

**SACRAMENTAL SYMBOLS**  
**AND**  
**THE ORAL TRADITION**

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I, Barbara Allison Moollan, declare that, except for quotations specially indicated in the text, and such help as I have acknowledged, this dissertation is wholly my own work, and has not been submitted for a degree in any other university.

Signed:  .....

Barbara Allison Moollan

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## ABSTRACT

This dissertation is an attempt to draw a connecting link between Marcel Jousse's theory of MIMISM as found in his book *The Oral Style* and the symbols used when celebrating four of the sacraments celebrating in the Roman Catholic Church. These symbols are water used in the sacrament of baptism, the bread and the wine as used in the celebration of the Eucharist, and the oil which is used in the sacraments of Confirmation and the Anointing of the Sick.

Jousse was the first anthropologist to discover that all action or gestes as he called it, is constantly being replayed and re-enacted by man. The second chapter in this thesis will give a comprehensive summary of this theory of MIMISM. Since man is constantly attempting to get closer to God whom he falls short of when he sins, this practice of the sacraments is a means of getting man back in touch with God and the symbols used in this procedure is what actually makes it real.

After a chapter on symbolism and the role that symbols play in the celebration of sacraments, the next chapter deals with the rites, rituals and religion in society. It is the symbols together with the rights, that in effect bridge the relationship between God and man. The final chapter then looks into the symbols themselves, which are oil, water and the Eucharist and fits the entire subject into perspective.

## INTRODUCTION

This dissertation is an anthropological approach to the study of the symbols used in the three sacraments (which are Baptism, Eucharist and Anointing), which is celebrated in the Roman Catholic Church. From the outset it must be stated that these symbols and sacraments being discussed here are specific to the Roman Catholic Church and any reference made within these chapters are relating exclusively to Catholicism. Even though other Christian denominational Churches do accept certain sacraments within their respective Churches, for example, Baptism and the celebration of the Eucharist, in some churches anointing of the sick is also prevalent, the Catholic Church, since its inception has always and will always maintain the seven sacraments which the Church now celebrates. Also, any reference to a person receiving the sacrament will also be related exclusively to a Catholic person even though the term "believer" or "Christian" may be used.

The core ingredient in this study is the role that symbols play in the sacraments and the link between what Marcel Jousse, an anthropologist had to say about man's behaviour and the theory of orality which he brought to the fore at the beginning of the nineteenth century. It is his theory of mimism, that has particular significance to this study. It was Jousse who was the first to state that "man is gesture", and that "in the beginning was gesture" (15,p13). This was a revolutionary new concept since no one had ever made such a bold statement before. He goes on to say that we enact or replay (mimic) all behaviour that is previously learned and that we think, not only with our mind but with our whole body, no part of the anatomy is left out.

What is striking about Jousse is not his brilliant intellectual

superiority, but his child like simplicity. Jousse states that although people like Moses, Confucius, and Mohammed are men who in their lives make the new light of unexpected civilizations shine forth, and that among them, incomparably above them, but he too opening up a civilization, is Jesus, the Galilean paysan.

Now, the simplicity of this prestigious creative genius is so universally admitted that it is recognized as the characteristic of his teaching. If when studying the teaching of Jesus, we do not bring Palestinian anthropology and ethnicity into play, we take the risk of not really understanding him.

We have to ask ourselves what is new about what a creator such as Rabbi Ieshoua (Jesus) brought to us, with an anthropology that we may call human "with a Galilean ethnos and with a personality, which in this case, was the MĒMRA enfleshed". (16,p51)

In order for us to fully understand Jousse's theory in relation to the teachings of Jesus one has to be familiar with whole Palestian ethnic mechanism, including the gestual logic as well as comprehend the objective realisation that Rabbi Jesus brought about.

To return to the point one Jousse's brilliance and yet his simplicity, it stems from the fact that a paysan ELĀHĀ was able to include all human needs in a few of the most ordinary gestes: EATING, DRINKING, KNOWING.

Rabbinic stylistics would readily say: the geste is man. One thus understands why the talmuds or learners by heart would "march in the steps" of their rabbi and live off his life. They lived his life. Not only was it a question of listening to his lessons, but they did "act them out" through all daily gestes:

a

*Every person*

b

*Who listens to  
these my lessons*

c

*and acts out  
these (my lessons)*

d

*To what are we to compare him?*

e

*To the person*

f

*the wise person*

g

*who builds his house on rock*

a

*Every person*

b

*who listens to  
these my lessons*

c

*and does not act out  
these (my lessons)*

d

*To what are we to compare him?*



e  
*To the person*

f  
*the demented  
person*

g  
*who builds his house on sand*

Neither talmuds nor rabbis are then what we might, with all due reverence, call abstract intellectuals, but rather by far, concrete, down-to-earth manual workers. Thus all of them practise a trade, as artisan or paysan, without, as we do, attaching to it the least pejorative note. The fact that one is a cartwright, a leather craftsman or a fisherman in no way prejudices the knowledge of the cartwright, the leather craftsman or the fisherman.

b  
*It is not the position  
  
that gives honour to the man*

c  
*But it is the man  
who  
gives honour to the  
position*

It is therefore, not "to become humble" to "become one of the people" that Rabbi Ieshoua mixes the most sublime lessons with the most ordinary gestes of existence. It is in order "to become all things to all people" and to incarnate his pedagogy in living, actual reality. He is an artisan-paysan.

Artisan-paysans are apprehenders too. For them, their infancy, the

same works have mounted in them the same gestes. These gestes are there in their muscles, quiet ready to enter into play as soon as they will to be ever so lightly touched upon and liberated by the slightest concrete phrase.

It is therefore, thoroughly a question of childlike suppleness and receptivity that banish rigidity, stiff-neckedness and resistance. To refer to the Old Testament of the Bible "you are a stiff-necked people". It is because their receptor muscles did not readily lend themselves to submission under the *pedagogical* yoke and under the *pedagogical Burden of the Torah*.

Olle - Lapruné stated that to grasp the truth you have to make yourself desirous of the truth. That is why Rabbi Jesus used this phrase to sum up everything:

I am the way, the truth and the life.

This means that "he" is the condensation of all the mechanisms that lead man to the Kingdom of God. "He" is a regulator who proposes a rule. "He" is a modeller of gestures.

It was after a thorough investigation into Jesus's teachings that he came to the conclusion that "always and everywhere, in the milieu of Palestinian peasantry, the anthropological law of global and interactional mimism is played and replayed" (9,p95). He further stated that man interacts with everything around him, that the universe is vast and mysterious mimodrama in which every being, whether animate or inanimate, act on some being or other. It is always:

agent - acting - acted upon

No phenomenon is ever isolated in the universe, and that all interaction is a universal interaction. These interactions are

received by man and imprinted within him. "It is these incorporated, intussuscepted and modelling (mimisms) which, after intellecting, make up the store of his knowledge. Therefore, to express this knowledge, or to communicate it, man will turn to these (mimisms) incorporated within him. He will then replay them within all his fibres and express them in the various forms he is comfortable with. That is the very foundation of thinking and knowing human Mechanics and, through this, the foundation of the mismological Anthropology we have created" (9,p97).

If we look at the very beginning, to the creation of Man, we see that God created Adam out of the dust of the earth, the next thing he did was he breathed upon man, and he breathed into his nostrils a breath of life. Therefore the very spirit of God was in Adam, pure and undefiled. However, Adam sinned and God turned away from him, and since that time, man has constantly had this need, or urge to return to God by whatever means possible. We now come to the most interesting point, that the symbols used in the sacramental celebrations actually accomplish this task of bringing man back to God in a spiritual manner. Through Jousse's theory of mimism, which will be discussed in Chapter Two, this need is met. Man re-enacts or replays behaviour, previously learnt in order to achieve this aim. In this sense it is in the sacramental celebrations that this process is lived through.

In a rhythmico-catechetical milieu, to the contrary everywhere and always we find that special care is taken to replay, to repeat like an echo, to "mishnaise" all the corporal, manual and oral gestes of the one who is teaching. Hence the *global pedagogy* which Jousse has succeeded in reviving in our milieu. To each of the propositions of the instructor, who is simply repeating each interaction of the real, the apprehender must replay like an echo of the instructor, counter-echoing the real. That is what has been practically forgotten.

97 Research has since elaborated on what Jousse has said, and of particular interest to us, Jousse offered an anthropological base to the emergence of language. In a sacramental celebration, it is the symbol together with the language used in the rite, which makes the sacrament real.

Symbols are concrete substances. Language enriches these concrete realities. Ordinary symbols, for example the bread and the wine used in the Eucharistic celebration, when invested with the meanings given to them by Christ, become His body and His blood. It was sheer brilliance on the part of Christ that he took bread as a symbol in order that man may identify with him and ultimately with God.

For over 2 000 years Christians, have been breaking bread, entering into baptismal water and using oil in the anointing of the sick, in an unbroken traditional practice using these symbols. These symbols have been used in long established rites and rituals whereby the symbols themselves take on the whole new meaning of "sacraments".

The water, bread and wine and oil, which are the only symbols being discussed in this study, have been replayed over many generations. The fact that we surround these symbols with rituals can be understood in Joussean terms. The emergence of language added to this, makes it a deeply human experience whereby the concrete object, used with the language becomes a whole new reality.

We can therefore state clearly, with regards to sacraments that it is through the sacraments of

Christian initiation (namely Baptism and Eucharist) that men and women are freed from the power of darkness. With Christ they die, are buried and rise again. They receive the spirit of adoption which makes them God's sons

and daughters and with the entire people of God, they celebrate the memorial of the Lord's death and resurrection (24,p3).

It is through baptism and that men and women are incorporated into Christ. They are formed into God's people, and they obtain forgiveness of all their sins. They are raised from their natural human condition to the dignity of adopted children. They become a new creation through water and the Holy Spirit. They are therefore called, the children of God.

At confirmation, which is a sacrament using oil for anointing, Christians more perfectly become the image of their Lord and are filled with the Holy Spirit. They then begin to bear witness to him before all the world and work for the building up of the body of Christ.

When believers finally come to the table of the Eucharist, to eat the flesh and drink the blood of the Son of Man so that they may have eternal life, they show forth the unity of God's people. By offering themselves with Christ, they share in his universal sacrifice. The whole community of the redeemed is offered to God by their high priest, Jesus.

We can therefore string together Jousse's theory of mimism and the role of the sacramental symbols during the celebration and it can be sufficiently concluded that what Jousse said hundreds of years ago and what other people or theorists have expounded upon is very much prevalent today as it was when Jesus was on earth, 2 000 years ago and even before that.

This study will begin with a thorough explanation of Jousse's theory of orality and more specifically Mimism. It will then go on to explain

the use of rites and rituals within the sacraments. Thereafter a chapter on symbolism will define and explain the role of symbols and finally the symbols, water, bread and wine and oil will be discussed in order to place their value into its proper perspective within this dissertation.

## **MARCEL JOUSSE, BACKGROUND INFORMATION**

Marcel Jousse was born in 1886 in the Sarthe region, west of Paris, which was then still a rural area in which oral traditions were very much alive. By the age of fifteen he was conversant with Hebrew, Aramaic, Latin and Greek languages and these languages later helped him in his study of Philosophy, Semitic studies and Theology. In 1913 he entered the Jesuit novitiate.

He served in World War I where he received medals for bravery. Thereafter he was sent to the United States as an officers' instructor. It was here that he conducted fieldwork among American Indians, and intensively studied experimental phonetics, pathological psychology and anthropology. In 1925 Jousse published his basic book on linguistic psychology, *The Oral Style (Le Style oral rythmique et mnemotechnique chez les verbo-moteurs)*.

Thereafter he lectured at the Pontifical Biblical Institute in Rome on the Aramaic oral style of the Gospels. From 1932 until 1950 Jousse held a Chair in Linguistic Anthropology at the Ecole d'Anthropologie. It was during this time that he published a number of essays on human expression, always taking as his starting point the anthropological laws of mimicry and always having as his ultimate goal a deeper understanding of the society of Palestine at the time of Christ.

### **So how did his interest in orality begin?**

Until recently Jousse's gesture was studied only as part of aesthetics, being concerned with graceful movement or gymnastics, or with emotional gesture: laughing, crying, expressions of anger, joy, fear and so on.

So far as meaning was concerned, primacy was given to oral language alone, speech being thought of as the achievements peculiar to man. Then came Jousse proclaiming that: "Man is gesture and gesture is man" (15,p13). This statement shocked many people, especially those who believed in the Scriptures which proclaimed: "In the beginning was the word" (John1:1). Jousse stated the following with regards to his discovery:

But to be exact, what I discovered was the Anthropology of Gesture, which is more precisely the Anthropology<sup>1</sup> of Mimicry<sup>2</sup>, which must be regarded as the common denomination of my work as a whole. The oral style with its mnemotechnic devices, only comes into play once the individual has been entirely informed by a reality which he receives and replays through his mimic being as a whole (15,p.xiii).

Jousse states that his interest in orality can be found in his mother. He adds that it is through the experimental training of his mother that he was able to contribute something new.

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<sup>1</sup> **Anthropology:** the study of man. It is derived from Greek **anthropos** meaning man and **logia** meaning study. It is mainly concerned with a single species, Homo sapiens, rather than with many diverse organisms, as in the case of botany and zoology, although physical anthropologists also study the various species related to man. The objective in anthropology is to learn all we can about the single organism, man - how he has become what he is, what he has accomplished and what his potentialities are" (1,p1).

<sup>2</sup> **Mimicry, mimic and mime:** these are misleading words in the English translation. In the Oxford Encyclopedic English dictionary (16), mimicry is defined as "imitation to entertain or to ridicule", a mimic is "a person skilled in imitation"; mime refers to "the theatrical technique of suggesting action, character, etc., by gesture and expression without using words". Jousse's word **mimism** refers to the first anthropological law governing humans, human expression; **replay** to denote unconscious or spontaneous modelling. 97



**Jousse has the following to say about his mother:**

My mother had an extraordinary memory. She was brought up by her totally illiterate grandmother (my mother was an orphan) who taught her orally all the ancient cantilenas of the Sarthe region she knew. My mother, who went to school for three winters only, obviously never saw these cantilenas in any written version. I came to consciousness amid the rocking motions of these cantilenas, and when I let myself go, it is those first rocking movements that I experience myself.

One observes that in our society people feel somewhat ashamed to say that they have lived in an illiterate milieu. What a mistake! Illiterates can be formidably intelligent. It is among that, that I acquired my taste for reserving reality when I was very little I used to go for walks with these peasant whom I have so much loved, and whom I revisited in order to keep a check on my experimental method. I marvelled even then at their practical knowledge. It goes without saying that they could not decline rosa, "rose", but they could identify different types of wheat, corn, barley, and oats, they knew the various kinds of good and harmful herbs (15,p.xxi).

To designate them they used the sorts of picturesque names that we, in our bookish civilisation, use in poems. This is life as it is lived in close contact with soil, sap, wind and sky. This it what constitutes the genuine education of the living concrete individual, in contact with actual objects.

