

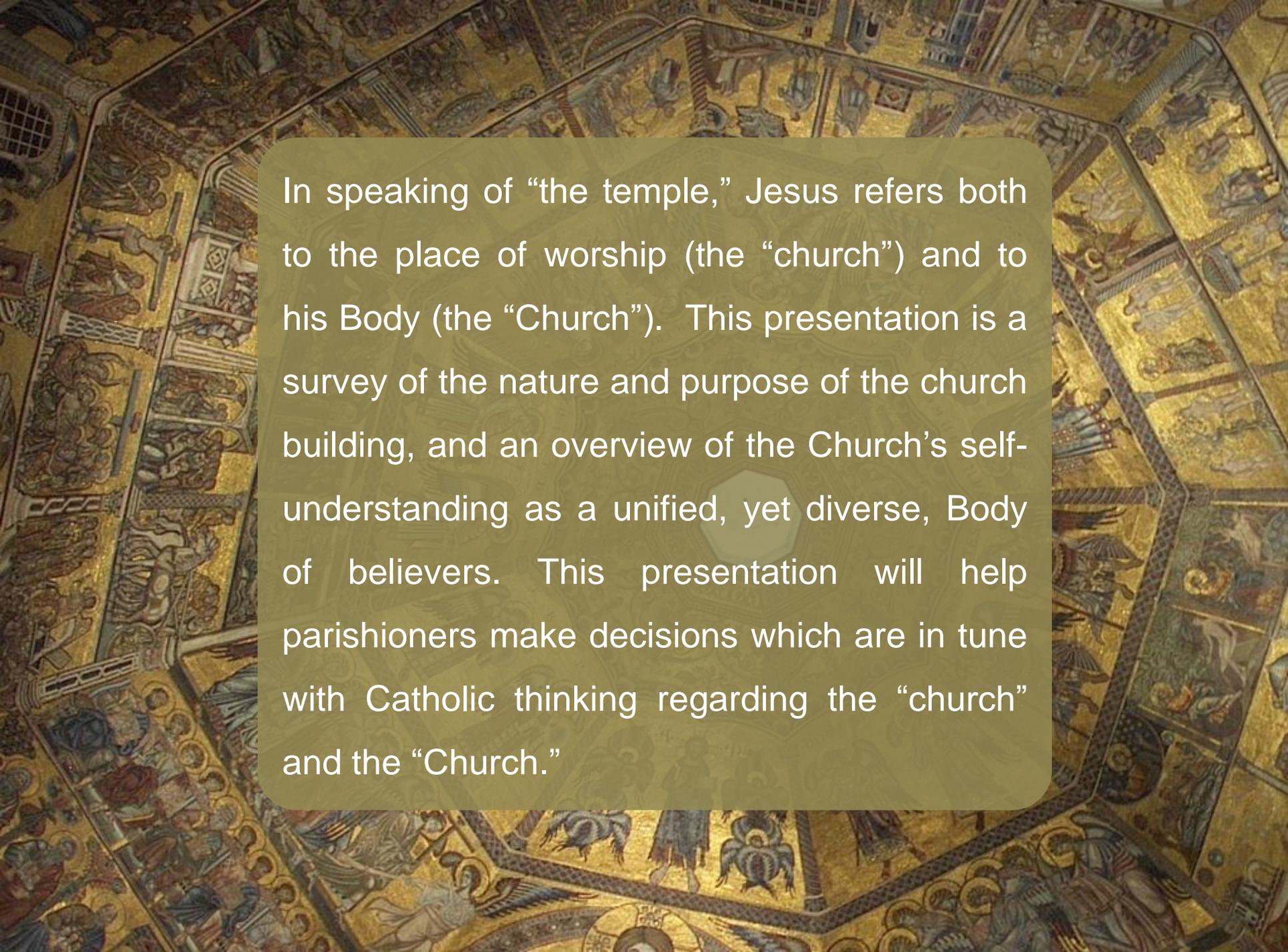


*Architectural Symbolism,
Active Liturgical Participation*

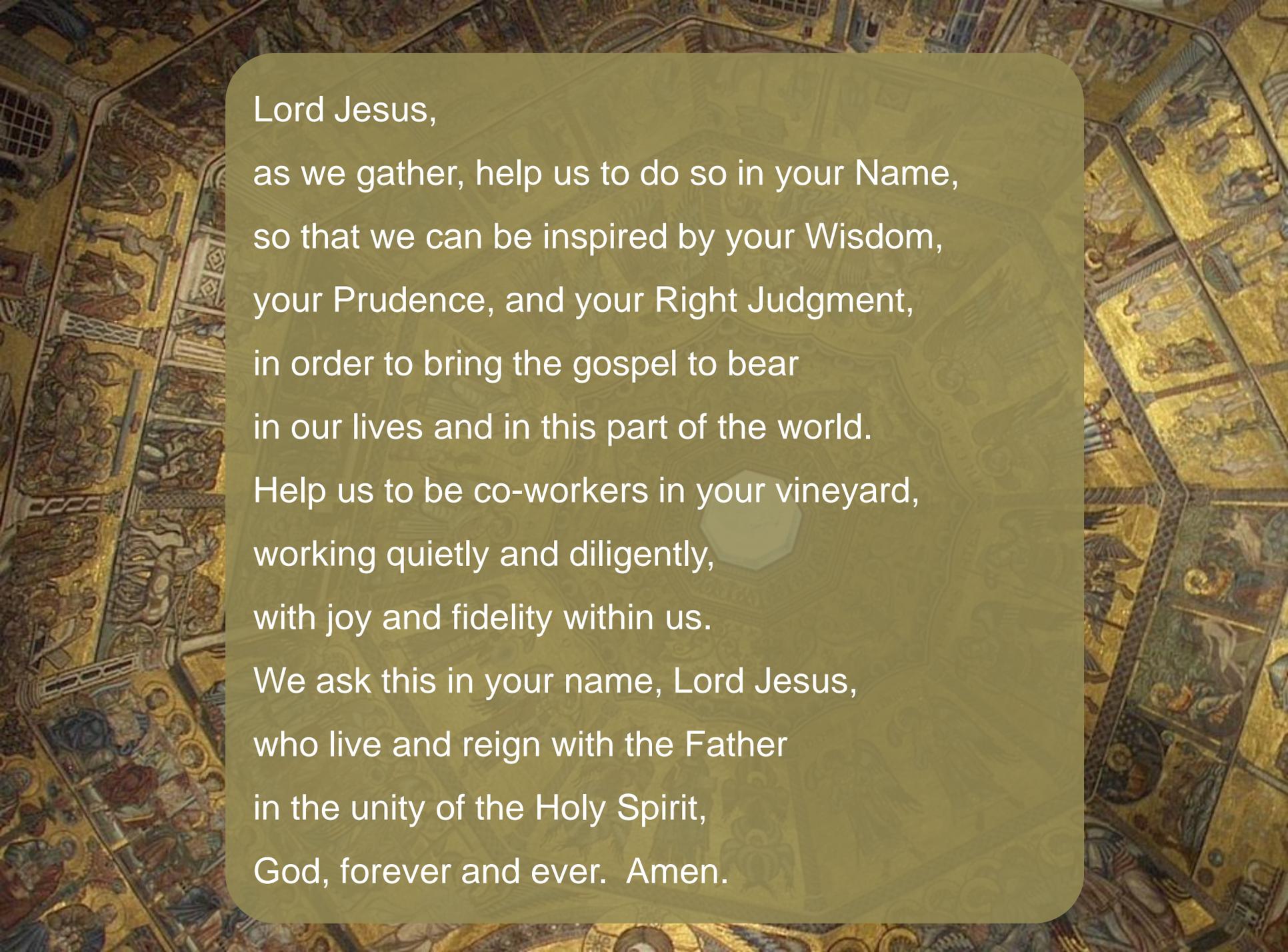
St. Clare Catholic Parish

Feb. 20—6:30-8pm Wrightstown church hall

Feb. 24—12Noon-1:30pm Askeaton church hall



In speaking of “the temple,” Jesus refers both to the place of worship (the “church”) and to his Body (the “Church”). This presentation is a survey of the nature and purpose of the church building, and an overview of the Church’s self-understanding as a unified, yet diverse, Body of believers. This presentation will help parishioners make decisions which are in tune with Catholic thinking regarding the “church” and the “Church.”



