

## PART TWO: The Celebration of the Christian Mystery (n. 1066-1690)

## Section One: The Sacraments and the Liturgy (n. 1076-1209)

### n.1069-1070 'Liturgy'

The New Testament speaks of the risen Jesus as

'a **λειτουργός** (leitourgos) in the sanctuary of heaven'(Hebrews 8:2),  
and speaks of his ministry as a **λειτουργία** (leitourgia)(Hebrews 8:6).

**λαος** 'people'    **εργον** 'work'

- as prophet – speaking God's word to the people from the sanctuary  
(communion with God)
- as priest – drawing the people into the sanctuary (communion with God)
- as king – in this way bringing about the reign of God among the people  
(making the world a sacred place, a 'holy land', a 'sanctuary')

# Sacrament : pertaining to the sacred

Greek 'mysterion'      Latin 'sacramentum'

'The mystery was made known to me by revelation'(Ephesians 3:3).

'The mystery of the kingdom of God'(Mark 4:11).

Greek 'mysterion'      Latin 'mysterium'

mystery = something revealed by God in a veiled way open only to faith

'sacramentum' and 'symbolum' often used interchangeably

symbol = something that brings all different aspects together

Greek 'symbolon'

ultimately = reveals the divine

'together'      'throw'('ball')

# Sacraments

**Sacrament** : pertaining to the sacred

‘The sacraments sanctify (‘make holy’) people

build up the Body of Christ

give worship to God’(Vatican II SC 59)

**Mystery** : Something revealed by God in a way that is veiled  
perceptible only to faith

**Symbol** : brings together all the various aspects of reality  
and so reveals what is ultimately divine.



Jesus is THE **Sacrament**,  
THE **Mystery**  
THE **Symbol** of God

‘The Word became flesh  
and lived among us,  
and we have seen his glory,  
the glory as of a father’s only son,  
full of grace and truth ...  
From his fullness  
we have all received,  
grace upon grace’ (John 1:14,16).

‘To see me is to see the Father’

(John 14:8)

The Church is THE Sacrament  
THE mystery  
THE symbol of Jesus

As a community we are to be disciples of Jesus 'the Way' to the Father  
(John 14:10).

The Church is his 'body' in the world,  
living the life given to us by his Spirit –  
the Spirit he shares with the Father.

n.1068 'It is the **Paschal mystery** of Christ that the Church proclaims and celebrates in her liturgy, so that the faithful may live from it and bear witness to it in the world.'

- 'Paschal **mystery**' - Jesus' self-giving on the cross and his being embraced by God in the Resurrection.
- '**Mystery**' - Something revealed by God in a veiled way, perceptible only by faith.

'It is in the liturgy, especially in the divine sacrifice of the Eucharist, that the work of our redemption is accomplished, and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church'(Vatican II On the Liturgy SC 2).

**n.1069** ‘The liturgy is an exercise of the **priestly work** of Jesus Christ ... Every liturgical celebration ... is an action of Christ the priest and of his Body which is the Church’(Vatican II, SC 7§2-3).

**n.1069** It is an exercise of Jesus’ **prophetic work** and **kingly work**

**n.1072** ‘The sacred liturgy must be preceded by evangelisation, faith and conversion.’

Evangelisation

Faith

Conversion ——— Liturgy

**n.1072** ‘The liturgy can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church, and service to her unity.’



**n.1073** ‘The liturgy is a participation in Christ’s own prayer addressed to the Father in the Holy Spirit. In the liturgy all Christian prayer finds its source and goal.

Through the liturgy our inner self is rooted and grounded in the great love with which the Father loves us in his Beloved Son.’

**n.1074** ‘The liturgy is the summit toward which the activity of the Church is directed.

It is also the font from which all her power flows.

It is the privileged place for catechising the People of God.’

**n.1075** ‘Liturgical catechesis aims to initiate people into the mystery of Christ (‘mystagogy’) by proceeding from the visible to the invisible, from the sign to what it is that is signified, from the “sacraments” to the “mysteries”.’

**n.1088** ‘Christ is present in the sacraments so that when anybody baptises it is really Christ himself who baptises.

He is present in his word since it is he himself who speaks when the holy Scriptures are read in the Church.

He is present when the Church prays and sings, for he has promised “where two or three are gathered together in my name there am I in their midst.” ’

**n.1095** ‘The Church re-reads and re-lives the great events of salvation history in the “today” of her liturgy.’

- In the liturgy Jesus’ self-giving (culminating on Calvary) and God’s taking him into the risen life are re-presented (made present) for us and for our salvation.
- In the liturgy we gather as God’s People to open our hearts to welcome the blessings that God is pouring out upon us.

**n.1097** ‘The liturgical assembly derives its unity from the “communion of the Holy Spirit” who gathers the children of God into the one Body of Christ.’

**n.1098** ‘The grace of the Holy Spirit seeks to awaken faith, conversion of heart, and adherence to the Father’s will.

These dispositions are the precondition both for the reception of other graces conferred in the celebration itself and the fruits of new life which the celebration is intended to produce afterward.’

**n.1101** ‘The Holy Spirit gives a spiritual understanding of the Word of God to those who read or hear it, according to the disposition of their hearts. By means of the words, actions, and symbols that form the structure of the celebration, the Spirit puts the faithful and the ministers into as living relationship with Christ, the Word and Image of the Father, so that they can live out the meaning of what they hear, contemplate and do in the celebration.’