Ong, another oral theorist later on substantiated what Jousse had proclaimed many years before. He states the following with regards to oral cultures. To begin with he states that oral cultures are empathetic and participatory rather than objectively distanced. This means that for an oral culture "learning or knowing means achieving close empathetic, communal identification with the known" (23,p13)

Secondly oral cultures are situational rather than abstract. In simpler terms, this would mean that all conceptual thinking is to a degree abstract.

So "concrete" a term as tree does not refer simply to a singular "concrete" tree but its an abstractionary drawn out of, away from, individual, sensible actuality, it refers to a concept which is neither this tree nor that tree but can apply to any tree (23,p49).

Oral cultures tend to use concepts in situational, operational frames of reference that are minimally abstract in the sense that they remain close to the living human lifeworld.

In the absence of elaborate analytic categories that depend on writing to structure knowledge at a distance from lived experience, oral cultures, must conceptualize and verbalize all their knowledge with more or less close reference to the human lifeworld, assimilating the alien, objective world to the more immediate, familiar interaction of human beings (24,p42).

Jousse maintains that he will always trace his scientific training to his contact with the peasants of Beaumont-sur-Sarthe. He insists that it is only those people who have placed their books aside and started from reality, that have genuinely made a contribution to science, and discovered something new.

An experience which had a profound effect upon Jousse and deepened his interest in rhythm and human memory occurred one day when, as a young child his mother took him to see an Egyptian mummy in the Préfecture museum in Le Mans. The hieroglyphics on what must have been the ancient priestess's sarcophagus so entranced him that he stood there for two hours marvelling at the fact

that these mimographs<sup>3</sup> were once living, gesturing beings engaged in a ritual procession.

This was to haunt him most pleasantly throughout his life, for it created an elementary awareness of life and death, of living geste and of transformed geste, of the way mimographs, chirography<sup>4</sup> and typography<sup>5</sup> preserve geste (freezing it, as it were) and house in it for ever the corporeal, manual, ocular, auricular and laryngo-buccal gestes of man (9,p.iv).

In one of his lectures, Jousse told his audience:

What I was dimly groping after without being able to work it out was the important principle ... that language is first and foremost mimicry (15,p.xxiv).

Important concepts of mimism include *pedagogy* and *pedagogue*. These coincide in the "human composite" of the receivers. The receivers receive words not only through their ears, but gestes too through their eyes, <sup>97</sup> and so thanks to the eradication of MIMISM through all the fibres of their body. Literally, the educator is gestually incarnated in those he educates. He can say to them truly:

b

*I am in you*

c

*and you are in  
me*

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<sup>3</sup> A **mimograph** is a graphic replaying or imitation of a concrete or living reality.

<sup>4</sup> **Chirography**: study of bones, especially feet.

<sup>5</sup> **Typography**: art, practice of printing from types style, appearance, of printed matter.

The mimed and the mimers are one.

b

*If you do not believe  
in these words of mine*

c

*Believe in these  
words of mine*

When language is at the stage of living gesture it is mimodrama, when it is projected and inscribed on a surface it is mimogram, and when it is written down and pronounced it is phonogram. A fusion of the two ideas began to take place without him (Jousse) realising it. This gave rise to the first two stages of expression which we study at the Ecole d'Anthropologie, viz., the stage of Manual-Corporeal Style, living expressive gestures or mimodrama which projects itself in mimic silhouettes, and which, given stable form on a surface, result in mimograms. Later, the transformation of these gestures result in laryngo-buccal roots that will develop to the point where they become a means of intercommunication, at which stage we have ORAL STYLE.

## MIMISM AND THE ORAL TRADITION

This chapter will deal specifically with Jousse's theory of mimism. Once a thorough understanding of this concept is gained one will easily note the significance of this with regards to this dissertation as a whole. How and where does mimism fit in? and how is it relevant to sacramental symbols and the receiving of the sacraments in particular.

"Anthropos" is universal man impressed by the universe. His body plays out the receptions of the universe, replays them, stores them and revivifies them in expressions that are the mimisms of the whole human compound" (9,p.vii). The human compound encompasses corporeal, ocular, auricular, manual and laryngo-buccal. Altogether, this is the geste of man. Of all the living creatures, man has the most advanced capacity for replaying the actions of gestes of the universe. His mnemonic faculties are man's special gift for his memory, which is the accumulation of gestes received by his body. The excitations that the universe impresses upon man are detonators that bring about movement in him. Since man is a transformer of energy, these movements, whether they are physiological or psychological are gestes<sup>6</sup>.

Jousse formulated the laws of mimism through his study of physiology under a man named Bergson. Through studying the laws of psychology under Dr Pierre Janet that he discovered the psychological counterpart to these laws and by studying ethnography

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<sup>6</sup> **Geste** (word coined by Jousse): used in preference to the English word gesture. The Oxford Encyclopedic English Dictionary defines gesture as "1. a significant movement of a limb or the body. 2. the use of such a movement especially to convey a feeling or as a rhetorical device. 3. an action to evoke a response or convey intention usually friendly".

under Marcel Mauss, he identified the different stages and mechanisms of geste and oral expression.

From his early preoccupations with mimodrama (corporeal geste) and mimogram, that is, from corporeal-manual style, he proceeded to study oral style. In some phase in the many millennia of human history, corporeal geste concentrated into manual geste and eventually into laryngo-buccal geste - the geste of the spoken language (9,p.viii).

Jousse was the first person to identify the concretism of language in the oral style. According to him, language is action. It is not the word which is the unit of thought in this world: it is the propositional geste - the equivalent of a Subject Verb and Object - that is, a simple sentence. Propositional gestes are transformed corporeal gestes which in turn are transformed actions of the universe. These propositional gestes balance each other in ways that reflect the fact that man is two-sided. This is what Jousse calls, bilateralism. The propositional geste and the bilateralism together emerge as formulaic expressions. This is typical of a spontaneous<sup>7</sup> world in which memory is the paramount faculty to ensure the survival of society and to transmit the knowledge necessary for the survival of the next generation.

The thought and language of oral style peoples is different from that employed in our written style milieu, because we are an alphabetised people. We have shifted from concretism to abstraction, from orality to literacy and from concretism to "algebrosed"<sup>8</sup> thinking.

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<sup>7</sup> Jousse uses the adjective **spontaneous** synonymously with **oral style** to highlight unconscious processes in the communication of oral style people.

<sup>8</sup> **Algebrose** is a Joussian term which refers to the abstract quality of the written style, even to algebra itself where any letter can mean anything, for example "x".

In *algebrosis*, the signs, which gestes or words are, can mean anything because we have lost contact with the real. We live then on a degradation of all gestes, be they corporal, manual or laryngo-buccal and graphic, because they are emptied of their original concretism" (16,p47)

It is necessary to point out that, for Jousse. the mechanism of abstraction is the mechanism of *abs trahere*: it is the geste of drawing out of a complex one or other element. "In *cinemimic abstraction* one is before an object and one replays it by "drawing", by extracting from that complex of gestes a characteristic geste".

Oral style language is rooted in the concrete world of action.<sup>97</sup> Most of our expressive gestures, whether their origins are psychological, physiological or mechanical, have actually become [semiological<sup>9</sup> gesticulations] in the sense that we use them all the time in social life to express feelings. These feelings or mental attitudes which we experience, to a limited degree or not at all. In this respect one of the first results of social life is the transformation into a sign which is a semiological gesture of what was by nature only a reactional movement. "It is obviously so in the case of smiling; out of a facial reflex of satisfaction and delight we have made a conventional smile which we use as a semiological gesture" (15,p32). In its origin it was merely a mechanical reaction but, as this simple reaction is the product of delight, we have by simple self-imitation, turned it into a voluntary sign, which is the semiological gesture of this emotion of this mental attitude.

We can say that voluntary semiological mimism more or less imitatès reflex mimism. We relive and we gesturally re-enact the action in its broad outline. Our efficient replay of action therefore results in the

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<sup>9</sup> The Oxford Dictionary defines **semiotics** as the study of signs and symbols in various fields.

production of this language of gesticulation that has played such an important role in the childhood of each of us and of humanity. Gesture provides a good example of this progression from natural to artificial language.

At the lower level we have the confused and violent gesticulation that expresses intensity of emotion. Higher up we have the precise significant movements by which we instinctively sketch our action, and still higher we have the simplified, intellectualised movements with which we react to our own representations.

\* There are various sorts of gesture which we can distinguish. Firstly there are instinctive gestures. For example, taking hold of something merely in order to point it out. Secondly there are imitative gestures, for example when the hand sketches or represents an object which we are describing and thirdly there are gestures which are the abbreviation of more complex actions, which are just a single movement of an action relating to some person or thing that one wishes to designate. For example when an Indian cups his hand indicating, "water". Gesture then, ranges from an action actually completed or initiated to the representation of an object by a twofold means: imitation of the action or object or an abbreviated version of the action using just one of its constituent elements; and this sort of representation, in origin natural, for it is natural when we react to a reception to assume an attitude towards it, an attitude that imitates it - becomes conventional the moment gestures cease to express immediately what they are meant to express. 97.

Jousse emphatically states that there is no doubt that it is by our whole attitude that we imitate an action or an object. An imitation of the object that is known is engendered in the subject which knows, that is the subject which knows, assumes a certain resemblance to its object. Scholastic philosophy states as a primary axiom "that is by



means of such assimilation that knowledge of any sort comes about" (15,p33).

All knowledge comes about in accordance with likeness of the object known in the knower. The resemblance between the person who knows and the object known is an imitation and by its very nature, for it is generated in the cognitive faculty in order to imitate, to reproduce, the known object and somehow to appropriate it.

It was Jousse who first expounded the idea that it was an aberration to link psychology to the study of the brain. He stated that psychological phenomena and what we thought are not the functions of any particular organ, nor are they the function of the top of the fingers or of any part of the brain. The brain is only a set of connectors, a set of mechanisms that modify muscles which have been stimulated. What we call the phenomena of psychology, belong to behaviour as a whole. The individual as a whole is considered in his entirety. Jousse elaborated further on this point by stating that we think with our hands, our stomach and with everything we have. We do not only think with our brains. The brain should not be separated from other parts of our anatomy. A physiological error that has caused a great deal of harm was the fact that people believed that psychology is the science of the brain. Psychology is the science of the whole man, not just the brain. 97.

The faculty of knowledge is this total, gestural and intellectual plasticity, which allows us to become some other, whilst remaining ourselves. We can therefore understand how through reception and knowledge reactional gesticulation and intelligence develop in the very fabric of the individual. The individual's being develops in firm accordance with the way each co-principle of the human compound mimes its way in the mind. Knowledge actually takes place by presupposing the presence of the known in the knowing subject.

Their fusion and unity, and the fact that the latter becomes the former, all assimilated to it, comes about through reception of the species by mirror imitation either sketchy or elaborated.

If then, it is the organic and spiritual being as a whole that receives, mimes and reproduces impressions, careful observation will reveal in the case of undisassociated individuals and children, the importance of the hands in particular and how they habitually do, and thus represent, everything by means of their hands.

Gerando uses the example that children of about seven years old who have not yet been educated use an astonishing range of very quick gestures and mimes to communicate with one another. They understand each other, without anyone having taught them, from their earliest signs which are largely imitative movements. This spontaneous natural use of intellectual and non-emotional gesture which represent ideas, not feelings, exist among deaf mutes which, as Gerando states, when they come into contact with each other, communicate just as easily as young children. This phenomenon is more widespread than we think, among spontaneous peoples which still exist in many parts of the world.

In 1925 Jousse made a statement which impressed many people. He stated that "Man has an almost irresistible tendency to imitate [by manual gestures not only] ... all that he sees [but also] generally ... all that he hears ... and to describe it by means of one or more sounds" (15,p39). He further states that spoken language is always accompanied by gestures, their role however, becomes reduced, and they become secondary, while it is voiced language that takes on the function of expressing and communicating. Manual gesticulation makes a contribution or makes it easier for us to understand a person when we see his gestures.

The mimograms or the earliest hieroglyphics prove that laryngo-buccal gesticulation developed piecemeal and extremely slowly.

To talk with one's hands, those delicately sensitive transmitters of the mental dispositions of the human compound as a whole, which reproduce, re-enact an action, is quite literally in some measure to think with one's hands. Therefore the characteristics of manual concepts will be found in the oral expression, which is the laryngo-buccal gesticulation of thought. The methods of expression are similar. Both types of semiological gesticulation are no different in their signs, gestures and articulated sounds. Laryngo-buccal audible gestures will in the structure and in their manner of rendering objects, actions and states be found to be similar. 97

To use Marcel Blondel's words, "the whole of the new Joussean movement can be summarised as a large scale return to the concrete" (15,p13). It is with this statement in mind that we can notice the effectiveness of symbols within the spontaneous milieu. For example in the sacrament of the eucharist the bread retains its ordinary appearance, texture and taste, but it becomes a new reality when the eating of the bread is transposed in the eucharist. The reality of the bread is now the Body of Christ who is spiritual food for the believer. Symbols operate no differently today in a highly literal world, than they did for the oral people of Jousse's age. This dissertation will attempt to show how the use of symbols among the spontaneous people have exactly the same effect on people who are literate. 97

## **RELIGION, RITES AND THE ROLE OF THE SACRAMENTS**

### **The role of religion in society**

Anthropologists have always been interested in the origins of religion. Due to a lack of written records and archaeological evidence the subject has remained speculative. It is reasonable to assume, that religious material, like culture has a pre-history. Uncertainty and change have always existed, exposing people in all ages to real and imagined threats and anxieties. Even though we all know that, we are born, we live and we die, only humans, and not animals, are aware of the precariousness of life and the inevitability of death.

We can positively state that all religions seek to answer questions that cannot be explained in terms of objective knowledge. Religion has also been known to permit people reasonable explanations for often unreasonable events and phenomena by demonstrating a cause and effect relationship between the supernatural and the human condition. According to Spiro, painful drives are anxieties concerning infantile and primitive fears. (Fears of destruction or of one's own destructiveness). Painful motives are culturally forbidden - for example, types of aggressive or sexual behaviour that result in feelings of shame, inadequacy and moral anxiety. Because of the pain they create in an individual, these drives and motives are usually relegated to the unconscious where in the absence of other, or of more efficient means, religion becomes the vehicle by which symbolically these drives can be handled and expressed in more appropriate and acceptable terms. That is what Spiro calls the integrative function of the supernaturalism. "Religious belief and ritual provide the context for culturally constituted projective

mechanism, by which unconscious fears and anxiety may be reduced and repressed motives may be satisfied adequately" (1966,p115).

Another anthropological approach to the study of religion is by its very nature, holistic, combining not only sociological and psychological, but historical, semantic and evolutionary perspectives as well. William Howell (1962,p5) observed several characteristics that he believed distinguished the major world religions from the belief systems of more primitive cultures.

Firstly, the great faiths of the world are Messianic. Their origins stem from charismatic figures such as Jesus, Buddha and Mohammed. These men all believed that they could lead people to God. Secondly, they have a rigid ethical form. There is a very strict code of conduct and behaviour. Any deviation from this code is considered an abomination to God, it separates man from God. Thirdly, each has a missionary imperialistic aspect whereby each sees itself as the one and only religion. Finally, each faith displays our exclusiveness in its belief system to the degree of being intolerant of others. This aspect is very important as one has to believe that "theirs" is the true and only religion before one can propagate it. Without a firm, unshakeable belief in one's religion, there would be the element of doubt and this would be detrimental to the believer.