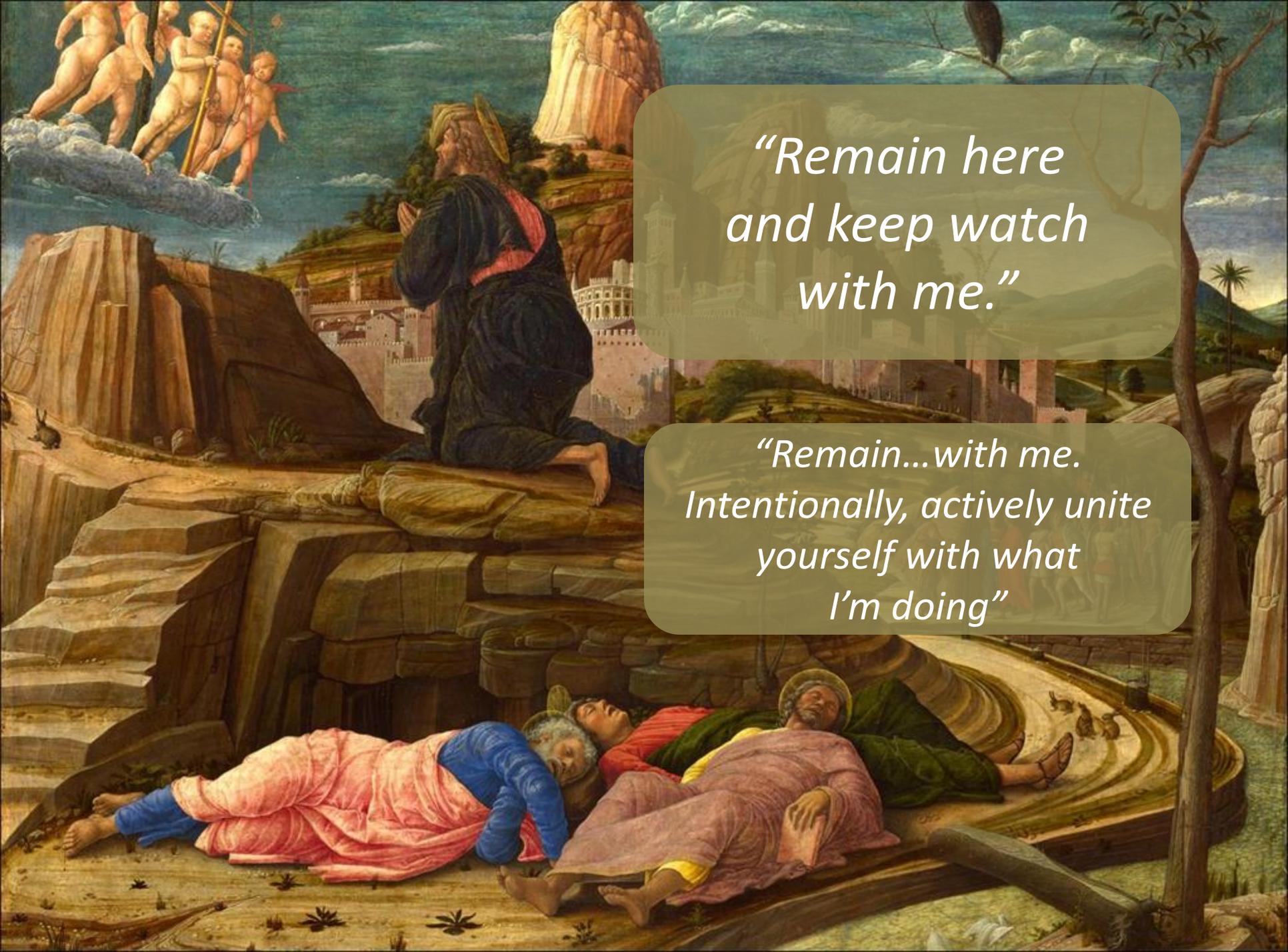
Lord Jesus,
as we gather, help us to do so in your Name,
so that we can be inspired by your Wisdom,
your Prudence, and your Right Judgment,
in order to bring the gospel to bear
in our lives and in this part of the world.
Help us to be co-workers in your vineyard,
working quietly and diligently,
with joy and fidelity within us.
We ask this in your name, Lord Jesus,
who live and reign with the Father
in the unity of the Holy Spirit,
God, forever and ever. Amen.



Second Vatican Council

Sacrosanctum Concilium (1963)

Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy.



*“Remain here
and keep watch
with me.”*

*“Remain...with me.
Intentionally, actively unite
yourself with what
I’m doing”*

The Church's Participation in Liturgy

“I rejoice in [my] sufferings borne for you; and for the sake of [Christ's] body which is the church, I make up for—in my flesh—that which is still lacking in the afflictions of Christ” (Col 1:24).

The Church's Participation in Liturgy

“To promote *participatio actuosa*, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.”

~ Second Vatican Council

The Church's Participation in Liturgy

These external actions are “the means” by which we can participate in the liturgy. Participation in the work of God is the “end or goal,” and the external actions are simply “means to that end.”

Church architecture and symbolism should lead the people to open themselves to the greater work of God, and the greater, cosmic community which participates in this work. This is a work which is far greater than merely external actions, yet also involves those external actions.

The word "liturgy"

λειτος (leitōs) . . . "regarding the people or the nation"

εργον (ergon) . . . "a work or activity"

λειτουργία (leitourgía), which we translate as *liturgy*.



The people doing a common work for the good of the whole.

The people doing a common work for the good of the whole.





Jesus came to *serve* and to *give his life* (that's the *ergon*, the "holy/selfless work"), and he did it *as a ransom for many* (for the *benefit of the leitōs*; for the good of the people).

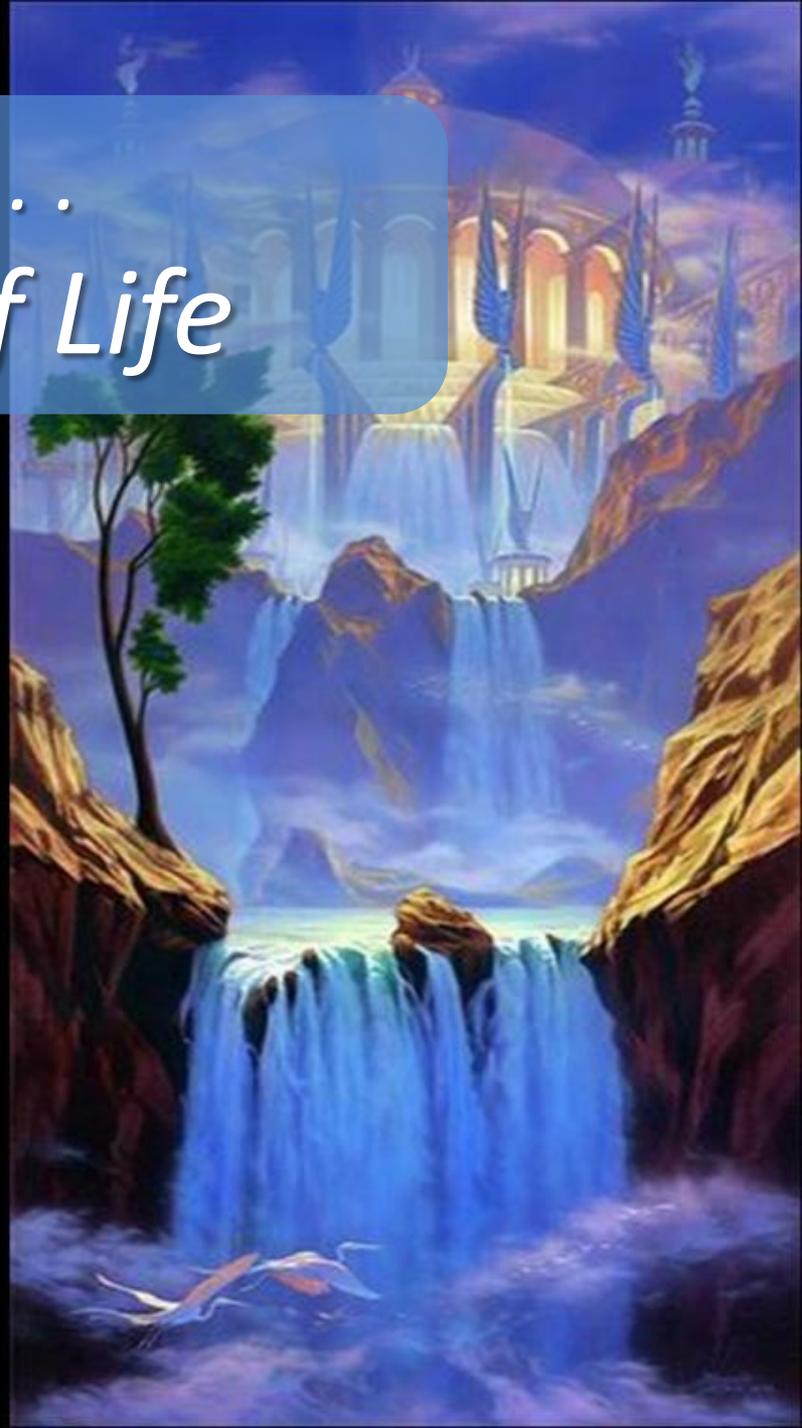
He asks us to "actively, fully, consciously participate" in the saving work he is doing. This is Christian liturgy.