**n.1112** ‘The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ;  
to recall and manifest Christ to the faith of the assembly;  
to make the saving work of Christ present and active by his transforming power; and  
to make the gift of communion bear fruit in the Church.’

**n.1127** ‘Celebrated worthily in faith, the sacraments confer the grace that they signify. This is because in them Christ himself is acting.’

**n.1138** The liturgy is offered by

- the powers of heaven
- the whole of creation
- the people of the Old and New Covenants
- ‘a great multitude which no one could count, from every nation from all tribes and peoples and languages’(Revelation 7:9).

- n.1141** ‘Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, “a chosen race, a royal priesthood, a holy nation, a redeemed people”, have a right and an obligation by reason of their Baptism.’
- n.1142** • Some ministers are consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the Head. The ordained minister is, as it were, an ‘icon’ of Christ the priest.
- n.1143** • Other liturgical ministries include servers, readers, commentators, music ministry, special ministers of the Eucharist
- n.1144** ‘In the celebration of the sacraments it is the whole assembly that is **leitourgos**, each according to its function, but in the unity of the Spirit who acts in all.’

**n.1158** ‘The harmony of signs (song, music, words and actions) is all the more expressive and fruitful when expressed in the cultural richness of the People of God who celebrate.’

**n.1159-1162** • Images



**n.1163-1173** • Liturgical seasons

• Central place of Sunday (Resurrection)

**n.1174-1178** • Liturgy of the Hours

n.1179-1186 • Church building. 'The Church is the house of all God's children, open and welcoming' (n.1186).



Douglas Park



Kippax

## Liturgy of the Hours: Paul VI (1970)

Christian prayer is primarily the prayer of the entire community of humankind joined to Christ himself. Each individual has his or her part in this prayer which is common to the one Body, and it thus becomes the voice of the Beloved Spouse of Christ, putting into words the wishes and desires of the whole Christian people and making intercession for the necessities common to all humankind. It obtains its unity from the heart of Christ himself. Our Redeemer, as he himself had entered into life through his prayer and sacrifice, wished that this should not cease throughout the ages in his Mystical Body, the Church, and so the official Prayer of the Church is at the same time the very prayer which Christ himself together with his Body addresses to the Father. Thus, when the Divine Office is said, our voices re-echo in Christ and his voice in us.



## Liturgy of the Hours: Marie-Eugène OCD

Liturgical prayer, like every other prayer, is to be vivified by interior prayer. If the external movement that it imposes, the art that it cultivates, the sustained attention that it requires, should hinder or even destroy the contemplation that it is meant to serve, the devotion that it should stimulate, or the interior spirit that it wants to express, it would be mere external worship that God could not accept, according to the words of Scripture: 'These people honour me with their lips, but their heart is far from me' (Isaiah 29:13, quoted by Jesus in Mark 7:6). The beginner must learn to pray with the Church, to enter into the majestic beauty of her ceremonies, to penetrate their symbolism and delight in her liturgical texts. We must above all seek in liturgical prayer the movements of the soul of Christ in the Church, listening to the movements of his Spirit of Love, and so learn in the school of Jesus Christ our Master his daily intimate and silent prayer (I want to see God page 191).

**n.1202** ‘The Church is Catholic, capable of integrating into her unity, while purifying, all the authentic riches of cultures.’

**n.1204** ‘In order that the mystery of Christ be “made known to all the nations ... to bring about the obedience of faith”(Romans 16:26), it must be proclaimed, celebrated and lived in all cultures in such a way that they themselves are not abolished by it, but redeemed and brought to their fullness.

It is with and through their own human culture, assumed and transfigured by Christ, that the multitude of God’s children has access to the Father in the one Spirit.’



Everything is holy now Peter Mayer



When I was a boy each week on Sunday we would go to church



and pay attention to the priest as he would read the holy word  
and consecrate the holy bread.



Today the only difference is  
Everything is holy now



Everything, everything

Everything is holy now.



And when I was in Sunday school, we would learn about the time  
Moses split the sea in two; Jesus made the water wine.  
And I remember feeling sad that miracles don't happen still.





But now  
I can't keep track  
'cause everything's  
a miracle.



Everything, everything, everything's a miracle.



**Wine from water  
is not so small,  
but an even better  
magic trick is that  
anything is here at all.**

**So the challenging thing  
becomes  
not to look for miracles,  
but finding where  
there isn't one.**

When holy water was rare at best, it barely wet my fingertips.

But now I have to hold my breath, like a swimming in a sea of it





It used to be  
a world half there,  
heaven's second rate  
hand-me-down.

But I walk it with  
a reverend air  
'cause everything  
is holy now.





Read a  
questioning  
child's face,  
and say it's  
not a  
testament.

That'd be  
very hard  
to say.



See another new morning come, and say it's not a sacrament.  
I tell you that it can't be done.





This morning,  
outside I stood,  
and saw a little  
red-winged bird,  
shining like  
a burning bush,  
singing like a  
scripture verse.

It made me want  
to bow my head.



I remember when church let out. How things have changed since then.  
Everything is holy now



It used to be  
a world half there,  
heaven's second rate  
hand-me-down.

But I walk it with  
a reverend air  
'cause everything  
is holy now.