Religion "relates a view of the ultimate nature of reality to a set of ideas of how man is well advised, even obligated to live." It tunes human actions to a view of the cosmic order and projects images of cosmic order onto the plane of human existence (22,p8).

### **The significance of sacraments in the life of the believer**

It can therefore be stated that religion does have a function in society and that it does have a major role to play in the lives of the

people in various communities and with regards to this dissertation, Roman Catholics specifically.

An important point to note here is that the Catholic Church has seven sacraments, which are exclusive in origin. Other denominations have accepted one, two or more of them into their doctrine, but in this thesis the subject of sacrament will refer specifically and exclusively to the Catholic Church.

A definition by M.G. Lawler would perhaps define a sacrament more comprehensibly:

A sacrament is a prophetic symbol, established by and modelled upon Christ, the symbol of God, and by which the Church, the body of Christ, proclaims and celebrates for believers who place no obstacle that presence and actions of God, which is rightly called "Grace".<sup>10</sup>

In light of the above definition we can state that an important aspect of God which is "Grace" is conferred on the individual who accepts the sacraments and that the entire celebration or enactment is a means of bringing the recipient back to God in a very real and symbolic form. As previously stated by Jousse, man is continually replaying and acting out behaviour which he has previously learnt and to which he is accustomed.

Within the doctrine of the Catholic Church there are seven sacraments. They are: Baptism, Confession or Reconciliation, the Celebration of the Eucharist (which is the bread and wine), Marriage, Confirmation, Anointing of the sick and Vocations. In this dissertation, only three of the symbols used in the celebration of the

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<sup>10</sup> **Grace:** free unmerited favour of God. It's a gift from God, we don't deserve it, but God gives it to his people because he loves them.

sacraments will be discussed namely: water, which is used in baptism, the bread and wine; and oil, which is used in both the anointing of the sick as well as for the sacrament of Confirmation.

The sacraments play a pivotal role in the life of a Roman Catholic believer. Helping a community to welcome a new member, to listen seriously to his or her sins and requesting the forgiveness of God, to live in trust decisions leading to the unknown, to approach death alone but not lonely, to hope in the very human institution of marriage and the family, to find the manifestations of God in the tensions entailed by all human power. All this is by no means negligible. "It is a collective and individualistic service that is perhaps more important than many other ministries fulfilled by the clergy" (11,p38).

It was within the context of Roman-occupied Palestine that Jesus grew to a fullness of being that identified totally with the God of the Old Testament of the Bible. This was the God of Abraham (John 8:33), Isaac (Matt 8:11) and Jacob (Luke 13:28), the God of Moses (Matt 23:2) and the God of the Prophets (Luke 4:17 ), the God who was faithful to his promises (2 Cor 1:20). In His humanity Jesus became the perfect son of God, perfect in the knowledge and love of His Father. The apostle Paul explains this mystery to the Philippians where he tells them that Christ became "obedient unto death, even death on a cross, and because He was "obedient to his father, God has exalted Him and has given Him the name which is above every name, and that at the name of Jesus, every knee shall bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Phil 1:8-11).

The above paragraph gives one the exact position that Jesus Christ held on earth, while He was here and his position in heaven at present. On a natural level, sacramental actions appear to be

ordinary, natural actions, immersions in or with water, anointing with oil, sharing a meal of bread and wine, and so on, but this is not the reality of this event. An important aspect about sacraments is that each one is linked to the proclamation of the Gospel of Jesus Christ, it contributes towards giving a face to the Church, and by the same token it is a kind of message being proclaimed openly to the world. On a representative level, they are symbolic actions, proclaiming and realising as well as celebrating in representative reality, respectively the death - resurrection of Jesus as well as the believers, the presence of the crucified and risen Christ in His sacramental body, the loving and indissoluble union between Christ and his Church. To the vast extend that these prophetically symbolic actions are patterned upon Christ, who was the symbol of God on earth, we can rightly say that they were established or instituted by Him.

Theology has faithfully maintained that the sacraments confer the grace of God through the merits of Christ, not through our own merits. This gift from God, also applies to the other familiar mysteries that symbols touch, and the appreciation of the richness of the sacraments seem to develop more as people, both young and old are brought back into touch with the other rich symbols that surround them and touch their lives. For example, the cross.

As Jousse states, it is in our language that we emerge. When we exchange words, this brings each of us out of our cocoons and liberates the capacity of ours to express ourselves. The words of Jesus did not stop on Good Friday. On Easter Sunday morning Jesus was there in the midst of His own friends. He gave them His Spirit forty days later and therefore His word is always alive.

We notice that the first Christian communities did not claim to speak in their own names. When, after receiving the Holy Spirit on the Day



of Pentecost, Peter and John made the lame man at the Beautiful Gate stand upright (Acts 3:2).

They did this in the name of Jesus Christ, because this is what Jesus commissioned them to do. He clearly stated, "In my name you will do greater things than I have done" (John 15:16). It is in His name that one forgives, baptizes, breaks the bread, prays or anoints with oil.

That is how the sacraments of the Church were born, under the impetus of the Holy Spirit. They are the living presence of the risen Lord, they are a "memorial" of His word and His gestures. They continue to be, in our time, the living encounter of God with human beings through Jesus Christ His son.

The sacraments are not magic words which someone external to us, like a magician or good fairy says over us to transform us externally even without our co-operation. They are in accordance with the Spirit of Christ. They are a dialogue in which we discover Jesus of Nazareth as the one who calls, the one who has made Himself near to meet us in our very existence and in the realities to our life. The sacrament is the meeting place between word and life.

Van Roos in his book, *The Christian Sacrament*, states that the sacrament is a festive action in which Christians assemble to celebrate their lived experience and to call to heart their common story. The act is a symbol of God's care for us in Christ. Enacting the symbol brings us close to one another in the Church to the Lord who is there for us.

If the sacrament is not personally lived with religious intent, the sacramentally mediated personal encounter with Christ, and therefore with God, cannot take place, unless, the recipient comes to the sacrament with faith and love, unless men and women live the

sign, the external sign, becomes a lie.

In that case what the sign signifies externally is denied internally by the recipient's disposition. A sacrament which is fully a sacrament is not a sign only of the saving action of Christ and God, but also of the recipient's faith and desire to be saved in the actions.

### **The question of faith**

The writer of Hebrews states "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb 11:1). Faith that is the substance of things hoped for is always "Now" faith (present tense). The substance of things hoped for is always now. You cannot interpret it in several different ways. If faith is not now, it is not faith. Faith that is in the "Now" is the substance of things.

Jesus taught, "what things so ever ye desire, when you pray, believe that you receive and ye shall have them" (Mark 11:24). The question that arises is, "When are you going to believe you receive what you ask in prayer - when you receive the answer or when you can pray? "You should believe you receive when you pray.

Hebrews 11:6 states, "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". The sacraments are sacraments of faith, not just because they need faith to be truly experienced, but they are also privileged occasions in which faith expresses itself and is experienced (4,p159). They are not monologues but dialogues, solidarity with the believing community. They are the sacraments of the faith of the Church.

The recipients of a sacrament must do the same thing. They must

also intend to relate this sign and this meaning. It is for the perfection of the signification of a sacrament that the personal contribution of the recipient is required. Unless the subject signifies a genuine acceptance of what the Church offers, the sacrament is not a concrete practical sign, but merely a speculative sign of the divine will to save all men.

Faith is man's understanding and saying "Yes" to God's revealing himself as man's saviour in Christ. The primacy of faith in the total context of salvation was acknowledged and affirmed by the Roman Catholic tradition in the Council of Trent<sup>11</sup>. We may be said to be justified through faith in the sense that faith is the beginning of man's salvation, the foundation and source of all man's salvation. Unless we have faith, we cannot be saved.

The faith of the Church is required for the very existence of sacraments, because it is the faith of the Church that relates a particular signification with a particular sign. Fowler, a sacramental theologian, sees faith as a by-product of the interaction the person has with his or her total environment. It must, therefore, be the result of "the relations of reasoning to imagination or moral judgment making to symbolic representation of ecstatic intuition to logical deduction". Faith has to do with the whole approach which the person takes to all of life, the way the person constructs and reveals what he or she sees to be most meaningful in life.

Juan Alfaro, another theologian, expresses very well what faith has meant and still means. He states that it includes knowledge of a saving event, confidence in the word of God, man's humble submission and personal selfsurrender to God, fellowship in life with

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<sup>11</sup> **Council of Trent:** nineteenth ecumenical council of the Roman Catholic Church (1545-1563) played a vital role in re-vitalising the church in many parts of Europe.

Christ and a desire for perfect union with him beyond the grave (20,p36).

Faith comes first. None of the activity which is mentioned above would exist without it. The baptism of Pentecost took place only because Peter's speech led the hearers to join in: "What are we to do?" and Peter replied, "Be converted and let everyone be baptised" (Acts 2:37-38. One cannot believe if one sees, for in that case there is no room for faith. It is because one does not see that one is led to believe (4,p54).

These new believers were following Jesus himself who underwent baptism and presided over numerous religious meals with his disciples (The Last Supper, which took place on Holy Thursday was the last). The first Christians resorted to these two ritual practices to give communal expression to their relationship to the Lord.

Personal faith, therefore, enters into the very essence of sacramentality. It is the necessary personal complement in the conferring of grace. Men and women are saved, as what they are, free persons, not automatically or magically. No person is given the gift of grace, sanctified or saved unwittingly. Grace and salvation requires a free acceptance likened to the New Testament composite of faith delineated above.

Thus faith supplies what is necessary to make the sacrament on the part of the recipient, a fully religious act. It raises the action from the natural, physical level to the human, religious level of ritual and the effective sign of saving grace.

Faith, which is a gift of God and the rite, which is a human action, came together to result in a memorial. The memorial is based on a past event (the death and resurrection of the Lord Jesus) affirming

its permanent efficacy and reviving it by the symbolic performance of the rite so as to announce its future fulfilment as human beings. The first Christians could only continue their relationship with the Invisible Living Lord, by the visible mediation of these rites which were the memorials of baptism and the breaking of bread. These rites are not invented, but through Christ and the Holy Spirit they gave them an absolutely new meaning and context.

### **Rituals**

A ritual is a stereotyped sequence of activities involving gestures, words and objects, performed in a sequestered place and designed to influence magical entities or forces on behalf of the actors' goals and interests (21,p39). Anthony Wallace states that ritual is the primary phenomenon of religion, it is religion in action. Belief serves to explain, to rationalise, to interpret and direct the energy of the ritual performance. It is ritual which accomplishes what religion sets out to do. Through ritual, religion is able to impress on people a commitment to their system of religious beliefs. The participants in a religious ritual are able to express group solidarity and loyalty. Emile Durkheim argued that the true nature of religion was ritual participation. Even though, there are many examples of the importance of the individual experience in religion, yet there is no denying the overwhelming effect of group participation. William Howells has pointed out that ritual helps individuals, by treating them as a whole group. They are like "a tangled head of hair and ritual is the comb" (21,p39). From the point of view of social anthropology", ritual refers to all symbolic behaviour and it is not limited to actions of people who are associated with religious institutions or traditions.

## Rites

A rite is a social operation, programmed, repetitive and symbolic, which by means that bring into play the sphere of the irrational and the senses, aim at establishing a communication with the occult<sup>12</sup>. A rite is an action or a process. It is something that one does. There are neither feelings nor states of mind. It is something that one does not do by oneself. It is conservative, provides security and is democratic. It is planned and programmed (see appendices 1,2,3). A rite exists only as it is repeated, since it is given as a prelude in which one must engage so as to obtain its effect.

Because rite is a repetitive operation, the symbolic character of the rite underlies this social repetitiveness. A rite is an operation in the sphere of the irrational. The anthropologist, Claude Lévi-Strauss, stated of rites, that one must see them in the names of making immediately perceptible a certain number of values which would affect the soul less directly if one tried to introduce them solely by rational means. (La Croux 24 January 1979). That is probably the reason why there is water for baptism and not just a profession of faith. The rite involves the whole person. It reminds both men and women that they are not just a thought and intelligence but also body and sensibility. That is why a rite is never just words. In a rite there is always something to feel, to touch, to see, to hear, to undergo, to eat, to drink and so forth, because to make a person there has to be both body and soul. A rite is always a process which serves as the way for a person to pass from one state to another.

Louis Bouyer defined rite as a "symbolic action which is religious by its very nature. The rituals of life are religious because they

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<sup>12</sup> **Occult:** 1. secret, hidden, except from those with more than ordinary knowledge. 2. Involving the supernatural.

participate in the natural flow of God's communication with human beings and in their efforts to have communion with one another, using diverse symbols, myths, stories and actions to convey their visions of the ultimate meaning of existence" (5,p85). Bouyer's research in the history of religion and in anthropology brought him to the conclusion that natural rites are the primary stuff of religions and that those rites are the essential sacraments on which all later sacraments, such as those seven in the Church are based.

Rites are present in all cultures. Their chief role seems to be to help human beings get in touch with events and passages in existence which univocal languages of reason. Rites go beyond rational and materializing arguments. They open the way to depths of meaning which can be felt only through ritual. According to Fourez, his basic assumption is that in every human society, whenever an event of any importance occurs, people use rites in order to live it.

Rites mark departures, comings of age, marriage, birth, decisions, the end of school education, the appointment of a leader, retirement, etc. What characterizes each of these events is an experienced tension linked to social relationships which assume new forms and structures. Rites do not speak only of what one does or what he has, in the face of critical moments of existence. They refer to what ultimately is. That is why they nearly always involve the religious dimension. In the fact of the passages which they call to mind, the truth of everything relating to living is at stake. This explains why rites represents one of those privileged places where God becomes manifest and where human beings come face to face with God.

In rites, language no longer works in the same way, words become insufficient and empty. At such a moment ritual gestures are used almost automatically. The way in which these gestures operate is very significant, they must not say too much, but they must bear a

meaning that has been given to them beforehand by a cultural tradition.

In the context of a healing ceremony or in the manner used in the Church, if a person places his hand on the shoulder of a sufferer, the person concerned realizes that the other is trying to say something like, "I am with you". Without a cultural tradition which already gives it a certain meaning, that person would wonder what was happening. Thanks to this tradition, "the gesture becomes word, but a word which does not exhaust everything of which the gesture is the bearer" (10,p15).

A rite is therefore predetermined by a culture, contrary to rational or scientific language its significance remains open to several meanings. Rites are not invented any more than a language is invented. A rite is learned, and then it is enriched or transformed, but it is not just created out of nothing at all. The real spontaneity, only becomes possible in communities sharing one and the same cultural root system. They then succeed in expressing themselves due to the fragments of rites known beforehand.

A rite has also been categorized as basically a game which acts out a transition or a change. It helps one to become gradually used to reality, by familiarizing oneself with the new social relationships acted out in the rite, one learns gradually to accept them. The repetition is a way of saying and re-saying what cannot be expressed in logical language alone. Thus when a marriage celebration is well performed and prepared, a game of becoming aware and various feelings is played. Being a symbol, the rite receives its meaning only when related to the whole context in which it is celebrated. It would, therefore, be futile to try to fix this meaning once and for all. It evolves in accordance with situations and cultures.