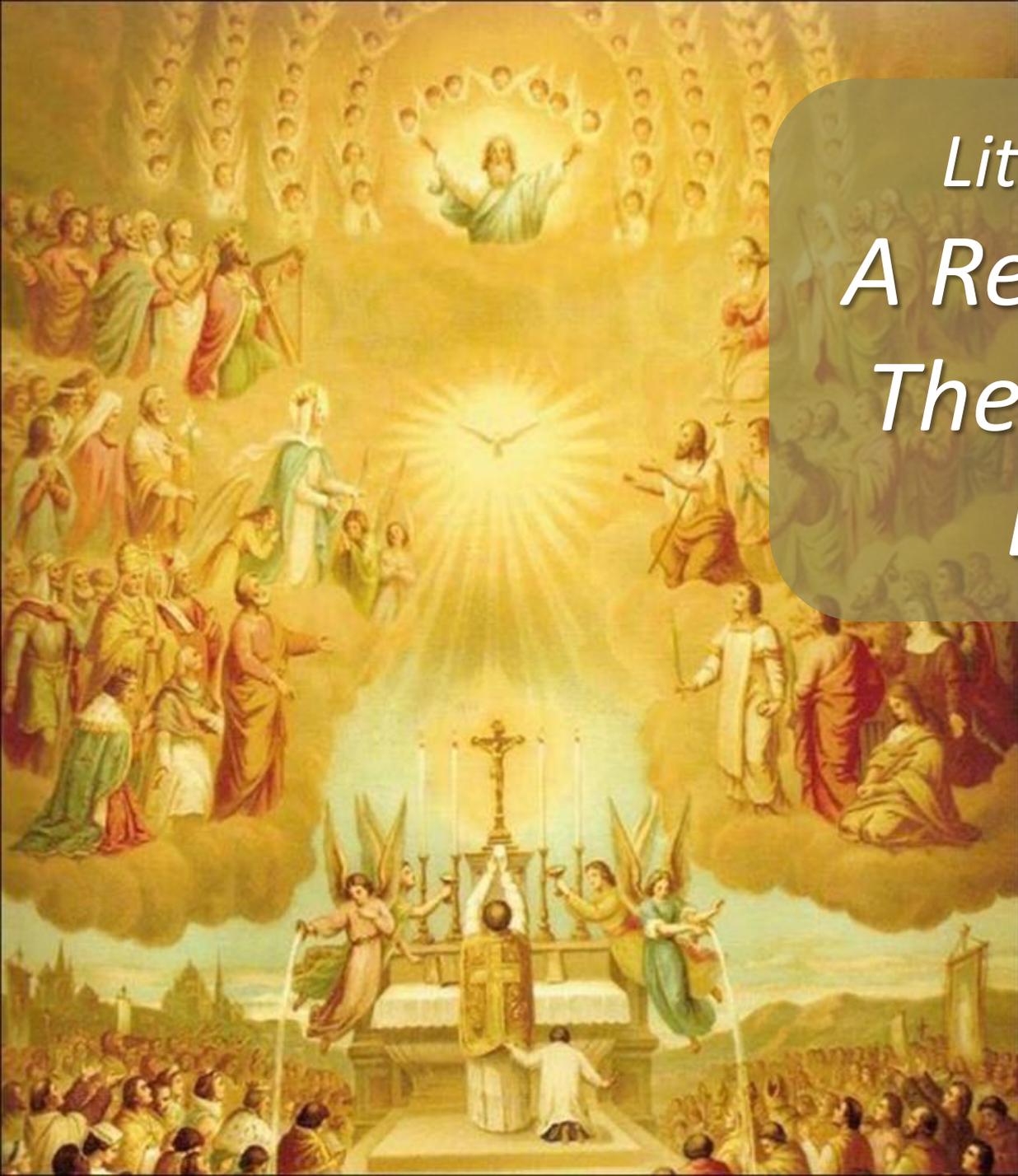




Liturgy as . . .
The Body of Servants

Liturgy as . . .
The River of Life



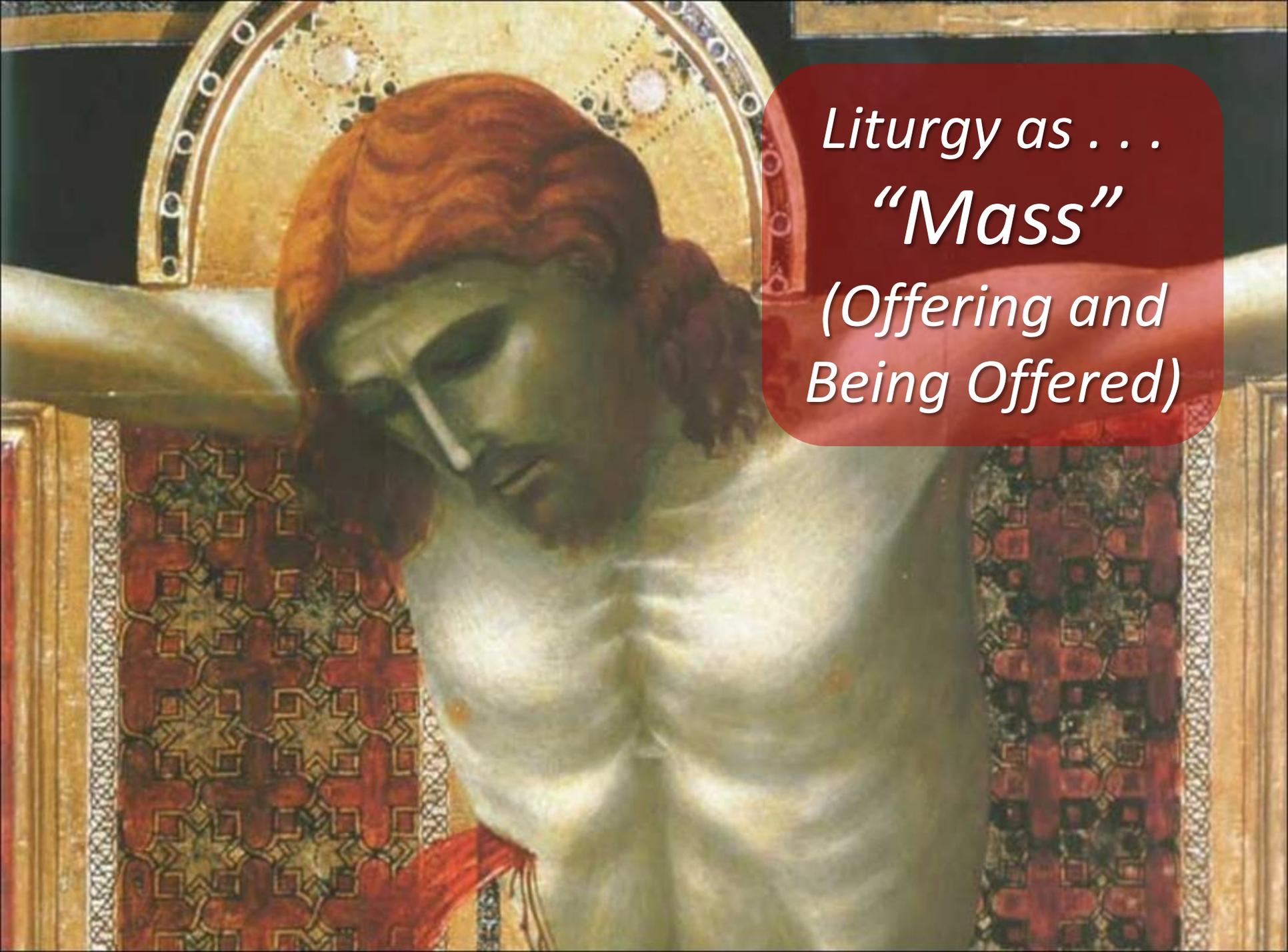


Liturgy as . . .
A Reflection of
The Heavenly
Liturgy

Holy!
Holy!
Holy!
Lord God of
Hosts!



*Liturgy as . . .
Bridal Chamber*

A close-up photograph of a crucifix sculpture. The central figure is Jesus Christ, depicted with a pale, realistic face and a red, wavy halo. He is shown from the chest up, with his arms outstretched on the cross. The background features a red and gold patterned fabric or tapestry. A semi-circular arch above the head is decorated with gold and white circular motifs. A dark red, rounded rectangular overlay is positioned in the upper right corner, containing white text.

*Liturgy as . . .
“Mass”
(Offering and
Being Offered)*

Popular Devotions

as a help toward
conscious and active
participation



Private Prayer

as a help toward
conscious and active
participation



A photograph of a Catholic Mass in progress. A priest in white vestments stands at the altar, holding a chalice. Other clergy members and altar servers are visible around the altar. The altar is decorated with flowers and a crucifix. The background shows the ornate architecture of the church.

Catholic Liturgy

A photograph of an evangelical worship service. A large crowd of people is seen from behind, with many raising their hands in praise. The scene is illuminated by bright, colorful stage lights, creating a vibrant and energetic atmosphere.

Evangelical Worship

Evangelical Community



Catholic Community



UNITY

These cultural differences between Catholic and Evangelical Protestant impact our understanding of “**unity.**” Unity is not an inward focus on the here-and-now, but an outward focus on the broad spectrum of the Church community wherever-when-ever-however (local, nationally, internationally, living, dead, cosmic, angelic, and so on). Unity is less about being physically gathered in one place, and more about being gathered *in the Spirit* under the one umbrella of the Son and Father.

