace as many adults joined the new Christian community, today it is less common with many people being baptised as children. Nevertheless, each year at Easter many parishes admit new members to the Catholic Church through RCIA programs.

During the Second Vatican Council which was held in Rome between 1962 to 1965 a Document called *The Constitution on the Sacred Liturgy* (1963) decreed that the catechumenate process, which was used in early Christianity, be re-established within the Catholic tradition. Later the procedure for adult initiation, the *Rite of Christian Initiation of Adults* (RCIA), was published in 1972.

The Rite of Christian Initiation of Adults is a journey within the Christian community and involves adults who want to become Catholic, the local parish and the diocese. The process of the journey includes four distinct periods of time and three steps, each step is preceded by a period of preparation.

- Period of Inquiry – this time is called the Pre-catechumenate and is a time of evangelization

- Step 1: Rite of Acceptance into the Order of Catechumens
- Period of the Catechumenate
 - Step 2: Rite of Election or Enrollment of Names
- Period of Purification and Enlightenment
 - Step 3: Celebration of the Sacraments of Initiation
- Period of Postbaptismal Catechesis or **mystagogy**

Period of Inquiry

The first phase of the RCIA journey, the period of inquiry, occurs when the person wanting to be baptised becomes an 'inquirer'. Sometimes called the period of **evangelisation** and pre-catechumenate, it is a time when the enquirer listens to the Good News, learns about the Catholic faith, and discerns the call to live the gospel life as a Catholic. Learning about the Catholic faith may take a variety of forms such as formal classes from priests and religious educators, involvement in the life of the local parish, and praying with members of the parish. The period of inquiry may take a number of months or even up to a year. The Rite of Christian Initiation of Adults is a journey within the Christian community and involves adults who want to become Catholic, the local parish and the diocese.

Mystagogy

a period of teaching following the reception of the Sacraments which aims to initiate more fully people into the mystery of Christ.

Evangelisation

the proclamation of the Good news of Jesus through word and witness

Step 1: Rite of Acceptance into the order of Catechumens

When the person decides that they are ready to take the next step on the journey, there is a formal ritual where the inquirer publically declares his/her intention to follow Christ: s/he is then accepted as a catechumen. The ceremony usually takes place in a Church and at the door of the church the celebrant asks:

Priest What is your name?

Candidate The candidate replies

Priest What do you ask of God's Church?

Candidate Faith

Celebrant What does faith offer you?

Candidate Eternal life.

Creed and Lord's Prayer

During the period of purification and enlightenment, two presentations take place. The Creed is presented on the third Sunday and the Lord's Prayer is presented on the fifth Sunday of Lent. Rather than just receiving a piece of paper with the Creed or the Lord's Prayer printed on it, the Elect are asked to stand and *listen* as the Creed is recited. Hearing the prayer is important because it reflects the statement in Galatians 3:2 which says:

The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard?

The elect are challenged not only to learn the Creed and Lord's Prayer but to also live the Creed and Lord's Prayer.

Exultet

Rejoice, heavenly powers! Sing, choirs of angels!
Exult, all creation around God's throne!
Jesus Christ, our King, is risen!
Sound the trumpet of salvation!

Rejoice, O earth, in shining splendor,
radiant in the brightness of your King!
Christ has conquered! Glory fills you!
Darkness vanishes for ever!

Rejoice, O Mother Church! Exult in glory!
The risen Savior shines upon you!
Let this place resound with joy,
echoing the mighty song of all God's people!

[My dearest friends, standing with me in this holy light,
join me in asking God for mercy,
that he may give his unworthy minister
grace to sing his Easter praises.]

[V. The Lord be with you.
R. And also with you.]

V. Lift up your hearts.



▲ During the period of purification and enlightenment, two presentations take place

Litany of the Saints

Cantor

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.

God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Spirit,
Holy Trinity, one God,

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All you Holy Angels and Archangels,
St. John the Baptist,
St. Joseph,
All you Holy Patriarchs and Prophets,

St. Peter and St Paul,
St. Andrew,
St. James and St John,
St. Thomas,
St. Philip and St Bartholomew,
St. Matthew,
St. Simon and St Jude,
St. Barnabas,
St. Luke,
St. Mark,
All you holy Apostles and Evangelists,

Congregation

*Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, graciously hear us.*

*have mercy on us.
have mercy on us.
have mercy on us.
have mercy on us.*

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*

Cantor

St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Anastasia,
St. Catherine,
St. Clare,
All you holy Virgins and Widows,
All you holy Saints of God,

Lord, be merciful,
From all evil,
From all sin, ,
From everlasting death,

Be merciful to us sinners,
Guide and protect your holy Church,
Give peace and unity to the whole Christian people,
Strengthen and preserve us in your holy service,
Grant eternal rest to all the faithful departed,
That it may please You to hear and heed us, Jesus,
Son of the Living God,

Christ, hear us,
Lord Jesus, hear our prayer.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Congregation

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*







*Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.*

*Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.*

*Lord, hear our prayer.
Christ, graciously hear us
Lord Jesus, hear our prayer.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.*