Rites create new social relationships. This is doubtless what has given rise to the magical conception of the rite, when after a properly lived ritual celebration, we consider all that has the powers of this world. "Thus well performed rites break boundaries and lead people and groups to the frontiers of their existence of which in some cases they were ignorant" (4,p.25). They produce profound effects which are often as effective as physiotherapy. If they do have this power, is it any wonder that a sacred dimension is normally attributed to them.

To conclude this chapter one can therefore fully comprehend the role that rites and rituals play in society in general and more specifically in the celebration of the sacraments in particular. It could be stated that rites and rituals actually give the symbols a more emphatic meaning and this in turn transforms the mere symbol into a relationship with God during the sacramental celebration. The next chapter will deal specifically with symbols, and by the end of that chapter one should have a very clear understanding of the role that symbols play in the receiving of the sacraments. The link between the two, rites and symbols from the fundamental belief upon which sacraments are based.

## SYMBOLISM

Among illiterate peoples, one of the most highly appreciated stylistic features is the symbolic statement. In the dynastic poetry of Rwanda there are mainly two kinds of symbolic statements. The first type is called a synonym. This is used instead of the word which would express directly the idea to be conveyed. For example a poet might speak of "the rower" when referring to the name of one of the Burundi Kings which means to make a river pass by. The second type of symbolic statement depends upon the use of homophones<sup>13</sup>. Reference is made to qualities appertaining to a word which is homophonous with the word to which reference is actually being made.

Lawler defines a symbol as "A specifically human procession in which meanings and realities, intellectual, emotional and personal, are proclaimed, realised and celebrated in representation in a sensible reality within a specific perspective" (21,P27). The anthropological interest in the topic of symbolism had its start with the study of religious behaviour. It is not surprising, especially in the light of the abundance of symbols present in religious objects and ceremonies.

If one should reflect for a moment on any religious service, one cannot help but be overwhelmed by the symbolic objects that one sees immediately upon entering a church, synagogue or mosque. These symbolic objects include the Christian cross, the star of David, paintings, statues, tapestries and assorted ceremonial paraphernalia. Levi-Strauss contends that primitive religions systems are, like all symbol systems, fundamentally communications systems. Unlike the

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<sup>13</sup> **Homophones:** words which have the same sound but have different spelling and meaning.

well defined symbols in mathematics and the physical sciences, those religious symbols assume many different form and meanings.

A very important difference with regards to religious symbols is that they are often considered to possess a power of force (mana) emanating from the spiritual word itself. These symbols provide people with an emotional and intellectual commitment to their particular belief systems telling them what is important to their society. Collectively and individually these symbols help the people within these communities to conform to the groups value system. Durkheim accounted for the universality of symbols by arguing that a society kept its value system through their use, that is, the symbols stood for the revered values. Without the symbols, he states that the values and by extension the societies existence would be threatened.

Bernard Cook states that human beings are symbol making beings. From the earliest moments of human consciousness, humans are engaged in interpreting their experience through symbols and no waking moment will be without the use of symbols. Symbols are intriguing because they are the very "stuff" of that wondrous and mysterious process that we call human communication (7,p42).

Basically, all symbols (whether words or other symbols) can be classified as signs. Signs are that kind of reality which, in being themselves known, lead us to know about something beyond themselves. Symbols differ from simple signs because of the richness of consciousness the effect. "They do not only give us information and understanding, they touch our imaginations and emotions and desires and loves and they trigger our decisions and our activity" (7,p44).

Because symbols possess this power to touch the entire range of our

consciousness rational thought, imagination, emotion, and dreams, and they are a privileged means of expressing our most personal and disturbing experiences.

For example, the warm handshake of a dear friend, the singing of Christmas carols, photographs of Hiroshima after the bombings, lovers walking hand-in-hand, etc. There could be an endless list of symbols that speak to us on several levels of insight and feeling. Symbols such as these, speak commonly to all of us and yet speak somewhat distinctly to each of us. When we reflect upon it, we realize that such symbols do more than express how we think and feel, they are a powerful force in shaping the way we think and feel. The importance of symbols shaping our consciousness is the manner in which our native language affects us. It is well known that from the earliest moments of our human awareness, the words spoken to us and then a bit later, the words which we ourselves begin to speak are the mould in which an understanding of all reality has been cast.

Once we have acquired a particular way of experiencing life, other symbols come in and add to go beyond and even challenge the understandings that were attached to our native language, but that language remains the most pervasive and powerful medium for interpreting and sharing our human experiences. Symbols are the previous instruments by which we break through the isolation that spatial separation causes between humans.

Inanimate objects and plant life are incapable of reaching outside the particular place they occupy and animals only partially break through this barrier by sensation and sequel. Humans on the other hand are saved from this solipsism<sup>14</sup> by symbols. We are distinctive because

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<sup>14</sup> **Solipsism:** view that the self is the only object of real knowledge or the only really existent thinking.

we are symbol making and symbol using beings. Because of this, we are able to relate personally to one another, we are able to form community, we are able to be present to one another in love and care and friendship.

A book is one of the most powerful symbols that we can use. One does not print a book simply to have it exist as a book on a shelf, it is meant to be read which means that it is part of a communication and a sharing of understanding. The words of the book only become words in the full sense that they function in a communication event, and when a book is being read, the author becomes present to the readers. All this has a most important application to the Christians' use of the Bible. What Christians cherish as sacred scripture, what they use as a guide for their beliefs and their lives is not the printed page of the Bible.

What functions for Christians as the word of God is the reading or bearing of the biblical words. The use of this book with the experience and understanding of the behaving community when the scriptures are used this way by a believing Christian community, there is a situation of special divine presence. Practically speaking it is not the book as such that reveals God. Rather it is the ultimate reality of that God, communicated to us in the bible and "in proportion as we open ourselves to its message is present now to our consciousness" (7,p49). The most interesting point to be made here is that God is not present in the scriptures even when they are being used, but in the use of the scriptures, God is made present to people.

Bernard Cooke in his book *Sacraments and Sacramentality* states that he cannot have any recognisable state of consciousness unless he uses previously learned symbols from his memory and imagination to give shape to his awareness. He cannot think without images and

words. When he wishes to express his thoughts, he must do so through symbols. It is in and through the symbols which he uses to translate his consciousness, that a similar state of consciousness will be caused in another person. "As a result we will each be aware at least ideally of what is going on in the others' consciousness" (7,p49).

He goes further to state that in our becoming truly human, one of the most important things is the ability to handle symbols. A person is able to communicate with others, to enter into personal relationships, to be truly present to others, only in proportion as he/she understands and uses the symbol system of their particular culture.

The price of existing in truly human fashion is to be able to master the local symbols. It is only after we have paid this price and we know other peoples' language and social customs that we are immensely enriched, because this gives us insight into the meaning of human life. To exist humanely means to broaden one's capacity and that is exactly what happens in all genuine learning.

As previously stated, sacraments are signs or symbols of God's presence. The word communion, for example, is a symbol which points to something not physically present and allows us to communicate with others while employing some common language. In this instance it is English. If perhaps another language is involved we immediately have a new problem of communication and must find some word, action, or sign which will reveal that we are talking about the word communion. All words, action, facial expressions, sounds, silences, physical arrangements, smells, clothing, hair length and so on are symbols which must be decoded by others.

All humans use words, actions, physical arrangements and so on to encode messages which we wish to communicate to others.

Communication can be defined as what happens when a receiver of a message assigns meaning to it. People therefore have to interpret the messages sent to them. It is only when the words or actions have been interpreted that communication has taken place. In order for accurate communication to take place, there must be accurate communication about the meaning of the symbols used.

In our endeavour to communicate about God's actions among us, we use both signs and symbols, but at the deepest level we employ symbols and God transcends all of our efforts to conceptualize divine nature, the object of theology is never God but religious symbols which we use to point and help us participate in the life of faith which relates us to God.

This distinction helps us remember that when we talk about the identified mystery' which is God, there is still mystery left. Such an attitude can greatly enhance our communication about the sacraments or other religious symbols which we use in our different traditions (19,p73).

Within the Catholic Church, Christians believe that communion is a sign of Christ's death and resurrection or that sacraments are an outward and visible sign of an inward and spiritual grace. Even though this language is understandable, it is more helpful to think of sacraments in symbolic terms.

Lange, in her classic study on symbols, stated that symbols are not proxy for their objects. To conceive a thing or a situation is not the same thing as to "react towards it", orderly or to be aware of its presence. In our discussions on things we have conceptions of them, not the things themselves, and it is the conceptions not the things that symbols directly mean.

A symbol leads us to conceive or imagine an object with direct action in the way that the sign must always be. Rather, a symbol stimulates

us to imaginations.

According to Tillich, a well known student of symbol, the symbol is not a mere convention as it is a sign. It grows organically. The symbol opens up a stratum of reality, of meaning and being which otherwise we could not reach and in doing so, it participates in that which opens. It does not only open up a stratum of reality, it also opens up in the corresponding stratum of the mind. Symbols open us up in two directions - the direction of reality in the direction of the mind. This means that symbols grow out of life of any community of faith in which meanings are deepening as they are shared.

In this sense, Tillich stated that symbols of religious power cannot be invented. They are always the result of a creative encounter, they die if this encounter ceases. They are not invented and neither can they be abolished. Tillich kept the mystery in his view of religious symbols, when he said that such symbols point to and participate in ultimate reality.

Guzi, another sacramentalist, moves beyond the attempt to capture God in our sacramental symbols. He moves people to look at the essential relationships with God and others, which the gospels call believers to re-enact and personally commit them to the extend to all of the human in family. We are thus talking about a real creation of a community of trusting, loving, caring, righteousness, honest, confirming, serving and accepting people throughout the earth and even throughout the universe. Christ came to mankind because "God" so loved the world (John 3:16).

The purpose of sharing in any of the sacraments is to strengthen us to be present to God and to one another so that God's life of justice, love and trust will be born in our midst. When we are clear about the core meanings and experiences we can be more open to changes in the



way we communicate or the symbols we accept or reject.

The term which denotes a symbol always implies the bringing together of two halves, states D. Dwand. The word comes from the Greek term "baleum"<sup>15</sup>. The exact opposite of that term is diabolos, which divides. An example of this can be found in the Holy Scriptures (Tobit 5:1-3):

Tobias replied to his father, Tobit. "I will do all that you have asked me father, but how can I get this money back from Gabael, when we do not know one another. What signs shall I give him so that he can recognise me, trust me and give me the money. Tobit then replied to his son Tobias. He has signed a deed. I have undersigned it, I have it in so that each of us should have half, and I have put his with the money.

These verses show us that while it is the function of the symbol to bring together, what the symbol has in common with other signs is that its starting point is always a physically tangible element.

The symbol makes use of this physically tangible element to indicate the existence of other things that one does not see and that are therefore absent to the senses. While the natural and conventional signs indicate the hidden existence of another tangible element, the symbol relates to quite another reality, a reality which will never be physically tangible because it is abstract, nonmaterial, and spiritual by nature. For example, justice, grace, etc., is always matched by external (see, feel, touch, hear, taste) and internal (impressions, emotions, seizures) symbolic actions.

By itself, anthropology cannot go as far as saying what the sacraments are. It is faith that does that. Because the sacraments

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<sup>15</sup> **Baleum:** to put up with, or bring together.

are human acts (that they have a "visible face", then one can see that the way in which the church proceeds with the sacraments brings the symbol and the rite perfectly into play. "The Church draws from the common depths of humanity, but evangelizes them by giving them specific meanings and effects" (4,p51).

At the end of the day, symbols and rites, in a Christian religion take on a meaning and belief which is sure to produce the desired effect, which are no longer within the competence of science but that of faith, since they become the place of the action of God. It is believed that God does not intervene without a human mediator, which in the case of sacraments is the believer, him/herself.

When symbols are only reminders, they are no longer symbols. A real symbol always brings people into touch not just with a memory, but a living present and indeed a present which contain a hope for the future and which helps to carry us into the future.

One can gather, from the vast amount of information and research done on symbols and their meanings, that symbols do in fact play a highly significant role in the celebration of the sacraments of the Roman Catholic church, and that without symbols the sacrament on its own would be less meaningful. For example, one can hardly imagine a baptism without the symbol - water, or an anointing without oil. The symbol together with the rite create the desired effect which is to draw man closer to God and to re-enact or replay those actions which Jesus Christ gave to his followers in remembrance of him. The following chapter will deal with or discuss each symbol used in the relevant sacraments, which is water, oil and the bread and wine.

## SACRAMENTAL SYMBOLS

### Water

Upon entering the Catholic Church, one geste which is very prevalent among believes is the dipping of the hand into a bowl of "water" usually situated at the front of the church, and then making the "sign of the cross" using the hand which has been dipped into the water. This geste is extremely grave and highly significant. The reason For this geste among Catholics is taken from ancient Jewish custom. Before entering the Temple, the Jews used to wash their hands; and this was considered to be a purification.

In the churches, the ablution is restricted, but with the water, one made the "sign" of purification, of the washing of debts, of sins, "the sign of the Rabbi - Messiah who has been crucified and according to Christian belief, has purified us by the effusion of his blood" (16,p64) It is the "signifying" geste of the great torment by which the blood was shed so that has served to atone humanity. This sign of the cross is the mineme of the saving cross. Within that geste one should find something not expressed but algebrosis (see chapter on Mimism). But, as Jousse explains, "the algebrosis of expression is a disease of the expression which can be cured if one becomes conscious of it."(16,p47)

The symbol of water is used in the first sacrament which is Baptism. The sacrament of baptism is celebrated soon after babies are born. Parents are encouraged to bring their babies to be baptized as soon as possible after they are born. This rule is generally adhered to by Catholic parents. However, adults or older children, as well as teenagers are also baptised in to the Catholic Church. This happens when adults/children convert to catholicism, from another religion.

The rites used for babies and the rites used for adults are not the same. Adults when converting usually have to go through a year of instruction classes, and then, usually on Easter Saturday night mass (vigil) receive the sacrament of baptism, the eucharist and confirmation all at the same time (see appendix 1 for the rite of baptism).

Water does not have, in itself, any particular symbolic character. However, it can become a symbol and it does so during the sacrament of baptism. It has a "fundamental appropriateness for the purpose" (7,p42), because as far as it appears in various forms of communication, and has its place there, as a life threatening element. It is always representative of life. Also, it is something which is a refreshing drink and a bath that "refreshes and renews" (7,p42).

Peter Hünemann states "that sacraments cannot be unlocked simply on the basis of an elementary or `natural symbolism'" (20,p69). This natural symbolism corresponds in a considerable degree to an earlier context of life, in which water had this kind of "eloquence of meaning" (20,p69). This is referring to the nine months when the baby is protected in a water medium (in the womb of the mother).

In the Easter Vigil Celebration, this recollection is brought to mind. The reading before the blessings of the baptismal water recall the beginnings of creation. The original chaos, the passage to freedom through the Red Sea. All of this expresses in truly elementary fashion the new life in whose context the use of baptismal water becomes a sign of divine action. The liturgical celebration of baptism, therefore in each of its elements, is both a testimony of salvation and praise of God. It is a structure of communicative action, through which we can distinguish between the more important parts and those rites which serve primarily to interpret the action. Other important symbols such as the word, cannot be left out. In

other words, we cannot just leave the water without the word, the sacrament then would be meaningless.