TRADITION & PROGRESS

These cultural differences between Catholic and Evangelical Protestant also impact our understanding of “Tradition” and “progress.” From the Second Vatican Council: “The Church, in her doctrine, life, and worship, perpetuates and transmits to every generation all that she herself is, all that she believes.” Tradition is the living reality of a community (i.e., the life of the Church), a reality that is passed on, received by the next generation, enriched by it, and passed on again.

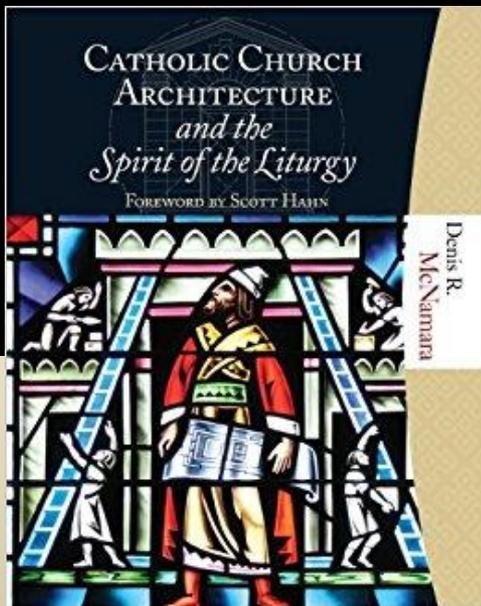
TRADITION & PROGRESS

In essence, to be “anti-Tradition” is to be “anti-Church,” and even “anti-progress.” Progress depends on Tradition; it is progress *of the Tradition*; where Tradition is the overall living progress/growth of faith and understanding within the community of believers, that is, within the Church.

TRADITION & PROGRESS

In considering church buildings, it's important to see them as part of the *living Tradition* of the Catholic Church. The buildings express truths of faith which are revealed by God; they should serve to build up the people in faith, and they should bridge earthly and heavenly realities. *Progress* is about delving more deeply into this living Tradition, fleshing it out more and more, and passing that enriched Tradition onto the next generation, who receives it, enriches it, and passes it on.

Dr. Denis McNamara



*Associate Director and Associate Professor
In the Liturgical Institute, Mundelein Seminary*

RECAP: LITURGY & CHURCH

Liturgy is a way the faithful “fully, consciously, and actively participate” in the work of God; that is, in the work of personal conversion for our own good (our own salvation) and the good the world (being messengers of God in the world).

Liturgy, in the Catholic understanding, is an image of the heavenly worship of God—with God as the center, and the entire community (angels, saints, living, dead, etc.) offering to him, and receiving from him. Liturgy raises the mind and heart, and deepens our experience of life and sons and daughters of God, and as brothers and sisters in Christ.

RECAP: LITURGY & CHURCH

Church buildings are at the service of the liturgy: they help to reveal God's glory to the faithful, and they inspire the faithful to participate in the life of God by opening themselves up to the abundance of the Garden of Paradise, the Kingdom of Heaven.

Church buildings should help to “conflate” time; that is, they help bring the past forward (i.e., the Passion, death, and Resurrection of Christ, and also the coming of the Holy Spirit), and they help bring the future backwards (i.e., the hoped-for life of heaven and communion with the Holy Trinity and all the angels and saints).

