

DIPPING INTO THE CATECHISM

26 From the Compendium of the Catechism: paragraphs: 243 – 252

Does the Church need places in order to celebrate the liturgy?

The worship “in spirit and truth” (John 4:24) of the New Covenant is not tied exclusively to any place because Christ is the true temple of God. Through Him Christians and the whole Church becomes temples of the living God by the action of the Holy Spirit. Nonetheless, the people of God in their earthly condition need places in which the community can gather to celebrate the liturgy.

What are sacred buildings?

They are the houses of God, a symbol of the Church that lives in that place as well as of the heavenly Jerusalem. Above all they are places of prayer in which the church celebrates the Eucharist and worships Christ who is truly present in the tabernacle.

What are the privileged places inside sacred buildings?

They are: the altar, the
Chrism and other holy oils are
or the chair of the priest, the
confessional.



tabernacle, the place where the sacred
kept, the chair of the bishop (cathedra)
ambo, the baptismal font and the

Why is the one Mystery of Christ celebrated by the Church according to various liturgical traditions?

The answer is that the unfathomable richness of the mystery of Christ cannot be exhausted by any single liturgical tradition. From the very beginning, therefore, this richness found expression among various peoples and cultures in ways that are characterised by a wonderful diversity and complementarity.

What is the criterion that assures unity in the midst of plurality?

It is fidelity to the Apostolic Tradition, that is, the communion in the faith and in the sacraments received from the Apostles, a communion that is both signified and guaranteed by apostolic succession. The Church is Catholic and therefore can integrate into her unity all the authentic riches of cultures.

Is everything set and immutable in the liturgy?

In the liturgy, particularly in that of the sacraments, there are unchangeable elements because they are of divine institution. The Church is the faithful guardian of them. There are also, however, elements subject to change which the Church has the power and on occasion also the duty to adapt to the cultures of diverse peoples.

How are the sacraments of the Church divided?

There are: sacraments of *initiation*: baptism, confirmation and Holy Eucharist; sacraments of *healing*: Penance and Anointing of the sick; and the sacraments at the *service* of communion and mission: Holy Orders and Matrimony. The sacraments touch all the important moments of Christian life. All of the sacraments are ordered to the Holy Eucharist “as to their end” (Saint Thomas Aquinas).

Sacraments of Christian initiation

How is Christian initiation brought about?

Christian initiation is accomplished by means of the sacraments which establish the *foundations* of Christian life. The faithful born anew by Baptism are strengthened by Confirmation and are then nourished by the Eucharist.

What names are given to the first sacrament of initiation?

This sacrament is primarily called Baptism because of the central rite with which it is celebrated. To baptise means to “immerse” in water. The one who is baptised is immersed into the death of Christ and rises with Him as a “new creature” (2 Corinthians 5:17). This sacrament is also called the “bath of regeneration and renewal in the Holy Spirit” (Titus 3:5); and it is called “enlightenment” because the baptised becomes “a son of light” (Ephesians 5:8).



It is essential that every Catholic has access to good Catechesis to be able to deepen their faith. The Diocese of Plymouth recommends the many Catechetical Workshops from 'Franciscan at Home,' for more information on access to these and online or real group sessions contact deborah.vanKroonenburg@prcdtr.org.uk