Since God has always been revealed as the God who rescues, who makes all things good, during baptism, the Church calls on God, praying that God will again show Himself in power, not in the symbol of water by bringing salvation to these persons who are to be baptized.

This central symbol, water, creates a union between the baptizing and the one being baptised with all those present. It clarifies through symbolic language, what is now happening to the one asking for baptism. The believer is confident through faith, as demonstrated by our prayer, that God, through this action of ours, will make present affective, for the sake of the one being baptized, all of God's saving actions past and future.

The invitations to prayer, which introduces the acclamations of praise, emphatically explain all this when it calls on those present. The following prayer is said:

Let us ask God, the almighty Father,  
to bless this font.  
That these reborn in it may be one  
with His adopted children in Christ (4,p72).

This element of adoption into the one people of God is regarded as so important that even in cases of baptism in danger of death (emergency baptism) it is included at the conclusion of the petition.

During the sacrament of baptism, while the priest says the prayers found in the rites (see appendix 1), that is where we begin our delving into the unfathomable depths of what is proclaimed, made real and celebrated in representation in the sacraments.

The water symbol "Tebilah" (4,p76), to paraphrase Audrey Richard's powerful phrase, "grows a Jew". When faced with the question of how to grow to be like Christ, those Jews who became the first Christians reached back into their tradition and retrieved the growing ritual which they had been accustomed to practising.

Jesus had gone down into the chaos of death and from death had been raised by God to newness of life. To grow to be like Christ, men and women would have to do the same, go down into death and be raised to a new life. What better way to go down into death - symbolically than to go down into the primordial<sup>16</sup> water and from there to be raised by God to newness of life. Baptism by immersion, fully captures this experience.

In this baptismal ritual, a Christian is grown, at least inchoately<sup>17</sup>. It is not just a matter of desiring or hoping for or talking about a new life. As God transformed Jesus from being dead to being alive with Him, so also does He transform the one who is baptized from being a non-Christian to a Christian.

When the early Christians talked about what happened to them as being a "new creation" (2 Corinthians 5:7) or as being "born of water and the Spirit" (John 3:5), they were talking about a transformation in the depths of their beings, not just about a transformation from one point to another in the social order of things. The transformation can be misunderstood, of course as it was misunderstood by Nicodemus (John 3:4) who interprets it as returning to the maternal womb. "But it is no less real for not being physical, the return to the womb, symbolized by the water, effects

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<sup>16</sup> **Primordial:** the beginning or original.

<sup>17</sup> **Inchoately:** beginning.

a transformation so real that, by general consent in the community of believers, it can be said that it grows a Christian" (7,p145).

In the early Church baptism was conceived as a new creation, a new birth, effected in and through the ritual water by the spirit of God, without any merit on the part of man or woman. The various names by which it is known highlight these points. We can call baptism a gift, grace, anointing, illumination, clothing of incorruption, bath of regeneration, seal, etc.

We call it baptism because sin is buried in the water, a gift because it is given to those who contributed nothing, grace because it is given to debtors, anointed because then we become priests. The Bible, which is considered to be God's holy word, states that every believer becomes a priest when he accepts Jesus as his saviour. It is called illumination because it is splendour and light, clothing because it veils our shame, bath because it cleanses us from all sin, and a seal because it preserves us (20,p66).

Lawler in his book, Symbol and Sacrament states that water and life, water and spirit, are ancient Jewish and Christian meanings. They formed a dominant part of the meanings of early Christian baptism. The death-resurrection of Jesus was perceived as releasing the Spirit of God into the world. The ritual celebration of this death, resurrection, baptism, also released this very same Spirit into the world of believers, the Spirit who had come upon Jesus in His baptism and has designated Him, Son of God to address God as ABBA FATHER (Matthew 3:16-17). Paul proclaims openly "you were washed, you were sanctified, you were justified, in the name of the Lord Jesus and in the Spirit of God (1 Cor 6:11). This Spirit of God is the same Spirit that God breathed upon Adam after He made him. Paul knows of no separate ritual for receiving the gift of Spirit. In Matthew's gospel, baptism makes a solemn appearance. When

Jesus meets with His disciples, after the resurrection, He sends them out on a mission:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of age (Math 28:18-20).

The baptism which the church celebrates goes back to the Lord's command. It is normal to refer to it in the classical formula of theology: it was instituted by Christ. The Lord is the one who acts with authority and the Christian community finds in Him its justification for what it does (4,p19).

In undergoing a rite which was well known in these circles, the Lord in a way made a gift of it to his disciples. At Pentecost, after Peter's sermon, new disciples were inspired to join and then receive the signs of acceptance into the community, baptism and the gift of the Spirits. The first baptisms held by the Church takes place after Pentecost. The plan is simple, and consists of three elements which involve different actions:

1. Repentance: inward movement on the part of the new believer.
2. Being baptised: an action by the community
3. Receiving the Holy Spirit: a gift from God (4,p20).

The baptisms of the first centuries were quite large cisterns often in the form of a cross. The Catechumen went down one side by a series of steps, was immersed in the water, and came out at the other side. That helps us to understand better how baptism is both:



- the immersion is the death of Christ
- resurrection, a passing, like that of the Hebrews through the sea of their departure from Egypt under the leadership of Moses (4,p109).

According to the gospel, the rite performed by John was a "baptism of repentance for the forgiveness of sins" (Mark1:4). Jesus himself came to be baptized by the forerunner and to John's amazement replied, "Let it be so now, now that it is fitting for us to fulfil all righteousness" (Math 3:5). Despite this event taking place in the life of Jesus, John the Baptist always insists on stressing the great difference between the two baptisms:

I baptize you with water for remission of sins, but he who is coming after me is mightier than I, whose sandals I am not worth to carry, he will baptize you with the Holy Spirit and with fire (Math 3:11).

Paul states that to talk of the Spirit is to talk of the Church. The Spirit of the risen Christ takes hold of believers in the act of baptism which too attaches them to the Church. Baptism in the Spirit put a distance between John and Jesus, but it also put a distance between Israel and the Church. In fact, a new people is born on the day of Pentecost. We enter into it by faith in the risen Christ and by baptism in the Spirit (4,p111).

In St Paul's letter to the Galatians he states,

For in Christ Jesus you are all children of God, through Faith. For as many of you were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus (Galatians 3:26-28).

To conclude the subject of baptism, it must be noted that the human

reality which underlies the sacrament of baptism only becomes that when it is lived as, "a departure for a new exodus" (4,p112), enunciated by the breath of the Spirit and directed towards to birth of a new humanity.

### **Bread and Wine (The Eucharist)**

In order for us to fully understand Jousse and to really enter into his thoughts, a brief summary of what he wrote relating to his theory of mimism will be explained. He stated that if we were to know that all the unexpected discoveries that were taking place within him. The most desired was the objective prove that analogical mimodramas (explained in the introduction) were really mimodramas of an educator, of a teacher, aide-memoire ways (as the translation of the rite of consecration states: "do that again as an aide-memoire of me). (16,p260)

What Jousse discovered after the description of the gestes and of the gestes of Manducation that he would want so much to be an aide-memoire. This has pre-written for Jousse's study of the Manducation of the Teacher in the Palestinian ethnic milieu, a study which Jousse based his entire theories on.

a

*And this will be for you*

b

*like a sign - recall  
on your hand*

c

*and a aide-memoire  
between your eyes*

The question has to be asked: What are we dealing with in the Palestinian milieu at the beginning of our era which includes as anthropological and ethnic realities ?

In an attempt to answer the question one has to bear in mind that the Catholic Church is said to inflict the dogma of the real presence. Anthropology on the other hand tells you that the peasant Rabbi Jesus of Nazareth has anthropologically affirmed this real presence and therefore he cannot skip over this anthropological fact.

The dogma of the real presence is not an invention of theologians. It is an attempt at explaining facts that have their individual, ethnic, anthropological authenticity in the recitations of Jesus's apprehenders. "It is extremely important then to know that the pedagogy of these apprehenders was of such severity that they would have to be retained in the very terms of their Rabbi. (16,p261)

The advice that Jousse gives to those who really want to study his work further is this. "You cannot escape the fact that we are faced with ethnic mechanisms that give us the facts that we are studying

b  
*This is my flesh*  
eat

c  
This is my blood  
drink

It is clear that if you take that at first sight literally you could state that it is cannibalism but one has to see it in what milieu that has been said a done, and further more what are the reactions of the milieu and what are the eradication of it

What is so profound about Jousse's explanation is that everything

holds together "on the one hand you have the real Presence, you have this Transubstantiation, but on the other hand, you also have and simultaneously, the whole great mechanism of the pedagogy that you neglect: the pedagogy of the Talmuds, the apprehenders by heart" (16,p261)

Jousse emphatically states that we, anthropologically, do not have the right, to deny the real Presence and Transubstantiation, and this solution, as an anthropologist he inflicts upon us, his students.

b  
*Take*

c  
*and eat*

For the Palestinian milieu of reciters as we now know, to eat was to repeat, to eat was to articulate, to eat was to create rhythm.

Using Jousse's theory with its anthropological basis regarding the study of the Eucharist we can then proceed to elaborate further, using more theological terms to gain the symbolic reference of the Eucharist in the lives of Catholic believers.

Within the Catholic Church, the receiving of this sacrament occurs for the first time when children are approximately eight to nine years old. This age can vary depending on various circumstances. For example if the parent is unable to get his/her child to a Catholic Church in time for the preparation of receiving this sacrament at the right time, then it will have to occur at a later stage. Adults, on the other hand, adults who convert to the faith, usually receive this sacrament when they receive baptism. Like baptism this sacrament also receives careful preparation. Unlike baptism, receiving the Eucharist is a repeatable sacrament. Once you're baptised, you're baptised, but with regards the Eucharist, it can be received as often

as one attends Holy Mass. This sacrament can only be received when one has confessed one's sins before a priest (sacrament of reconciliation) and one has sought forgiveness from those one has hurt or offended. In other words one has to be absolutely clear of sin before one can receive the body and blood of Jesus Christ.

In the celebration of the Eucharist, the believers "celebrate a sacred meal during which they commemorate, sacramentally realize and thereby perpetuate the sacrifice of the cross" (4,p140). The Eucharistic meal, represented by its elements, bread and wine, is such a realizing symbol. It symbolizes, that is, to repeat, proclaim, realizes and celebrates, the presence of Jesus of Nazareth, offering himself for the celebration of mankind.

This presence of both giver and gift is symbolic reality, is totally objective in the sense that in the symbol (bread and wine), they are really, truly and substantially albeit symbolically - sacramentally present as the body of Christ. "This presence is as real and objective as the presence of the pews in the Church or the candles on the altar and quite as useless until it is transformed into personal presence by a Church or by individual believers that acknowledge and accept it" (4,p147).

As previously mentioned the personal presence in symbols is always present in faith. But to say that the presence of Jesus in the Eucharistic meal, in the symbols of bread and wine, is a presence to faith, is not the same thing as saying that it is a merely subjective presence. It is rather to say that His presence has effect only in those who interact with Him in the Eucharistic symbols. His presence in the Eucharistic meal has been ineffably real and objective, never merely subjective since the moment when identifying Himself once and for all with the symbols of this meal (4,p147). Luke in his gospel states that on the night before Jesus was crucified, He took bread

and when He had given thanks to God, He broke the bread and gave it to His apostles saying "This is my body which is given for you. Do this in remembrance of me" (Luke 20:19). These same words are spoken when the sacrament of the Eucharist is celebrated (see appendix 2). Catholics believe that when the rite of the Eucharist is proclaimed, the bread and the wine, by the power of God's Spirit, actually becomes the body and blood of Jesus Christ, and that by partaking of this meal, we become part of God's family, we become one with him by eating of the body of His son. "Take and eat." (16,p32) That is the invitation that Jesus offers to those he has gathered at his table. This is the sweep of a genius who at the same Last Supper has his disciples eat "the Bread of the present world and the world to come" (16.p32)

The faith of the Church and of individual believers, does not create this presence out of non-presence, but simply draws it from objective presence into personal presence, which is the symbol of the bread and wine. "In this sacred meal, the Church makes Jesus, just as 'really' as lovers make love in their pre-established symbols" (4,p147).

The early Christian gatherings which were more or less "eucharistic" were informal professions of discipleship. Each of the persons present knew that each of the others was there precisely because of Their acceptances of Jesus as God's son and minister of salvation. "There lies a shared identification as 'Jesus people', an identity that set them apart from the rest of the world, and that at least on occasion, made them the object of suspicion and persecution" (11,p96). It was the assembled groups of believers that was the key sign of Jesus's presence just as it was the groups expression of faith and hope through their song and prayer that was the sign of the spirits being poured out on them.

Klemens Richter stated in the book, *The Meaning of Sacramental Symbols*, "The epoch of Gregory VII and the awakening papal reform was committed to the reality of the eucharistic transformation. It sought a miracle where the earlier age had found a mystery" (18,p102). They believed that the bread and wine which were placed on the altar, after consecration are not only a sacrament, but the true body and blood of our Lord Jesus Christ, and perceptibility not only in the sacrament, but in reality, are touched and broken by the hands of the priests and ground by the teeth of the faithful.

This belief in the Church is still prevalent today. The Eucharist is the manifestation of a "presence", as stated earlier. By means of our bodies, we are there in the world, at a particular time and place. We therefore can become "capable of entering into a relationship with others, we are enriched by their presence, and they are by ours" (4,p80). To speak of the body of Christ is therefore to affirm the presence of the Risen Lord, His presence in His Church, and His presence in the world through His Church.

Jesus said: "He who eats my flesh and drinks my blood abides in me and I in him" (John 6:56). This is how Jesus expresses Himself in the great eucharistic discourse which we find in John's gospel. "Abides" is an expression which often recurs in the writings of John. It is to be found about thirty times. It stands for a union of such depth that it takes on a permanent and stable character. Jesus went on to say: "Even as you, Father, are in me, and I in you, that they also may be in us" (John 17:21). This expression is put in reciprocal terms. "We abide in God, but God abides in us" (1 John 3:24). Only John uses this expression. It reveals to us the achievement of the new relationship which God wills to have with humankind, by the coming of His son, a relationship which is lived out at its most supreme moment in the celebration of the Eucharist:

He who eats my flesh and drinks my blood  
Abides in me  
And I in him.  
As the living Father sent me,  
And I live because of the Father,  
So he who eats me,  
will live because of me (John 5:56-57)

"The breaking of bread" is an ancient name given to the Eucharist, which became part of the regular life of the community (4,p115). Acts mentions it immediately after the event of Pentecost.

Those who received his words were baptized, and there were added that day about three thousand souls. And they devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and to the prayers (Acts 2:41-42).

In his book *The Book of Sacramental Basics*, Tad Gezle states that it is agreed that each and every eucharistic celebration commemorates the redemptive act of Christ, but like the other sacraments, the Eucharist is a "festive action", in which Christians assemble to celebrate their lived experience and to call to heart their common story" (11,p56).