SURVEY: ASKEATON CAMPUS

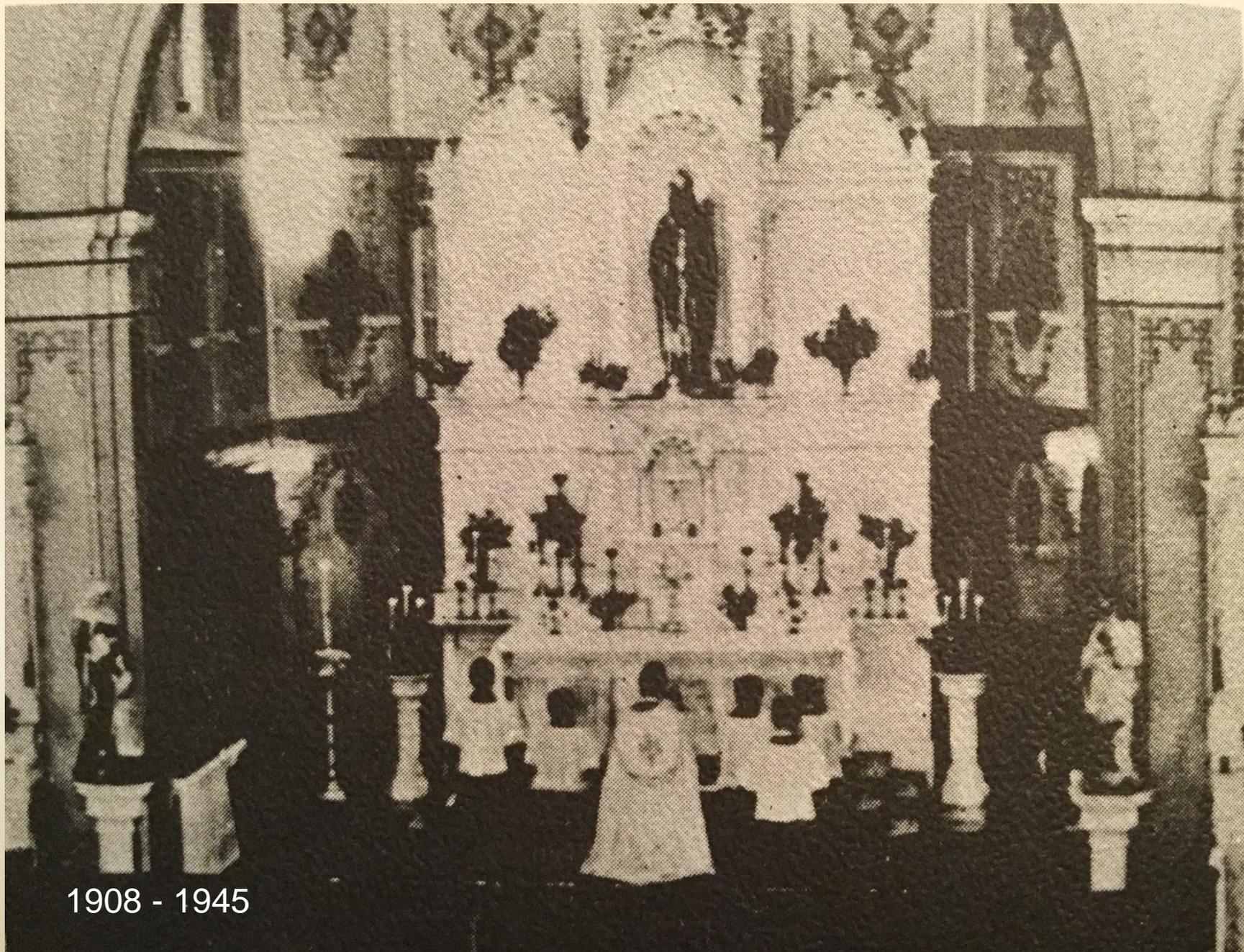
Dedicated to: St. Patrick

Built: 1908

Architectural Style: Romanesque





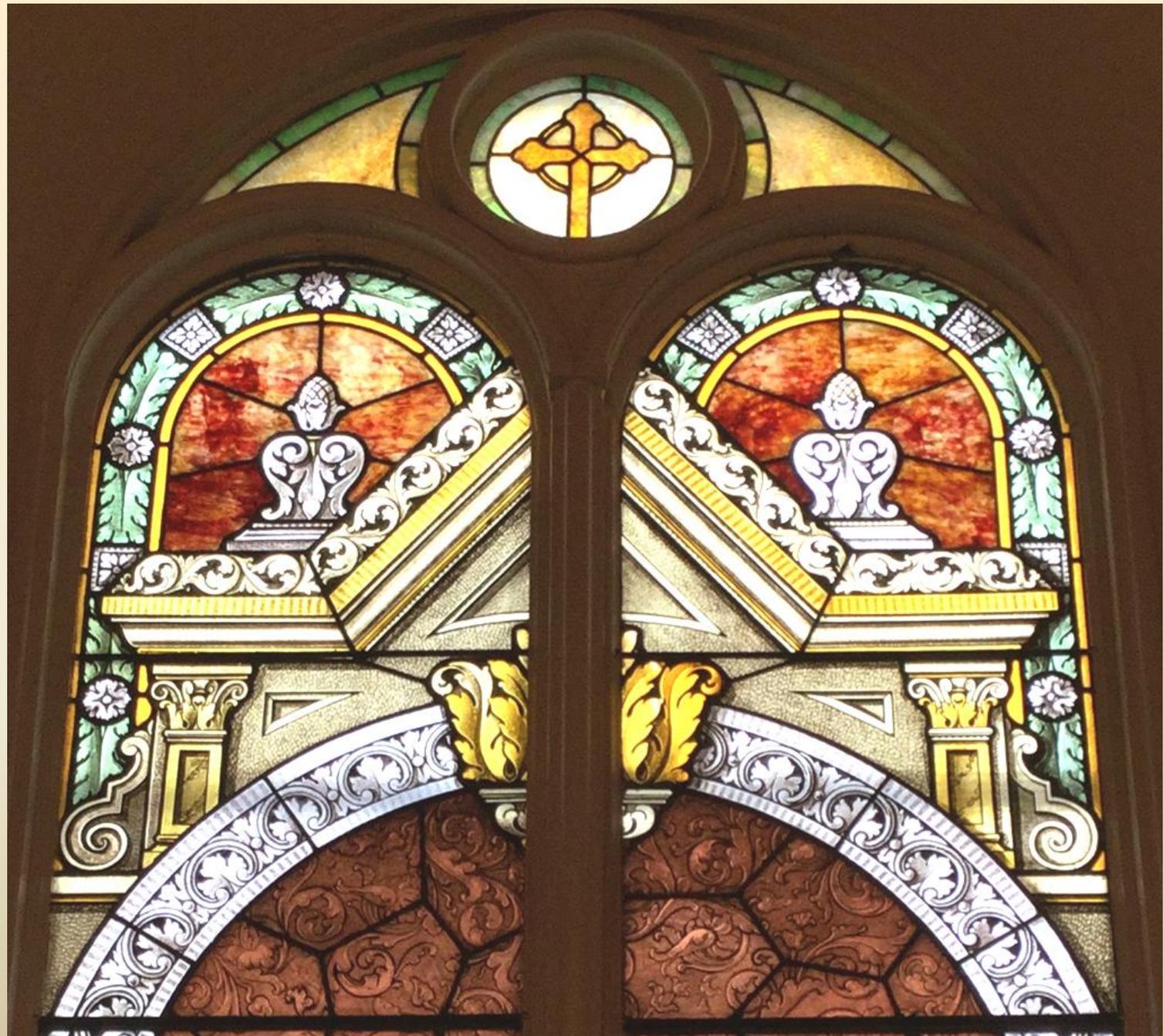


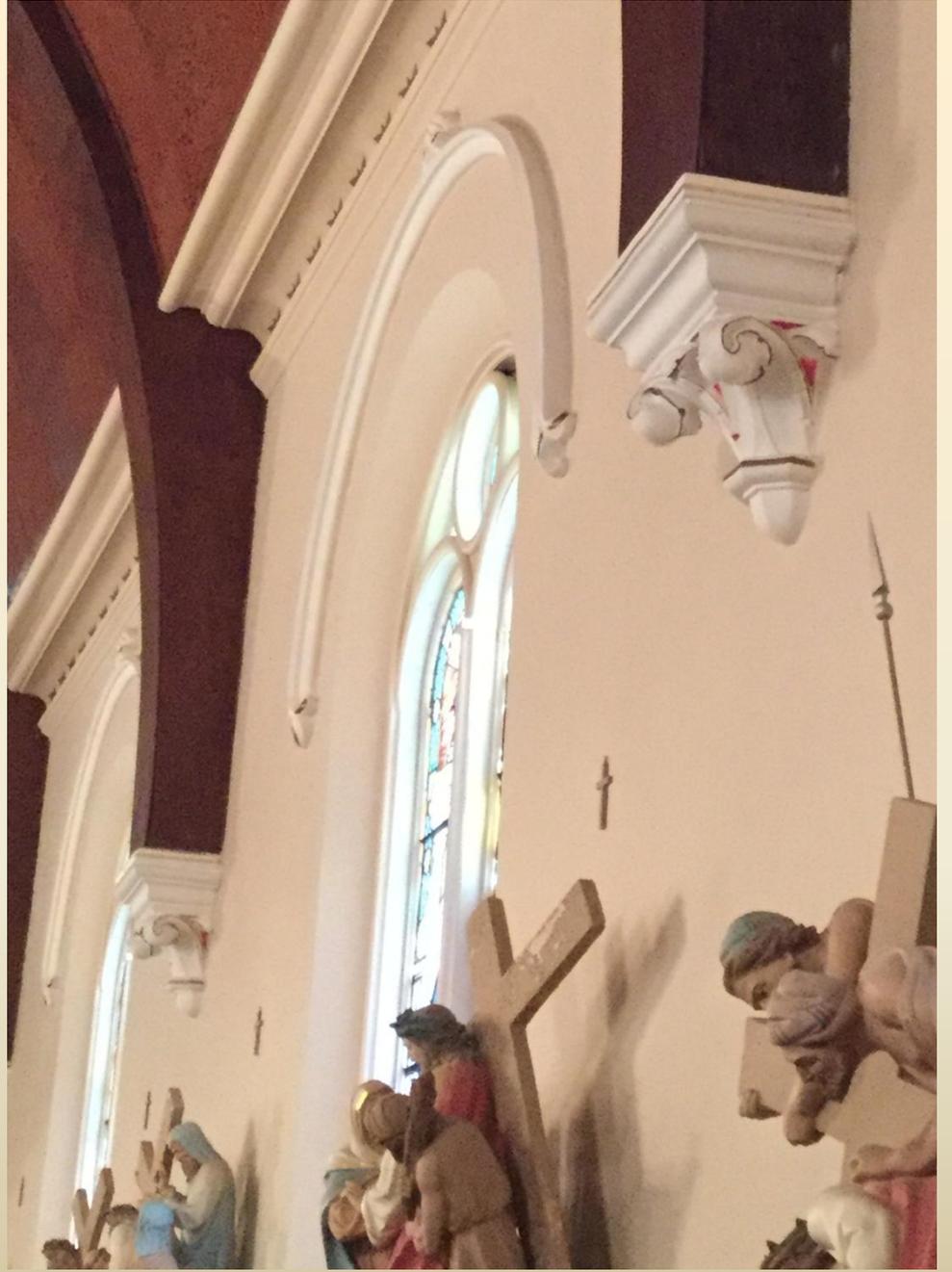
1908 - 1945



1945 – 1965?

















SURVEY: WRIGHTSTOWN CAMPUS

Dedicated to: St. Paul

Built: 1910

Architectural Style: Romanesque/Norman Ext. Neo-Classical Int.





