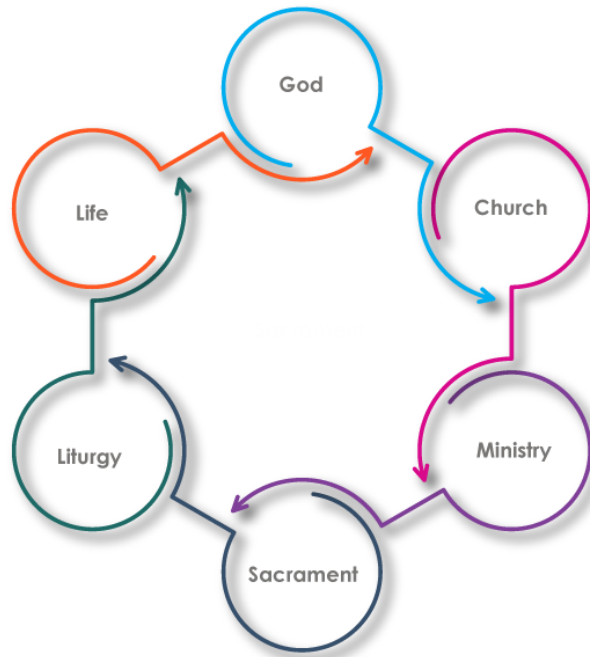


## Diocesan Liturgy Council Reflecting Theologically



*The Diocesan Liturgy Council listens to the voice of the Spirit in this time and place inviting us to constantly deepen our Vatican II understanding of God, church, ministry, sacrament and liturgy. The following reflection captures the essence of this understanding which is both the foundation and critique of our ministry.*

### God is love

uncontainable love that flows out  
from the community of divine life we know as Father, Son, Holy Spirit

**revealing** God's self  
creating – sustaining  
relating – communicating  
saving – dying and rising  
inspiring – leading,  
the Spirit of God filling the whole world.  
God is with us.

In love God creates **human beings**  
in the image of God,  
filling them with the breath of divine life

freeing them to choose **faith**,  
to respond to God's love, with love  
love of God, neighbour, and creation.  
a love expressed in active participation  
in the dying – rising pattern of divine life  
as the way of ongoing **conversion**  
here and now  
as missionary disciples.

## The Church

in Christ has the nature of sacrament  
sign and instrument of intimate union (communion)  
with God and unity of the human race.

The pilgrim people of God,  
sharing in the priestly, prophetic and kingly ministry of Christ,  
called to holiness  
through the diversity of gifts, vocations and ministries,  
unified through the Holy Spirit in the communion of God  
and ordered to embody unity in diversity.

Human and divine  
contemplative and missionary  
'already and not yet',  
holy and always in need of renewal and reform,  
attentive to and led by the movement of the Holy Spirit,  
embracing 'resourcement' (receiving from the living Tradition)  
and 'aggiornamento' (adapting to new times and contexts).

The Church is the Body of Christ on mission,  
engaging in listening and dialogue,  
synodal in being,  
responding to the initiative of God in faith.  
Universal sacrament of salvation for the world  
the light of the nations.

## Ministry

attuned to the Spirit of God who fills the whole world,  
understood within the context of discipleship,  
an expression of baptism service  
directed to building up the Body of Christ  
for mission.

Fundamentally relational and ecclesial in nature,  
called forth by the community of the faithful  
in response to an identified need  
in a particular context  
manifested fundamentally  
in presence and accompaniment.

Exercised by those called by the Holy Spirit,  
who have the appropriate gifts and skills,  
are open to conversion to Christ,  
who engage in discernment and formation,  
both initial and ongoing,  
focused on the human, spiritual, intellectual, pastoral.

Attentive to and empowered by the Spirit,  
authorised  
through ordination, installation or commission,  
entering into a changed relationship  
with other members of the community,  
faithful and creative  
responsible and accountable.  
Ordered, co-responsible, collaborative, mutual,  
different ministries  
express the catholicity  
of the one body of Christ.