The explicit command, "Do this in memory of me", reports the tradition that Jesus transformed the Passover memorial into a memorial of himself (1 Cor 11:25; Luke 22:19). Reflecting upon the tradition of his time, Paul teaches that the Lord's supper keeps memory specifically of the death of Jesus. It proclaims the Lord's death "until he comes" (1 Cor 11:26). But Paul grasped perhaps better than anyone else ever did, that the Jesus who died was and is the Jesus whom God raised from the dead and he never mentioned the death of Jesus without also, at least, implying the resurrection (20,p132).

If, therefore, the Lord's Supper proclaims the Lord's death, it



equally proclaims His resurrection from the dead and His exaltation to the right hand of the Father (God).

Even though the Eucharist is considered to be a meal, it is not a simple meal, it is a highly formalized ritual meal, a memorial of the paschal passover of Jesus from the historical life at the right hand of His father. At one point in the memorial meal, elements of the meal are blessed, that is, God is praised and thanked for this food which is shared. In the New Testament, this blessing is followed by the words: "This is my body, given for you, this is my blood, shed for you". These same words are spoken during the Eucharistic memorial (see appendix 2).

In both instances they express the meaning of the action of the meal: they indicate the presence of Jesus, realized in symbolic reality in this meal. Therefore at the Supper Christ's use of the word "body" signifies His entire self. Similarly, Jesus's use of the word "blood" at the Supper must be taken in a concrete sense as referring to Himself in His totality as a living being. "It is not merely the physical body and blood of Jesus which are realized in symbolic reality by being remembered, but Jesus Himself in His total personal reality" (20,p137).

## **Oil**

Olive oil or chrism is used to anoint sick people in the belief that the one who is ill will be healed. That is one aspect of the sacrament of anointing. Another aspect of anointing is called "Extreme Unction". This happens when people are dying. It is administered by a priest. The sacrament of confession usually precedes the anointing especially if the person is not expected to live much longer. In this case the oil is not used as a symbol for healing, instead it is used as a final

release of power from God to equip the person on their journey to the Father (God). The sacrament of the sick can be administered at any time when the person is ill, whereas the sacrament of extreme unction is only administered to a person who is dying. The rites for the sacrament of anointing are very different from the rites of "Extreme Unction". What has been clearly noticed about people who have received the "Last Rites" as it is often called, is that they die in peace. They have the assurance that God was with them in their final hour or moments and it gives them hope to see the glory of God. The fear of death and entering into the unknown is calmed by the reception of this sacrament.

In this section of the dissertation the sacrament of anointing will deal more specifically with the sick and infirm than with the "Last Rites". The process of anointing is not just consolation and promise of salvation for an individual, it is an event of divine worship in an "evil and distorted situation" (4,p83), which is the fate of all humanity and which is carried sympathetically by the whole community.

In it the action of the whole Church is accomplished as actualization of the priestly work of Christ in its twofold aspect: the extension of salvation to humanity and humanity's worship of God. The healing descending aspect is expressed particularly in sacrament and proclamation of Scripture, the praising ascending aspect in prayer, praise and thanks to God. In the new formula of words (Rites) to accompany the anointing, the work of the Lord, which is saving and raising up the sick person through the power of the Holy Spirit, is accented. The forgiveness of sins is in accordance with the spiritual evidence, a secondary consequence and is expressed as a fact accompanying the main action. The words which are addressed to the sick person is the same as the gestures of anointing and the laying on of hands. This (laying on of hands) is the most essential symbol

of the rite. It forms the transition between the petitions at the close of the Liturgy of the Word and the anointing which follows: it recalls God's saving deed through Christ for sick people and asks for a renewed bestowal of this saving and healing gift on this person who is ill.

The prayer after the anointing (see appendix 3) is a renewed petition, an expression of trust and of faith in God's help. To complete the anointing, the oil is only placed on the forehead and the hands. Thus, the anointing of the sick, like all liturgy, is an event and a deed done under sacred signs that from their very nature are meant to be understood and performed consciously and actively.

Family and friends where possible should be part of the ritual of anointing, not only to provide their human support and raising up, but also to represent the support and the raising up offered by the Church, by Jesus and by God (21,p165).

The perspective that transforms both a gathering of friends into the body of Christ, and an anointing with oil into the Christian sacrament of the sick is the faith of the Church, shared by the sick person. If the faith of the Church is not matched by the sick person, if he is though baptized, a non-believer, then no symbolic transformation will take place. The anointing offered us a sacrament by the Church, but is accepted by the sick person only as physical anointing.

With the anointing, the sick person bears more easily the difficulties and trials of his illness, resists more easily the temptation of the demon and where it is good for the health of the soul, receives bodily health.

In the ritual of anointing, on the level of human reality, the sick person is encouraged and supported to come to grips with their

infirmities and to dominate rather than be dominated by them. That in itself is a great human good, but that's not all there is. On the level of symbolic reality, the human proclaims, realizes and celebrates the definitive raising up promised by and hoped for from God and his Christ.

The most important New Testament evidence for a ritual of anointing with the sick is found in St James Letter. His promulgation of the ritual appears in a context in which the theme of prayer is applied to three normal life situations of Christians (20,p155).

Whoever is suffering is instructed to prayer, whoever is cheerful is instructed to sing songs of praise. Whoever is sick is to call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick man, and the Lord will raise him up, and if he has committed sins, he will be forgiven (J 5:14-15).

With the anointing the elders anoint the sick person with oil and pray over him. The medicinal use of oil, as already noted, was well known in the ancient world, but here the specification that the anointing is "in the name of the Lord", precludes the possibility that we are dealing with a simple medicinal use of oil. Here oil is but the visible sign for the real invisible healing power, which is,

both in the name of the Lord and in the prayer of faith. The power extends not only to spiritual healing, including on occasion, physical healing. The sick person is a whole person and the healing described in the rite is a saving and a raising up of that whole person, not just of either a body part or a soul part" (20,p156).

Lawler, in his book, *Symbol and Sacrament*, states that "oil, which was so widespread and vital in the economic life of the people of Israel, took on their symbolic life the meaning of life from and with

God" (20,p156). Because the oil is enhanced with such symbolic meaning, it is possibly the best candidate for use in ritual action at a time when personal, physical and perhaps also spiritual life is threatened. An important fact related to the anointing is that it's not the oil, but the prayer of faith in the name of the Lord that heals. Also, "the blessing of the oil of the sick is a prerogative of the bishop and it endows the oil with a symbolic power that locates in it the category of statement" (19,p157). Even though the blessing of the oil is the prerogative of the bishop, its application would be made by presbyters and lay people alike.

What began in the Church as a sacrament of the sick became after one thousand years' journey, a sacrament of the dying. The Council of Trent (1546-1563) taught that "only those who are in their final struggle and have come to grips with death and are about to go forth to the Lord", was altered in the final text to read that "this anointing is to be used for the sick, but especially for those who are not dangerously ill as to appear to be at the point of departing from this life. The Council also broadened the discussion on the effect of this sacrament to go beyond the remission of sins and its effects and embrace the strengthening of the whole person through the grace of the Holy Spirit (14,p158).

Vatican II Constitution on the Church declares: "By the sacred anointing of the sick (= infirmorum) and the prayer of her priests the whole Church commends those who are ill to the suffering and glorified Lord . . . ." (14,p161). The Church, the incarnation of the man God in the world, it continues this healing, restoration ministry. It is through this ministry that the sick who are at a low point in their lives, with respect to meaning and to value, and perhaps to faith, are raised up from their weakness and are remade personally whole. This entire sacrament is based on the gospel passages in which Jesus encounters sick people. There healing ministries are

many and are extremely powerful. In Mark's gospel it states that after His baptism Jesus left for the desert. He then began to proclaim "the gospel of God", and calls His first disciples. Immediately thereafter He acts against the evil and suffering by drawing out an unclean spirit and healing the sick. Examples found in Mark's gospel are as follows:

- Mark 1: 21-28 Jesus drives out an unclean spirit
- 29-31 Healing of Peter's mother-in-law
- 32-34 Multiple healing
- 40-45 Healing of a leper
- 1-12 Healing of someone who is paralysed

At the meal which Jesus shared with the Levi, Jesus declared that those who are well have no need of a physician, but those who are sick. He also stated that He came not to call the righteousness, but the sinners (Mark 2:17). By this He means that He is the ultimate healer, people can only be completely and totally healed through Him and by his power. The sickness He refers to is not necessarily physical sickness but mental and spiritual as well. He continues to heal the sick people even in Nazareth (6:5). His apostles go on a mission and it is specifically stated: "And they cast out many demons, and anointed with oil many that were sick and He healed them (6:13). This part of the gospel ends with the following: "And wherever He came in villages, cities or countries, they laid the sick in the market places, and besought Him that they might touch even the fringe of His garment, and as many that touched it were made well" (6:50).

The sick were anointed with oil from the symbolic tree of life that stood in the symbolic Garden of Eden. The anointing proclaims them in symbolic reality at a time when their personal life is at a low point, that life is from God and may be used in the service of God for as

long as they have it. It may be used also in the service of the Church to which they belong and which mediates to them now and life-giving and life-sustaining action of God. It does not matter whether the person is sick or well, "life quite simply may be used in the service of God and neighbour. It is revealed to them also in symbolic reality that if, and when, they pass from this life, they do not pass back into the nothingness from which they came, but rather to the new and eternal life with God, which they symbolically began in baptism.

In conclusion to this topic we can state that when the church cares for the sick, it serves Christ in the suffering members of the mystical body and imitating the Lord Jesus who went about doing good and healing all that were sick (Acts 10:38), it obeys His commandments to care for the sick (Mark 10:38). The Church shows this concern in a variety of ways. It visits those whose health is affected, it brings them relief through the sacrament of unction, it restores their strength by the sacrament of the Eucharist, either during the course of their illness or when they are in danger of death, finally it prays for them and entrusts them to God, above all when they come to their last hour (Degree at the Promulgation of the Rite Roman 7 Dec 1972).

Another sacrament in which oil is used is the sacrament of Confirmation. Confirmation usually takes place in most churches at the beginning of these two stages (at 13 or 14) or at the end of adolescence (18 or 19). When the sacrament is being celebrated, the minister, priest or bishop (usually confirmation is celebrated by the Bishop or Archbishop of the city), lays hands on the believer and states the following words: name - receive the gift of the Holy Spirit (for a detailed analysis of this sacrament see appendix 3). It is a doctrine of the Church that the sacrament of Confirmation enriches the young person with the power of the Holy Spirit, which is the third person of the blessed Trinity. After receiving this sacrament,

the believer is bestowed some if not all the gifts and the fruits of the Holy Spirit which she/he has received.

It is preferable that then the sacrament of confirmation is received at the stage in a young person's life when they have a quest for a meaningful and workable philosophy of life which will hold up against the tests and threats which come from alternate philosophies or the optional ways which the world offers to deal with the profound need to give and receive love.

As with all other sacraments, unless this belief in what is actually happening is internalized and is unshakably believed by the person during the celebration of the sacrament of baptism, nothing will change in the life of the person. They will possess the Holy Spirit but not live in the victory of its power.

In confirmation, the perfection of baptism is received. But this has to be carefully understood in that baptism is complete and perfect in itself; nothing is lacking in it in terms of grace and salvation. Before Pentecost they were possessed by the Spirit, each for his own spiritual life, but at Pentecost the same Spirit possessed them for the preaching of Christ to others. We can state then that at baptism the Spirit dwells in Christians for their own spirit-filled lives, and at confirmation the same Spirit possesses them to preach that life to others. At confirmation the spirit is "confirmed" within the believer and a sense of "boldness" is received just like the apostles received it at Pentecost.

Confirmation is a sacrament which can be received at the "perfect age", the age that is when Christians not only say that they are possessed by the Spirit of God, but live Spirit-filled lives. This can be linked to the simplicity of Matthews gospel when Jesus states, "Not everyone who says to me, `Lord, Lord shall enter the Kingdom



of heaven', but those who does the will of my Father who is in heaven" (Matt 7:21). It is the perfection of such deeds (Spirit-filled deeds) now to be done that confirmation proclaims and celebrates as the perfection of the baptismal life.

The symbolic oil and anointing proclaim further meetings. They reveal to the neophyte<sup>18</sup> and to the assembled church, that the new life is to be a holy and a righteous life, guaranteed by the Spirit received in the water, who is not only a Holy Spirit but also a sanctifying Spirit (19,p95).

The ritual of Confirmation (see appendix 4) exemplifies abundantly the judgment of Vatican II, "that liturgical services are not private functions but are celebrations of the Church which is the sacrament of unity" (19,p102).

Whereas baptism is a one-time sacrament, confirmation, like communion is a repeatable sacrament. It is acceptable to repeat this sacrament during periods of struggle and redefinition throughout the lifespan. Confirmation education and sacramental celebrations can and should be repeated whenever the person has reached a new and clear level of commitment. The sacrament of confirmation is seen as a "rite of intensification rather than a rite of passage" (5,p162). The presence of the Holy Spirit must be reclaimed along with the autonomous decision to affirm the faith. If it is seen as a rite of maturity in Christ, it makes a lot of sense for it to be repeated when persons have matured to a new level of self-understanding and commitment to the Christian faith and life. The sacrament of confirmation is related to the laying on of hands, which symbolized the empowerment of the person through the Holy Spirit. There have been countless reports of baptized persons having various

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<sup>18</sup> **Neophyte:**one who is newly ordained.

subsequent experiences of insight, growth, surrender, conversion or spiritual illumination which the person wanted to and needed to celebrate before the faith-community. This is adequately completed in Confirmation.

A very important aspect to this entire chapter is that symbols never operate on their own. It is contextualized within the rite and forms a significant focus, which is to draw the person into a deeper awareness of God in this situation.

## CONCLUSION

It has been shown, in this dissertation that Marcel Jousse's theory of mimism can be fully understood in terms of the role that the sacraments play in the lives of Roman Catholics, and that symbols are used to achieve this aim. The mimodrama which is present in the receiving of the sacraments is anthropological in origins. As stated at the beginning, since man had fallen short of the glory and goodness of God, his constant need is to get back to the God who created him and who is good and pure. The Catholic Church makes this possible for believers because each of the sacraments celebrated are a means of bringing the person closer or to return to the presence of God.

The celebration of the sacraments involve symbols, rites and gestures. all these together, accomplish an event which is very meaningful and significant. Some of the sacraments themselves are memorials or re-enactments of Christ's life on earth. The sacraments are a means of carrying out the commandments of Jesus, who is the Son of God and it is a means of returning to a point from where man has deliberately departed and to which he now wishes to return. All gestures together with symbols bring about this process of returning to God. By communing with the Son of God, we commune with God himself. This is proved in the scripture, "The Father and I are one, he who has seen me has seen the Father" (John 11:30).

By celebrating the sacraments we are not just performing a ritual, we are in fact coming into a deeper awareness of God and this has a profound effect on the life of the person. Since man could first make a conscious thought, he re-enacts or replays these actions or "gestes" as Jousse puts it in order to discover more and develop. It is in this context that mimism comes to the fore whereby the entire

sacramental act is a mimic. It is a replay of what we already believe to be good and true. Jousse based his discovery on "oral peoples", but it is interesting to note that what occurs among oral peoples is just as prevalent in literate societies.