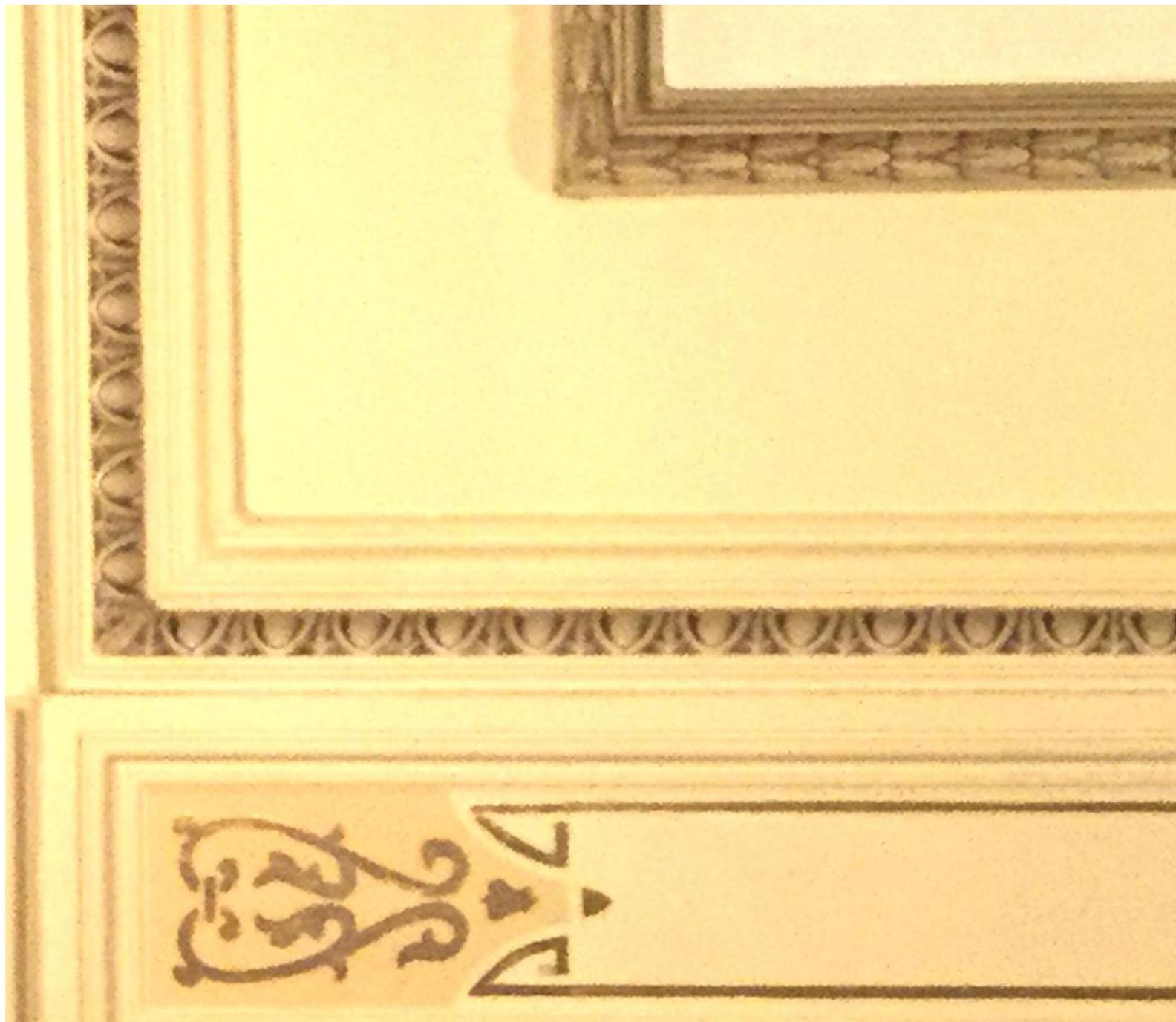


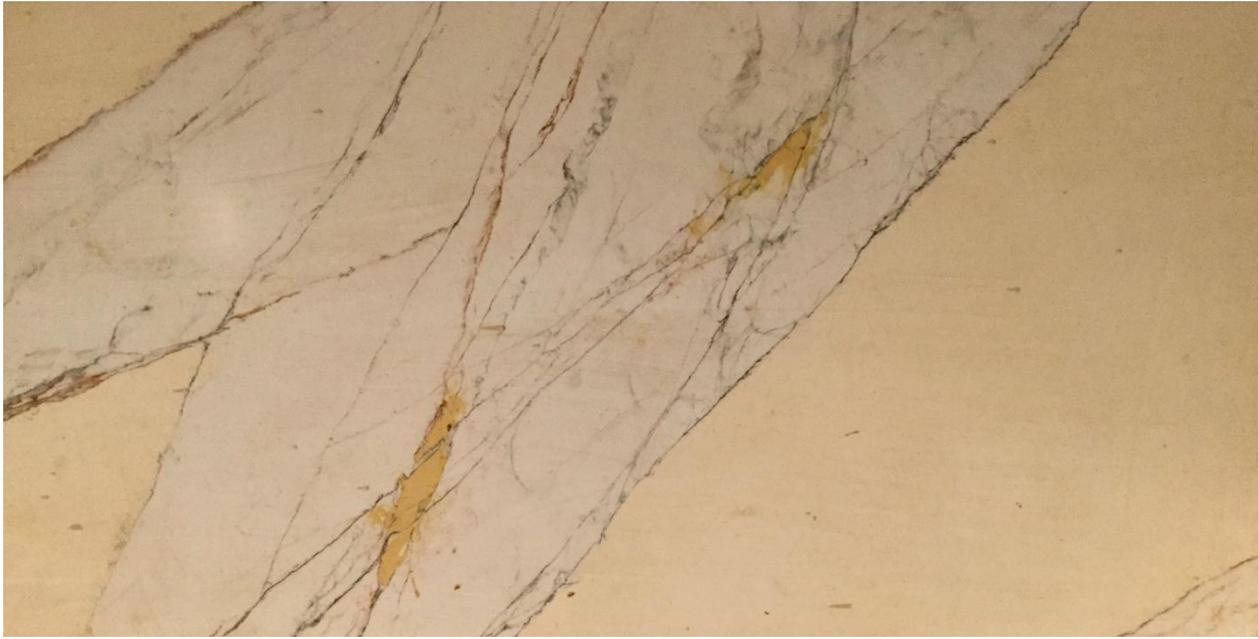


















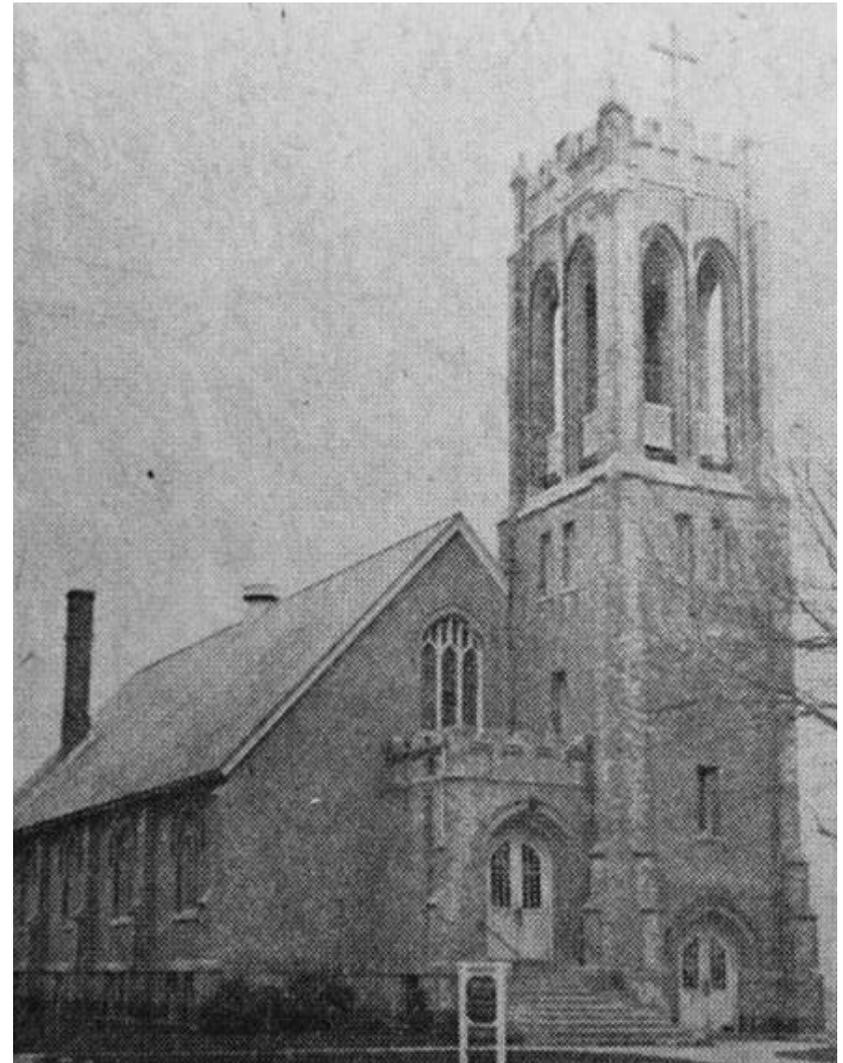


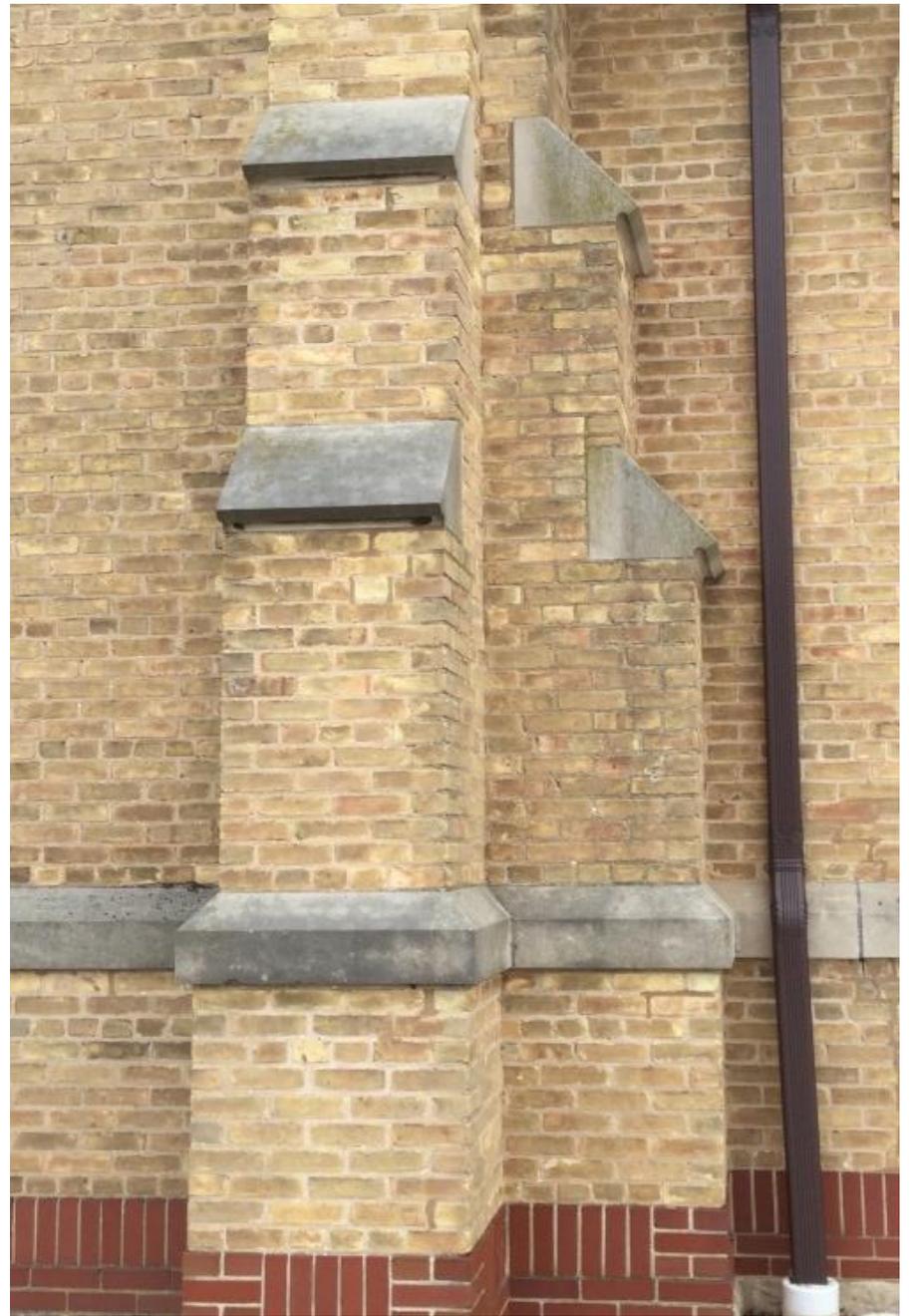