## Sacrament

in Christ,  
revealing the mystery of God:  
human and divine,  
visible and invisible,  
earth and heaven,  
action and contemplation,  
structured and charismatic,  
unity in diversity.

The way of encounter with God in:  
creation and life,  
Jesus and church,  
prayer and worship,  
sacramentality,  
a sacramental worldview  
that is attentive to the more,  
to the mystery of God,  
mediated through our senses,  
present always and everywhere.

Sacraments  
of initiation, healing and service,  
expressing and shaping identity  
in Christ,  
forming a sacramental people,  
missionary disciples,  
personally and communally  
revealing the uncontainable love of God,

through participation in the dying-rising paschal mystery  
in life and ministry.

Sacrament,  
the how of mission.

## **Liturgy**

sacramental in nature,  
proclaiming and celebrating the Paschal Mystery  
in word and sacrament,  
through credible signs perceptible to our senses.

Story and symbol,  
revealing and accomplishing  
the saving work of Christ,  
inviting our participation.

Christ is present,  
acting in and through the power of the Holy Spirit,  
incorporating the faithful into the dying-rising mystery of his life,  
so that through him, with him and in him,  
the faithful  
derive the true Christian spirit,  
and are constantly made holy,  
shaped for ecclesial life and the continuation of Christ's mission.

An action of the whole Church,  
requiring the full, conscious and active participation  
of all the faithful,  
as they learn to join themselves to Christ  
in praise and thanks of God.

Centred on the Eucharist and the Sacraments,  
the broad and deep liturgical life of the Church  
comprises an array of rites.

The source and summit of all the activity of the church,  
eucharist particularly being the source and summit of Christian life,  
forming the faithful for community and mission,  
revealing to the world the mystery of Christ,  
and the true nature of the Church.

## **Christian Initiation**

a journey into the mystery of God's love  
within the Church's tender care (RCIA a.95).

It begins in response to God's presence and prompting  
in the life of a person.

It takes place within the parish community,  
understood as 100% of Catholics.

The journey takes time and varies,  
according to personal circumstance,  
the grace of God and the movement of the Holy Spirit.

The community of faith meets people where they are,  
and accompanies them  
on a journey that seeks to encounter the mystery of Christ,  
in life, prayer, scripture, liturgy,  
and the life and mission of the parish community.

Encounters with Christ are the focus of reflection,  
searching for what God is revealing,  
reflecting on its meaning for discipleship  
lived within the Catholic Tradition,  
and discerning readiness  
to celebrate the Sacraments of Initiation.

Christian Initiation is a journey marked by conversion,  
conversion of both the seeker and the community of faith.

Those initiated continue to hold a place of honour in the community  
as accompaniment continues in the first year after Initiation.

## **Mystagogy**

a way of love:

an ancient way of reflection,  
bound to the mystery of God in Christ  
to the abiding presence of God in:  
the scripture proclaimed;  
the liturgy of the Church celebrated;  
the living tradition of the faith articulated;  
the life and mission of the Christian community.

A process that begins where we are,  
inviting a disciplined attentiveness  
to the mystery of God in Christ  
present in our experience and our world.

A process that continues our initiation into Christ,  
deepening our insight  
into the meaning of our experience  
and the faith of the Church,  
in order that we

### **live from Christ,**

participating in and renewed by  
the paschal dying – rising pattern of Christian life,  
so we become  
living words of God,  
a sacramental people  
always and everywhere

guided by the Holy Spirit.

The object is always  
the one mystery of God,  
proclaimed, celebrated, named, lived.

The one God in Christ  
who is love longing  
to be known and loved intimately.

### **Reflecting**

What resonates with your appreciation and understanding of God, church, ministry, sacrament, liturgy, Christian Initiation, Mystagogy ...

What differs from your insight in God, church, sacrament, liturgy ...

What would you like to explore the meaning of in dialogue with ...