There are many oral elements found in the mass and the liturgy and rites of the Roman Catholic church. It would be very interesting to look closer at "these oral elements" and make them more significant and meaningful to the followers of the Church. One has seen from the readings on symbols and rites, that these two features are what make the sacraments more meaningful and that without symbols, certain sacraments would be meaningless: for example, a baptism without water. A greater study into concrete symbols and gestures could prove to be very interesting.

## APPENDIX 1

### RITE OF BAPTISM FOR ONE CHILD

#### RECEPTION OF THE CHILD

If possible, baptism should take place on Sunday, the day on which the Church celebrates the paschal mystery. It should be conferred in a communal celebration in the presence of the faithful, or at least of relatives, friends, and neighbours, who are all to take an active part in the rite.

It is the role of the father and mother, accompanied by the godparents, to present the child to the Church for baptism.

The people may sing a psalm or hymn suitable for the occasion. Meanwhile the celebrating priest or deacon, vested in alb or surplice, with a stole (with or without a cope) of festive colour, and accompanied by the ministers, goes to the entrance of the church or to that part of the church where the parents and godparents are waiting with the child.

The celebrant greets all present, and especially the parents and godparents, reminding them briefly of the joy with which the parents welcomed this child as a gift from God, the source of life, who now wishes to bestow his own life on this little one.

First the celebrant questions the parents:

Celebrant:

**What name do you give your child? (or: have you given?)**

Parents: N.

Celebrant:

**What do you ask of God's Church for N.?**

Parents: **Baptism.**

The celebrant may choose other words for this dialogue. The first reply may be given by someone other than the parents if local custom gives him the right to name the child.

In the second response the parents may use other words, such as, **faith or the grace of Christ or entrance into the Church or eternal life.**

The celebrant speaks to the parents in these or similar words:

**You have asked to have your child baptized. In doing so you are**

accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring him (her) up to keep God's commandments as Christ taught us, by loving God and our neighbour. Do you clearly understand what you are undertaking?

Parents: **We do.**

Then the celebrant turns to the godparents and addresses them in these or similar words:

**Are you ready to help the parents of this child in their duty as Christian parents?**

Godparents: **We are.**

The celebrant continues:

**N. the Christian community welcomes you with great joy. In its name I claim you for Christ our Saviour by the sign of his cross. I now trace the cross on your forehead, and invite your parents (and godparents) to do the same.**

He signs the child on the forehead, in silence. Then he invites the parents and (if it seems appropriate) the godparents to do the same. The celebrant invites the parents, godparents, and the others to take part in the liturgy of the word. If circumstances permit, there is a procession to the place where this will be celebrated, during which a song is sung, e.g., Psalm 85:7,8,9ab:

**Will you not give us life;  
and shall not your people rejoice in you?  
Show us, O Lord, your kindness,  
and grant us your salvation.  
I will hear what God proclaims;  
the Lord - for he proclaims peace to his people.**

## **CELEBRATION OF GOD'S WORD**

### **SCRIPTURAL READINGS AND HOMILY**

One or even two of the following gospel passages are read, during which all may sit if convenient.

**John 3:1-6** The meeting with Nicodemus.

**Matthew 28:18-20** The apostles are sent to preach the gospel and to baptize.

**Mark 1:9-11** The baptism of Jesus.

**Mark 10:13-16** Let the little children come to me.

After the reading, the celebrant gives a short homily, explaining to those present the significance of what has been read. His purpose will be to lead them to a deeper understanding of the mystery of baptism and to encourage the parents and godparents to a ready acceptance of the responsibilities which arise from the sacrament. After the homily, or in the course of or after the litany, it is

desirable to have a period of silence while all pray at the invitation of the celebrant.

#### INTERCESSIONS (PRAYER OF THE FAITHFUL)

Then the prayer of the faithful is said:

Celebrant:

**My dear brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on this child who is to be baptized, on his (her) parents and godparents, and on all the baptized.**

Leader:

**By the mystery of your death and resurrection, bathe this child in light, give him (her) the new life of baptism and welcome him (her) into your holy Church.**

All: Lord, hear our prayer.

Leader:

**Through baptism and confirmation, make him (her) your faithful follower and a witness to your gospel.**

All: Lord, hear our prayer.

Leader:

**Lead him (her) by a holy life to the joys of God's kingdom.**

All: Lord, hear our prayer.

Leader:

**Make the lives of his (her) parents and godparents examples of faith to inspire this child.**

All: Lord, hear our prayer.

Leader:

**Keep his (her) family always in your love.**

All: Lord, hear our prayer.

Leader:

**Renew the grace of our baptism in each one of us.**

All: Lord, hear our prayer.

The celebrant next invites all present to invoke the saints.

**Holy Mary, Mother of God, pray for us.**

**Saint John the Baptist, pray for us.**

**Saint Joseph, pray for us.**

**Saint Peter and Saint Paul, pray for us.**

The names of other saints may be added, especially the patrons of the child to be baptized, and of the church or locality. The litany concludes:

**All you saints of God, pray for us.**

## PRAYER OF EXORCISM AND ANOINTING BEFORE BAPTISM

After the invocation, the celebrant says:

**Almighty and everliving God,  
you sent your only Son into the world  
to cast out the power of Satan, spirit of evil,  
to rescue man from the kingdom of darkness,  
and bring him into the splendour of your kingdom of light.**

**We pray for this child:**

**set him (her) free from original sin,  
make him (her) a temple of your glory,  
and send your Holy Spirit to dwell with him (her).  
(We ask this) through Christ our Lord.**

**All: Amen.**

For another form of the prayer of exorcism, see no. 221.

The celebrant continues:

**We anoint you with the oil of salvation  
in the name of Christ our Saviour;  
may he strengthen you  
with his power,  
who lives and reigns for ever and ever.**

**All: Amen.**

He anoints the child on the breast with the oil of catechumens.

If, for serious reasons, the conference of bishops so decides, the anointing before baptism may be omitted. [In the United States, it may be omitted only when the minister of baptism judges the omission to be pastorally necessary or desirable.] In that case the celebrant says:

**May you have strength in the power of Christ our Saviour, who lives  
and reigns for ever and ever.**

**All: Amen**

And immediately he lays his hand on the child in silence.

Then they go to the baptistry, or to the sanctuary when baptism is celebrated there on occasion.

## CELEBRATION OF THE SACRAMENT

When they come to the font, the celebrant briefly reminds the congregation of the wonderful work of God whose plan it is to sanctify man, body and soul, through water. He may use these similar words:

**A**

**My dear brothers and sisters, we now ask God to give this child new  
life in abundance through water and the Holy Spirit.**



or **B**

My dear brothers and sisters, God uses the sacrament of water to give his divine life to those who believe in him. Let us turn to him, and ask him to pour his gift of life from this font on this child he has chosen.

#### BLESSING AND INVOCATION OF GOD OVER BAPTISMAL WATER

Then, turning to the font, he says the following blessing (outside the Easter season):

**Father, you give us grace through sacramental signs, which tell us of the wonders of your unseen power.**

**In baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament.**

**At the very dawn of creation your Spirit breathed on the waters, making them the wellspring of all holiness.**

**The waters of the great flood you made a sign of the waters of baptism, that make an end of sin and a new beginning of goodness. Through the waters of the Red Sea you led Israel out of slavery, to be an image of God's holy people, set free from sin by baptism.**

**In the waters of the Jordan your Son was baptized by John and anointed with the Spirit.**

**Your Son willed that water and blood should flow from his side as he hung upon the cross.**

**After his resurrection he told his disciples: 'Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'**

**Father, look now with love upon your Church, and unseal for her the fountain of baptism.**

**By the power of the Spirit give to the water of this font the grace of your Son.**

**You created man in your own likeness: cleanse him from sin in a new birth to innocence by water and the Spirit.**

The celebrant touches the water with his right hand and continues: **We ask you, Father, with your Son to send the Holy Spirit upon the water of this font. May all who are buried with Christ in the death of baptism rise also with him to newness of life. (We ask this) through Christ our Lord.**

All: **Amen.**

## RENUNCIATION OF SIN AND PROFESSION OF FAITH

The celebrant speaks to the parents and godparents in these words:  
**Dear parents and godparents: You have come here to present this child for baptism. By water and the Holy Spirit he (she) is to receive the gift of new life from God, who is love.**

**On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart.**

**If your faith makes you ready to accept this responsibility, renew now the vows of your own baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which this child is about to be baptized.**

The celebrant questions the parents and godparents.

**A**

Celebrant:

**Do you reject Satan?**

Parents and godparents: **I do.**

Celebrant:

**And all his works?**

Parents and godparents: **I do.**

Celebrant:

**And all his empty promises?**

Parents and godparents: **I do.**

or **B**

Celebrant:

**Do you reject sin, so as to live in the freedom of God's children?**

Parents and godparents: **I do.**

Celebrant:

**Do you reject the glamour of evil, and refuse to be mastered by sin?**

Parents and godparents: **I do.**

Celebrant:

**Do you reject Satan, father of sin and prince of darkness?**

Parents and godparents: **I do.**

According to circumstances, this second form may be expressed with greater precision by the conferences of bishops, especially in places where it is necessary for the parents and godparents to reject superstitious and magical practices used with children.

Next the celebrant asks for the threefold profession of faith from the parents and godparents:

Celebrant:

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

Parents and godparents: **I do.**

Celebrant:

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?

Parents and godparents: I do.

The celebrant and the congregation give their assent to this profession of faith:

Celebrant:

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

All: Amen.

If desired, some other formula may be used instead, or a suitable song by which the community expresses its faith with a single voice.

## BAPTISM

The celebrant invites the family to the font and questions the parents and godparents:

Celebrant:

**Is it your will that N. should be baptized in the faith of the Church, which we have all professed with you?**

Parents and godparents: It is.

He baptizes the child, saying:

**N., I baptize you in the name of the Father,**

He immerses the child or pours water upon it.

**And of the Son,**

He immerses the child or pours water upon it a second time.

**And of the Holy Spirit.**

He immerses the child or pours water upon it a third time.

After the child is baptized, it is appropriate for the people to sing a short acclamation. (See nos. 225-245).

If the baptism is performed by the pouring of water, it is preferable that the child be held by the mother (or father). Where, however, it is felt that the existing custom should be retained, the godmother (or godfather) may hold the child. If baptism is by immersion, the mother or father (godmother or godfather) lifts the child out of the font.

## ANOINTING WITH CHRISM

Then the celebrant says:

**God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may**

**you live always as a member of his body, sharing everlasting life.**

**All: Amen.**

Then the celebrant anoints the child on the crown of the head with the sacred chrism, in silence.

#### CLOTHING WITH THE WHITE GARMENT

The celebrant says:

**N., you have become a new creation, and have clothed yourself in Christ.**

**See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.**

**All: Amen.**

The white garment is put on the child. A different colour is not permitted unless demanded by local custom. It is desirable that the family provide the garment.

#### THE LIGHTED CANDLE

The celebrant takes the Easter candle and says:

**Receive the light of Christ**

Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle.

The celebrant then says:

**Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes may he (she) go out to meet him with all the saints in the heavenly kingdom.**

Celebrant:

**God the Father, through his Son, the Virgin Mary's child, has brought joy to all Christian mothers, as they see the hope of eternal life shine on their children. May he bless the mother of this child. She now thanks God for the gift of her child. May she be one with him (her) in thanking him for ever in heaven, in Christ Jesus our Lord.**

**All: Amen.**

Celebrant:

**God is the giver of all life, human and divine. May he bless the father of this child. He and his wife will be the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus**

our Lord.

All: Amen.

Celebrant:

**By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon these sons and daughters of his. May he make them always, wherever they may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord.**

All: Amen.

Celebrant:

**May almighty God, the Father, and the Son,  $\text{I}\text{H}\text{S}$  and the Holy Spirit, bless you.**

All: Amen.

After the blessing, all may sing a hymn which suitably expresses thanksgiving and Easter joy, or they may sing the song of the Blessed Virgin Mary, the Magnificent.

Where there is a practice of bringing the baptized child to the altar of the Blessed Virgin Mary, this custom is observed if appropriate.

#### EPHPHETHA OR PRAYER OVER EARS AND MOUTH

If the conference of bishops decides to preserve the practice, the rite of Ephphetha follows. [In the United States it may be performed at the discretion of the minister.] The celebrant touches the ears and mouth of the child with his thumb, saying:

**The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father.**

All: Amen.

[If baptism is celebrated during Sunday or weekday Mass, the Mass continues in the usual way with the offertory.]

#### CONCLUSION OF THE RITE

Next there is a procession to the altar, unless the baptism was performed in the sanctuary. The lighted candle is carried for the child.

A baptismal song is appropriate at this time, e.g.:

**You have put on Christ,  
in him you have been baptized.  
alleluia, alleluia.**

## LORD'S PRAYER

The celebrant stands in front of the altar, and addresses the parents, godparents, and the whole assembly in these or similar words:

**Dearly beloved, this child has been reborn in baptism. He (she) is now called the child of God, for so indeed he (she) is. In confirmation he (she) will receive the fullness of God's Spirit. In holy communion he (she) will share the banquet of Christ's sacrifice, calling God his (her) Father in the midst of the Church. In the name of this child, in the Spirit of our common sonship, let us pray together in the words our Lord has given us:**

All present join the celebrant in singing or saying:

**Our Father ...**

## BLESSING

The celebrant first blesses the mother, who holds the child in her arms, then the father, and lastly the entire assembly:

## APPENDIX 2

### EUCCHARISTIC PRAYER I (Roman Canon)

In the first eucharistic prayer the words in brackets may be omitted.  
The priest, with hands extended, says:

**We come to you Father,**                      Celebrant alone  
**with praise and thanksgiving,**  
**through Jesus Christ your Son.**

He joins his hands and, making the sign of the cross once over both bread and chalice, says:

**Through him we ask you to accept and bless †  
these gifts we offer you in sacrifice.**

With hands extended, he continues:

**We offer them for your holy catholic Church,  
Watch over it, Lord, and guide it;  
grant it peace and unity throughout the world.  
We offer them for N. our Pope,  
for N. our bishop,  
and for all who hold and teach the catholic faith  
that comes to us from the apostles.**

#### COMMEMORATION OF THE LIVING

**Celebrant or**

**Remember, Lord, your people,**                      one concelebrant  
**especially those for whom we now pray, N. and N.**

He prays for them briefly with hands joined. Then, with hands extended, he continues:

**Remember all of us gathered here before you.**

**You know how firmly we believe in you  
and dedicate ourselves to you.**

**We offer you this sacrifice of praise  
for ourselves and those who are dear to us.**

**We pray to you, our living and true God,  
for our well-being and redemption.**

**In union with the whole Church**                      Celebrant or  
**we honour Mary,**                                      one concelebrant

**the ever-virgin mother of Jesus Christ our Lord and God.**

**We honour Joseph, her husband, the apostles and martyrs  
Peter and Paul, Andrew,**

**[James, John, Thomas,  
James, Philip,**

Bartholomew, Matthew, Simon and Jude;  
we honour Linus, Cletus, Clement, Sixtus,  
Cornelius, Cyprian, Lawrence, Chrisogonus,  
John and Paul, Cosmas and Damian]  
and all the saints.

May their merits and prayers  
gain us your constant help and protection.

[Through Christ our Lord. Amen.]