SURVEY: GREENLEAF CAMPUS

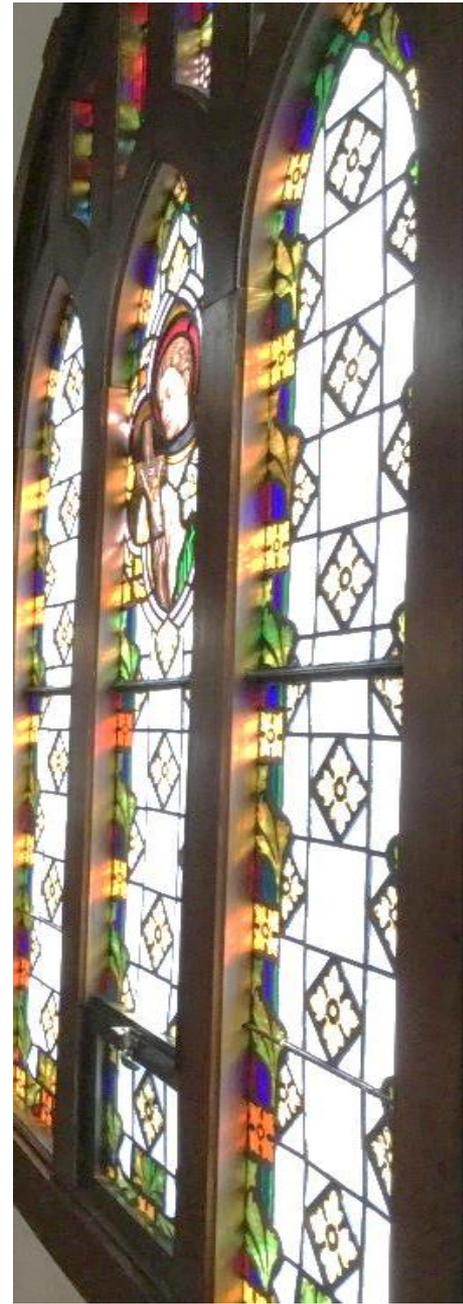
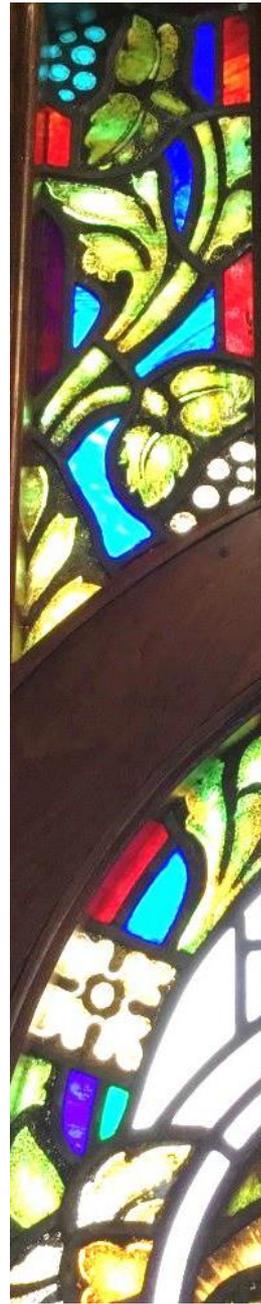
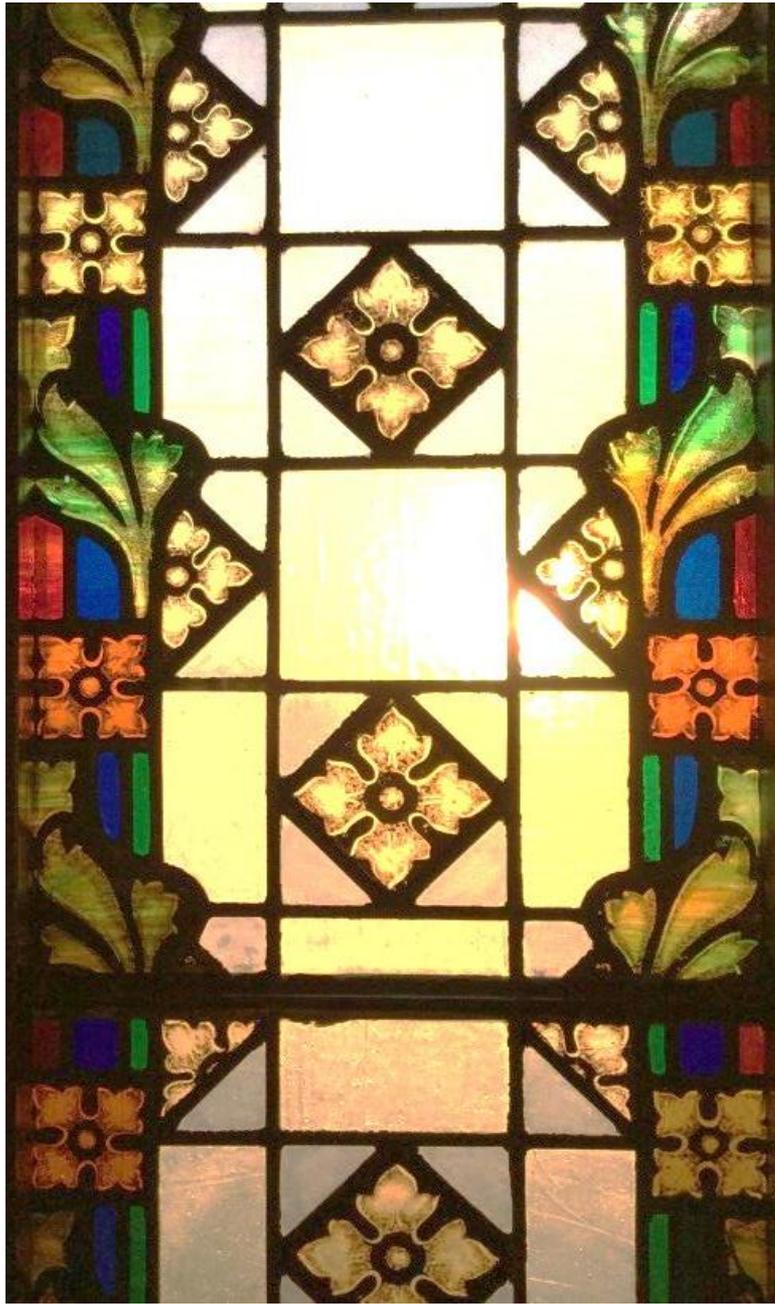
Dedicated to: St. Mary (Assumption)