ACTIVITY 7.18

Six thinking hats

| | | |
|---|-----------------------|--|
|  | Information and Facts | <ul style="list-style-type: none"> List the key features of the renewal of promises. What is required for this activity to be recognised as a renewal? |
|  | Positive benefits | <ul style="list-style-type: none"> Why might it be beneficial for the individual to participate in the renewal of promises? Why might it be beneficial for the congregation to participate in the renewal of promises? |
|  | Possible negatives | <ul style="list-style-type: none"> Why might this action be ineffective? |
|  | Feelings & emotions | <ul style="list-style-type: none"> How might a participant feel when responding "I do" to the questions? What other feelings and emotions could be experienced by participating in such a ceremony? |
|  | Possibilities | <ul style="list-style-type: none"> What changes to language to modernise the process for young people would you suggest? |
|  | Organizing ideas | <ul style="list-style-type: none"> How does the process of renewing promises strengthen personal faith and inspire a committed response in everyday life? |

1 Having completed the six questions, identify any insights you have gained or any questions you would like to pursue further.

Confirmation

The word confirmation means 'to make firm' so in this case the sacrament 'makes firm' the candidate in the faith. Confirmation is usually performed by a arch/bishop, although it is not a requirement of the sacrament itself.

In the Catholic tradition, the bishop recites the following formula:

Bishop: Do you reject Satan and all his works and all his empty promises?

Candidates: I do.

Bishop: Do you believe in God the Father almighty, creator of heaven and earth?

Candidates: I do.

Bishop: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Candidates: I do.

Bishop: Do you believe in the Holy Spirit, the Lord, the giver of life, who came upon the apostles at Pentecost and today is given to you sacramentally in confirmation?

Candidates: do.

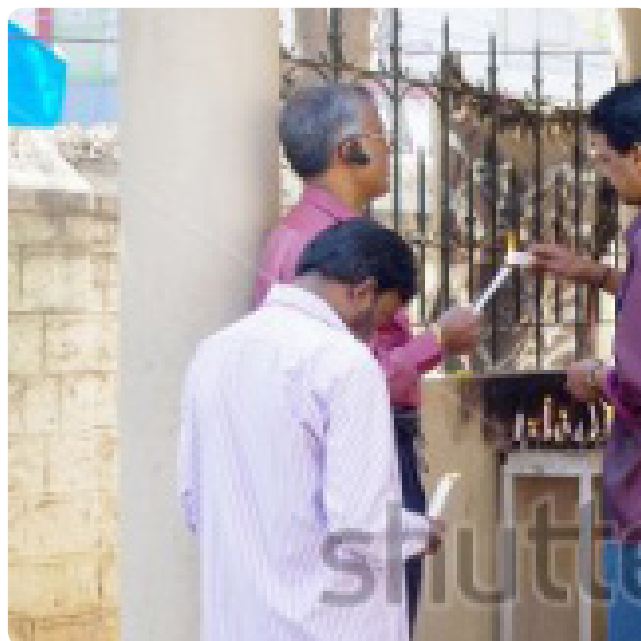
Bishop: Do you believe in the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Candidates: I do.

Bishop: This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.

All present: Amen.

After the confirmation, the community prepares for Eucharist with the liturgy of the Eucharist. The candidates receive Eucharist for the first time and are now full members of the Catholic Church.



▲ During the period of purification and enlightenment, two presentations take place

End of chapter activities

Activity 11.41

Hinduism

Study the section on Hinduism again. Read the following quote:

Beauty and Love are as body and soul.

Beauty is the mine, Love is the diamond. They have together since the beginning of time – Side by side, step by step.

Rumi, *Love and Beauty*, 1013 AD

Ensure you understand it full before commencing the questions below.

- 1 Research meditation practices in Australia. Do these have any correlation with Hindu meditation practices?
 - a Is the same as Buddhism?
 - b And what about Islam?
- 2 Outline other Hindu practices or terms that are widely used in Australia. Why might these practices or terms be popular among the wider Australian community?
- 3 Investigate how Hinduism is reflected in Bollywood films. Provide specific examples.
- 4 Are there any aspects of Hinduism that you could apply to your own lifestyle or spiritual ideas?

Activity 11.42

Buddhism

- 1 Create a list of references to Buddhism in contemporary culture such as film, music and design. What other areas of contemporary Western life has Buddhism influenced?
- 2 View one film about Buddhism. Some films include *Kundun*, *The Cup* and *Seven Years in Tibet*. Write a review focussing on the religious and spiritual content of the film and your personal reaction after watching it. Did it provide an understanding of Buddhist teachings and beliefs, political and/or social issues?

Activity 11.43

Thisism

- 1 Create a list of references to Buddhism in contemporary culture such as film, music and design. What other areas of contemporary Western life has Buddhism influenced?
- 2 View one film about Buddhism. Some films include *Kundun*, *The Cup* and *Seven Years in Tibet*. Write a review focussing on the religious and spiritual content of the film and your personal reaction after watching it. Did it provide an understanding of Buddhist teachings and beliefs, political and/or social issues?
- 3 Investigate how Hinduism is reflected in Bollywood films. Provide specific examples.
- 4 Are there any aspects of Hinduism that you could apply to your own lifestyle or spiritual ideas?

Activity 11.44

Thatism

Study the section on Hinduism again. Read the following quote:

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