With hands outstretched over the offerings, he says:

**Bless and approve our offering;** Celebrant  
**make it acceptable to you,** with concelebrants  
an offering in spirit and in truth.

Let it become for us  
the body of Jesus Christ,  
your only Son, our Lord.

He joins his hands.

[Through Christ our Lord. Amen.]

The words of the Lord in the following formulas should be spoken  
clearly and distinctly, as their meaning demands.

**The day before he suffered**

He takes the bread and, raising it a little above the altar, continues:

**he took bread in his sacred hands**

Then, with hands extended, the priest says: Celebrant

**Father, we celebrate the memory of Christ, your Son.** with  
concelebrants

**We, your people and your ministers,**  
**recall his passion,**

**his resurrection from the dead,**

**and his ascension into glory;**

**and from the many gifts you have given us**

**we offer to you, God of glory and majesty,**

**this holy and perfect sacrifice:**

**the bread of life**

**and the cup of eternal salvation.**

**Look with favour on these offerings**

**and accept them as once you accepted**

**the gifts of your servant Abel,**

**the sacrifice of Abraham, our father in faith,**

**and the bread and wine offered by your priest Melchisedech.**

Bowing, with hands joined, he continues:

**Almighty God,**

**we pray that your angel may take this sacrifice**

**to your altar in heaven.**

**Then, as we receive from this altar**

**the sacred body and blood of your Son,**

He stands up straight and makes the sign of the cross, saying:



let us be filled with every grace and blessing.

He joins his hands.

[Through Christ our Lord. Amen.]

#### COMMEMORATION OF THE DEAD

with hands extended, he says: Celebrant or  
**Remember, Lord, those who have died one concelebrant  
and have gone before us marked with the sign of faith,  
especially those for whom we now pray, N. and H.**

The priest prays for them briefly with joined hands. Then, with  
hands extended, he continues:

**May these, and all who sleep in Christ,  
find in your presence  
light, happiness, and peace.**

He joins his hands.

[Through Christ our Lord. Amen.]

With hands extended, he continues: Celebrant or one concelebrant

**For ourselves, too, we ask  
some share in the fellowship of your apostles and martyrs,  
with John the Baptist, Stephen, Matthias, Barnabas,  
[Ignatius, Alexander, Marcellinus, Peter,  
Felicity, Perpetua, Agatha, Lucy,  
Agnes, Cecilia, Anastasia]  
and all the saints.**

The priest strikes his breast with the right hand, saying:  
**Though we are sinners, we trust in your mercy and love.**

With hands extended as before, he continues:

**Do not consider what we truly deserve,  
but grant us your forgiveness.**

He joins his hands and continues: Celebrant alone

**Through Christ our Lord  
you give us all these gifts.**

**You fill them with life and goodness,  
you bless them and make them holy.**

He takes the chalice and the paten with the host and, lifting them up,  
sings or says:

**Through him, with him, in him, in the unity of the Holy Spirit,  
all glory and honour is yours, almighty Father, for ever and ever.**

The people respond:

**Amen.**

He looks upward.

**and looking up to heaven,  
to you, his almighty Father,  
he gave you thanks and praise.**

**He broke the bread,  
gave it to his disciples, and said:**

He bows slightly

**Take this, all of you, and eat it:  
this is my body which will be given up for you.**

He shows the consecrated host to the people, places it on the paten,  
and genuflects in adoration.

Then he continues:

**When supper was ended,**

He takes the chalice, and, raising it a little above the altar,  
continues:

**he took the cup.**

**Again he gave you thanks and praise,  
gave the cup to his disciples, and said:**

He bows slightly.

**Take this, all of you, and drink from it:  
this is the cup of my blood,  
the blood of the new and everlasting covenant.  
It will be shed for you and for all  
so that sins may be forgiven.**

**Do this in memory of me.**

He shows the chalice to the people, places it on the corporal, and  
genuflects in adoration.

Then he sings or says:

**Let us proclaim the mystery of faith** Celebrant alone

A People with celebrant and celebrants

**Christ has died, Christ is risen, Christ will come again.**

B

**Dying you destroyed our death,  
rising you restored our life.**

**Lord Jesus, come in glory.**

C

**When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.**

D

**Lord, by your cross and resurrection  
you have set us free.**

**You are the Saviour of the world.**

## APPENDIX 3

### RITE OF ANOINTING A SICK PERSON

#### INTRODUCTORY RITES

Wearing the appropriate vestments, the priest approaches the sick person and greets him and the others present in a friendly manner.

He may use this greeting:

**Peace to this house and to all who live in it.**

Or:

**The peace of the Lord be with you.**

Then he places the sacrament on the table, and all adore it.

According to the circumstances, the priest may sprinkle the sick person and the room with holy water, saying the following words or those given in a particular ritual:

**Let this water call to mind  
your baptismal sharing  
in Christ's redeeming passion and resurrection.**

Then he addresses those present in these or similar words:

**Dear brothers and sisters.**

**We have come together in the name of our Lord Jesus Christ, who restored the sick to health, and who himself suffered so much for our sake. He is present among us as we recall the words of the apostle James: "Is there anyone sick among you? Let him call for the elders of the Church, and let them pray over him and anoint him in the name of the Lord. This prayer, made in faith, will save the sick man. The Lord will restore his health, and if he has committed any sins, they will be forgiven."**

**Let us entrust our sick brother (sister) N. to the grace and power of Jesus Christ, that the Lord may ease his (her) suffering and grant him (her) health and salvation.**

#### PENITENTIAL RITE

If there is no sacramental confession, the penitential rite then follows. The priest continues as described in no. 52.

#### READING FROM SCRIPTURE

Then a brief text from scripture is read by one of those present or by the priest:

**Brothers and sisters, listen to the words of the gospel according to Matthew.**

(Matthew 8:5-10.13)

#### PRAYER OF THANKSGIVING

If the oil is already blessed, the priest says the prayer of thanksgiving over it:

**Praise to you, almighty God and Father.**

**You sent your son to live among us and bring us salvation.**

R. **Blessed be God.**

**Praise to you, Lord Jesus Christ, the Father's only Son.**

**You humbled yourself to share in our humanity,  
and you desired to cure all our illnesses.**

R. **Blessed be God.**

**Praise to you, God the Holy Spirit, the Consoler.**

**You heal our sickness, with your mighty power.**

R. **Blessed be God.**

**Lord God,**

**with faith in you**

**our brother (sister)**

**will be anointed with this holy oil.**

**Ease his (her) sufferings and strengthen him (her) in his (her)  
weakness.**

**We ask this through Christ our Lord.**

R. **Amen.**

#### ANOINTING

Then the priest takes the oil and anoints the sick person on the forehead and the hands, saying once:

**Through this holy anointing**

**may the Lord in his love and mercy help you  
with the grace of the Holy Spirit.**

R. **Amen.**

**May the Lord who frees you from sin**

**save you and raise you up.**

R. **Amen.**

#### PRAYER AFTER ANOINTING

Afterwards the priest says one of the following prayers:

**Let us pray.**

**Lord Jesus Christ, our Redeemer,  
by the power of the Holy Spirit,  
ease the sufferings of our sick brother (sister)  
and make him (her) well again in mind and body.  
In your loving kindness forgive him (her) sins and grant him (her)  
full health  
so that he (she) may be restored to your service.  
You are Lord for ever and ever.  
R. Amen.**

#### LITANY

The following litany may be said here or after the anointing or even, according to circumstances, at some other point. The priest may adapt or shorten the text.

**My brothers and sisters, with faith let us ask the Lord to hear our prayers for our brother (sister) N.**

**Lord, through this holy anointing, come and comfort N. with your love and mercy.**

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

**Free N. from all harm.**

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

**Reliever the sufferings of all the sick [here present].**

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

**Assist all those dedicated to the care of the sick.**

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

**Free N. from sin and all temptation.**

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

**Give life and health to our brother (sister) N., on whom we lay our hands in your name.**

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

#### LAYING ON OF HANDS

The priest then lays his hands on the head of the sick person in silence.

#### BLESSING OF OIL

When the priest is to bless the oil during the rite he continues:

**Let us pray.**

**Lord God, loving Father,  
you bring healing to the sick  
through your Son Jesus Christ.**

Hear us as we pray to you in faith,  
and send the Holy Spirit, man's Helper and Friend,  
upon this oil, which nature has provided  
to serve the needs of men.

May your blessing  $\frac{||}{\text{†}}$   
come upon all who are anointed with this oil,  
that they may be freed from pain and illness  
and made well again in body, mind, and soul.  
Father, may this oil be blessed for our use  
in the name of our Lord Jesus Christ  
who lives and reigns with you for ever and every.

R. Amen.

Or:

Lord Jesus Christ,  
you shared in our human nature  
to heal the sick and save all mankind.  
Mercifully listen to our prayers  
for the physical and spiritual health of our sick brother (sister)  
whom we have anointed in your name.  
May your protection console him (her)  
and your strength make him (her) well again.  
[Help him (her) find hope in suffering,  
for you have given him (her) a share in your passion.]  
You are Lord for ever and ever.

R. Amen.

#### LORD'S PRAYER

The priest introduces the Lord's Prayer in these or similar words:  
**Now let us pray to God as our Lord Jesus Christ taught us.**

All continue:

**Our Father . . .**

#### COMMUNION

If the sick person is to receive communion, this takes place after the  
Lord's Prayer and according to the rite of communion of the sick  
(numbers 55-58):

#### BLESSING

The rite concludes with the blessing of the priest.

## APPENDIX 4

### RITE AND CONFIRMATION WITHIN MASS

#### LITURGY OF THE WORD

The liturgy of the word is celebrated in the ordinary way. The readings may be taken in whole or in part from the Mass of the day or from the texts for confirmation in the Lectionary for Mass

#### SACRAMENT OF CONFIRMATION

##### PRESENTATION OF THE CANDIDATES

After the gospel the bishop and the priests who will be ministers of the sacrament with him take their seats. The pastor or another priest, deacon, or catechist presents the candidates for confirmation, according to the custom of the region. If possible, each candidate is called by name and comes individually to the sanctuary. If the candidates are children, they are accompanied by one of their sponsors or parents and stand before the celebrant. If there are very many candidates, they are not called by name, but simply take a suitable place before the bishop.

##### HOMILY OR INSTRUCTION

The bishop then gives a brief homily. He should explain the readings and so lead the candidates, their sponsors and parents, and the whole assembly to a deeper understanding of the mystery of confirmation.

He may use these or similar words:

**On the day of Pentecost the apostles received the Holy Spirit as the Lord had promised. They also received the power of giving the Holy Spirit to others and so completing the work of baptism. This we read in the Acts of the Apostles. When Saint Paul placed his hands on those who had been baptized, the Holy Spirit came upon them, and they began to speak in other languages and in prophetic words. Bishops are successors of the apostles and have this power of giving the Holy Spirit to the baptized, either personally or through the priests they appoint.**

**In our day the coming of the Holy Spirit in confirmation is no longer**

marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy.

The gift of the Holy Spirit which you are to receive will be a spiritual sign and seal to make you more like Christ and more perfect members of his Church. At his baptism by John, Christ himself was anointed by the Spirit and sent out on his public ministry to set the world on fire.

You have already been baptized into Christ and now you will receive the power of his Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to his suffering, death, and resurrection: your way of life should at all times reflect the members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve.

So now, before you receive the Spirit, I ask you to renew the profession of faith you made in baptism or your parents and godparents made in union with the whole Church.

#### RENEWAL OF BAPTISMAL PROMISES

After the homily the candidates stand and the bishop questions them:  
**Do you reject Satan and all his works and all his empty promises?**

The candidates respond together: **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: **I 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.**

The bishop confirms their profession of faith by proclaiming the faith of the Church:

**This is our faith. This is the faith of the Church.**

**We are proud to confess it in Christ Jesus our Lord.**

The whole congregation responds: **Amen.**

For **This is our faith**, some other formula may be substituted, or the community may express its faith in a suitable song.

#### THE LAYING ON OF HANDS

The concelebrating priests stand near the bishop. He faces the people and with hands joined, sings or says:

**My dear friends:**

**in baptism God our Father gave the new birth of eternal life  
to his chosen sons and daughters.**

**let us pray to our Father**

**that he will pour out the Holy Spirit**

**to strengthen his sons and daughters with his gifts**

**and anoint them to be more like Christ the Son of God.**

All pray in silence for a short time.

The bishop and the priests who will minister the sacrament with him lay hands upon all the candidates (by extending their hands over them). The bishop alone sings or says:

**All-powerful God, Father of our Lord Jesus Christ,  
by water and the Holy Spirit**

**you freed your sons and daughters from sin  
and gave them new life.**

**Send your Holy Spirit upon them**

**to be their Helper and Guide.**

**Give them the spirit of wisdom and understanding,**

**the spirit of right judgment and courage,**

**the spirit of knowledge and reverence.**

**Fill them with the spirit of wonder and awe in your presence.**

**We ask this through Christ our Lord.**

R: **Amen.**

#### THE ANOINTING WITH CHRISM

The deacon brings the chrism to the bishop. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter's shoulder and gives the candidate's name to the bishop; or the

candidate may give his (her) own name.

The bishop dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says:

**N., be sealed with the Gift of the Holy Spirit.**

The newly confirmed responds: **Amen.**

The bishop says:

**Peace be with you.**

The newly confirmed responds: **And also with you.**

If priests assist the bishop in conferring the sacrament, all the vessels of chrism are brought to the bishop by the deacon or by other ministers. Each of the priests comes to the bishop, who gives him a vessel of chrism.

The candidates go to the bishop or to the priests, or the bishop and priests may go to the candidates. The anointing is done as described above (no. 27).

During the anointing a suitable song may be sung. After the anointing the bishop and the priests wash their hands.

#### GENERAL INTERCESSIONS

The general intercessions follow, in this or a similar form determined by the competent authority.

Bishop:

**My dear friends:**

**let us be one in prayer to God our Father**

**as we are one in the faith, hope, and love his Spirit gives.**

Deacon or minister:

**For these sons and daughters of God,**

**confirmed by the gift of the Spirit,**

**that they give witness to Christ**

**by lives built on faith and love:**

**let us pray to the Lord.**

R: **Lord, hear our prayer.**

Deacon or minister:

**For their parents and godparents**

**who led them in faith,**

**that by word and example they may always encourage them**

**to follow the way of Jesus Christ:**

**let us pray to the Lord**

R: **Lord, hear our prayer.**

Deacon or minister:

**For the holy Church of God,**

**in union with N. our pope, N. our bishop, and all the bishops,**

**that God, who gathers us together by the Holy Spirit,**

**may help us grow in unity of faith and love**

until his Son returns to glory:  
let us pray to the Lord.  
R: Lord, hear our prayer.

*something missing here*

*For all men,  
of every race and nation,  
that they may acknowledge the one God as Father,  
and in the bond of common brotherhood  
seek his kingdom,  
which is peace and joy in the Holy Spirit:  
let us pray to the Lord.*

R: Lord, hear our prayer.

Bishop:

God our Father,  
you sent your Holy Spirit upon the apostles, and through them and  
their successors  
you give the Spirit to the people.  
May his work begun at Pentecost  
continue to grow in the hearts of all who believe.  
we ask this through Christ our Lord.

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