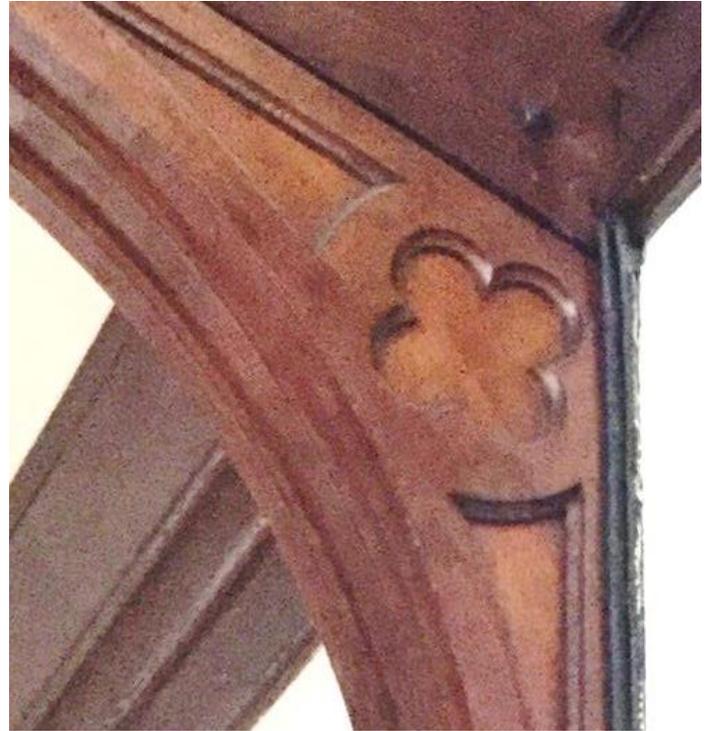
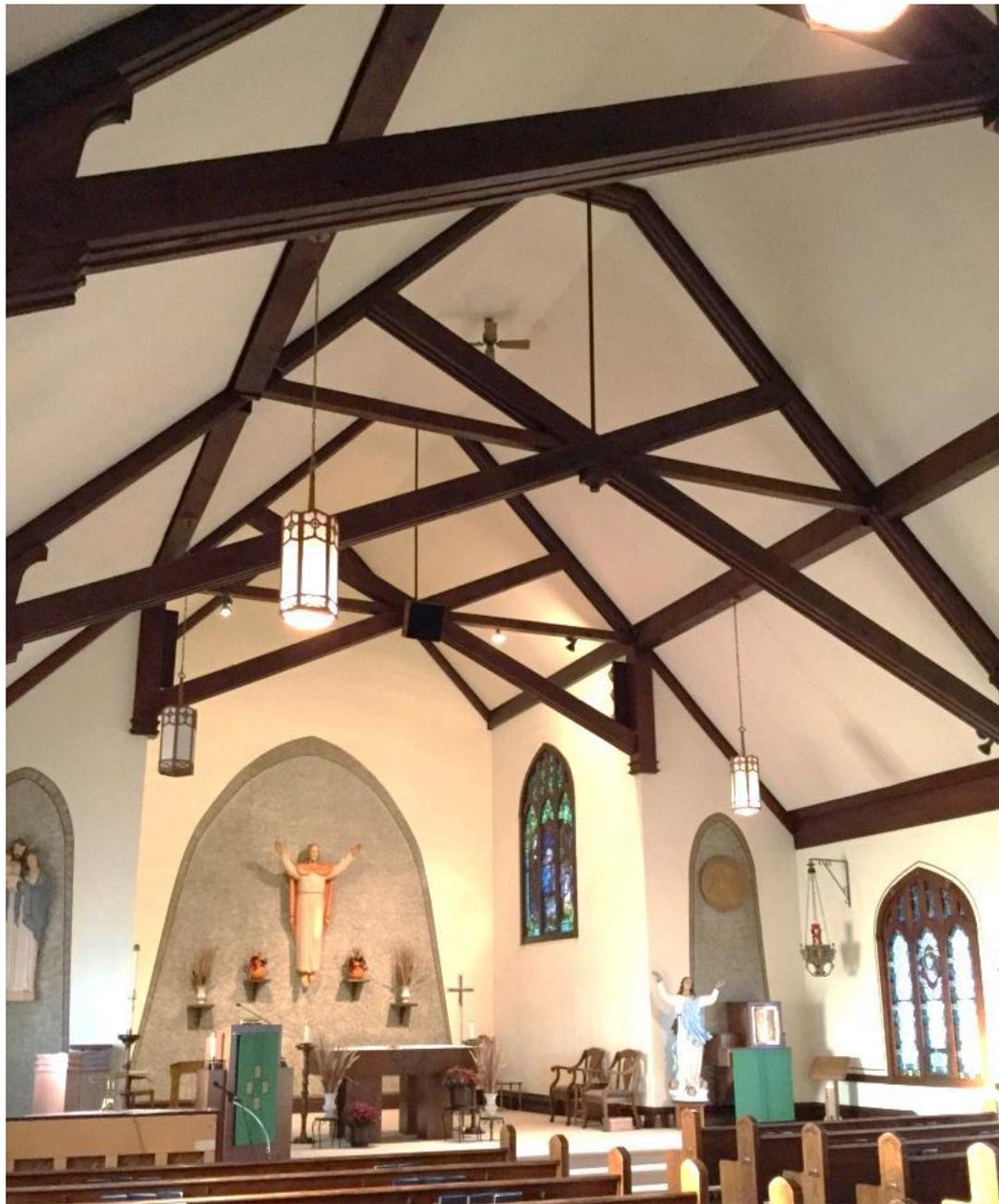
Built: 1917

Architectural Style: English Perpendicular Gothic

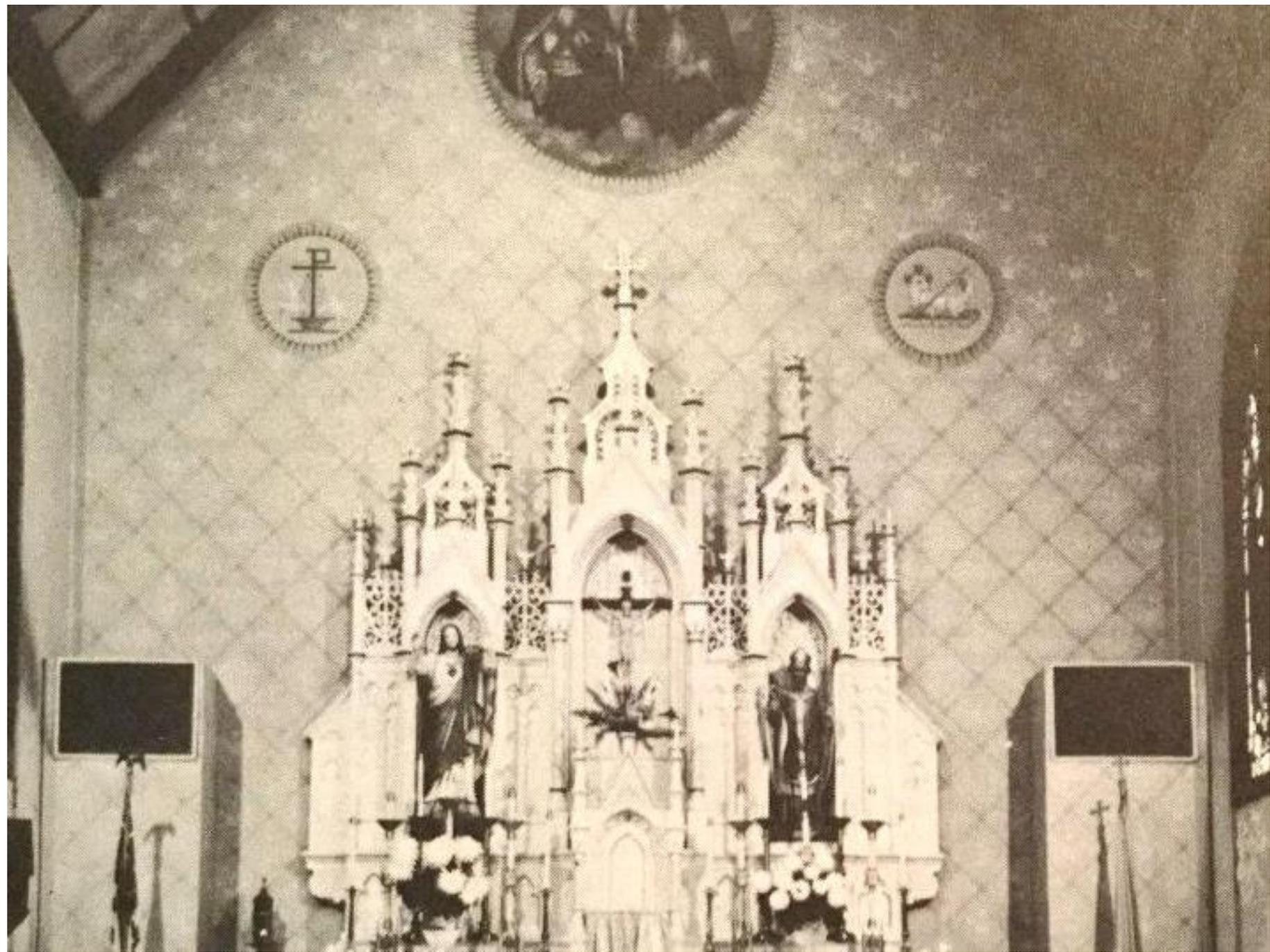




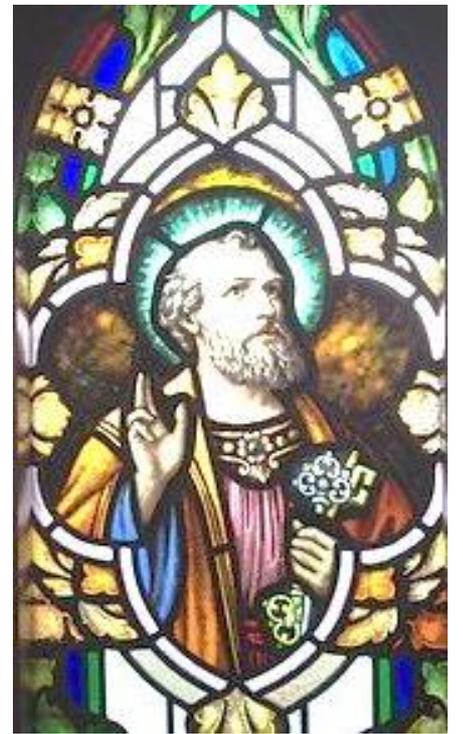
















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