Paper 2: Applied Catholic Theology

Theme 1 - Life and Death

Candidates should have considered the beliefs of Catholics, Christians and non-Christians on the following:

Death and the afterlife:
✓ I can explain Catholic teaching on the meaning of death, the importance of dying well and the importance of palliative care with reference to Catholic teaching on assisted suicide and euthanasia.
✓ I can give contrasting views on quality and sanctity of life and the right to die.
✓ I can explain Catholic beliefs about life after death, with reference to 1 Cor:15.
✓ I can explain Catholic belief in resurrection of the body in contrast to popular beliefs about survival of the soul.
✓ I can give contrasting views about death as the end of personal existence.

Beliefs: Eschatology:
✓ I can explain Catholic teaching on purgatory with reference to 1 Cor 3:11-15.

Sources: The Magisterium:
✓ I can explain the nature of the Catholic Magisterium and its exercise in both its ordinary and extraordinary forms by both popes (pontifical) and councils (conciliar) with reference to Evangelium Vitae (65).
✓ I can explain the nature and importance of the Second Vatican Council, its history and four key documents.

Forms: Artefacts:
✓ I can explain how Christian beliefs about eternal life influenced the iconography in Christian sarcophagi, with particular reference to the Sarcophagus with Scenes of the Passion in the Museo Pio Cristiano, Vatican, Rome.
✓ I can explain how Christian beliefs in the resurrection are expressed by the paschal candle as it is used in the Easter Vigil and during Catholic Baptism.

Forms: Music and the funeral rite:
✓ I can explain the significance of different forms of music used in worship and how music expresses Catholic beliefs about eternal life, with reference to Fauré's Requiem.
✓ I can explain the symbols, prayers and texts of the Catholic funeral rite in Britain and how these express Catholic beliefs about eternal life.

Practices: Prayer within Catholic communities in Britain and elsewhere:
✓ I can explain the significance of prayer as “the raising of the mind and heart to God”, both in formulaic and extempore prayers, with particular reference to the Lord's Prayer.
✓ I can explain the meaning and significance of the Catholic practice of praying for and offering Masses for the dead.

There should be a consideration of the ways in which these beliefs might affect and influence the practice of Catholics today.
**Death**
The end of physical life. When the physical body ceases completely to function.

**Eternal life**
The term used to refer to life in heaven after death. Also, a term Jesus uses to describe a state of living as God intends which leads to this life in heaven.

**Heaven**
Those who have accepted God's grace and forgiveness in this life will enjoy an eternal existence in God's presence in the next life. This face-to-face encounter with God is what we call 'heaven'.

**Hell**
Those who through the exercise of their own free will ultimately reject God's grace and forgiveness will have chosen to live eternally outside of God's presence. This total lack of God for all eternity is what we call 'hell'.

**Judgement**
At the end of our life, we will be faced with an ultimate choice to choose God or reject God. The decision we take leads to judgement and decides whether we 'go' to heaven or hell.

**Magisterium**
The teaching authority of the Church, exercised by the bishops in communion with the Pope.

**Resurrection**
The raising of the body to life again after death. Christians believe that Jesus has already experienced resurrection and that all people will experience it at the end of time.

**Soul**
The eternal part of a human being given at conception which lives on after the death of the body.

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**Death and the Afterlife**

**The Meaning of Death for Catholics**

**What do Catholics believe?**
- Catholics believe that death is not the end of life.
- Jesus taught that belief in him would bring eternal life in Heaven in death.
- Because of Christ, dying has a positive meaning, if we have died with Christ, we will also live with him.
- When we die in his grace, we fully complete the act of 'dying'.
- Death is a necessary action for Catholics to be reborn with Christ.
- Through baptism we have 'died with Christ', and entered a new spiritual life on earth.

**Sources of wisdom and authority (evidence):**
- St. Ignatius stated, 'Let me receive pure light; when I shall have arrived there, then shall I be a man'. Meaning, we are not complete as a person, until we die and receive the pure light of Christ.
- St. Paul stated, "My desire is to depart and be with Christ" (Philippians 1:23).
- St. Therese also suggested that death is not something to be afraid of by stating, 'I am not dying, I am entering life'.

**Influence of belief (how does this affect Catholics beliefs, attitude, behaviour, actions?)**
- It gives Catholics meaning and purpose to their lives.
- Catholics will treat those dying with compassion and believe they are going to a better life in Heaven.
- Catholics will treat their own death as the transition into a new life (in Heaven)- death is not the end of life.

**The importance of dying well:**
- Catholics believe they should prepare themselves to die well.
- They will seek opportunities to spend time with family and make their peace with them.
- They will make sure they have made arrangements for wills and what will happen when they die eg. What they would like their funeral to be like. (SEE CATHOLIC FUNERAL RITES)
- Catholics in pain will include seeking palliative care to reduce their pain in the final stages of life as part of their 'preparing for death.'

**Influence of belief (how does this affect Catholics beliefs, attitude, behaviour, actions?)**
- The liturgies and rites of the Church provide comfort for the dying and those who have lost loved ones.
- Prayers are said for the those who are dying (At Mass) or for those who have died (purgatory).
- The Sacrament of the Sick is given to those seriously ill/ dying.
- Belief in eternal life is explored through music and art.
For some people the time leading up to death can be long. For those who have a significant illness (such as cancer) or a degenerative condition (such as Motor Neurone Disease) there may be long periods of pain.

Palliative care aims to control the pain. Medication is provided to reduce pain and enable the individual to retain as much dignity and quality of life as possible.

Hospices and other organisations that offer similar care, have doctors to provide pain relieving medication, nursing care, supervision and practical help until natural death occurs.

Hospices can also provide help for the family of the dying person.

The Catholic Church supports palliative care because it respects the value of every person until their natural death.

In 1995 Pope St John Paul II published a document called Good News of Life. He said that palliative care is the best way to relieve pain because:

1. It allows people to reject any treatment that is too painful or difficult.
2. It allows people to maintain their dignity and some quality of life.

Some pain relief drugs can be very strong and can make death happen sooner. The Catholic Church says this is ok because the intention is to relieve the pain not end the person's life.

This is called the double effect principle.
Euthanasia is from two ancient Greek words:

**Eu** - Good

**Thanatos** - Death

Voluntary Euthanasia: Euthanasia carried out at the specific request and consent of the dying person.

Involuntary Euthanasia: Euthanasia carried out in order to stop additional suffering but without the consent of the person.

Active Euthanasia: A deliberate action to end life.

Non-voluntary euthanasia: Euthanasia carried out on someone who is incapable of asking to live die e.g. severely brain-damaged/in a coma.

Passive Euthanasia: Allowing death by withdrawing treatment e.g. switching off a life support machine.

Palliative care/ Hospices

Definition: Palliative care is the care of patients with active, progressive, far-advanced disease, for whom the focus of care is the relief and prevention of suffering and the quality of life.

Euthanasia is the termination of human life by painless means for the purpose of ending severe suffering. Also referred to as Mercy Killing.

Euthanasia puts sufferers out of their misery when pain cannot be controlled.

A patient could be reassured that they will be given euthanasia past the stage where they could kill themselves – this would give them a longer, more peaceful life.
What do Christians think about Euthanasia?

Christian Principles.
The bible does not say anything specific about Euthanasia. However the bible can be used to give arguments.

Remember not all Christians agree...

For
- People have been given dominion over other living things by God.
- God wants people to have a quality of life.
- God is loving, stopping suffering is a loving thing to do.
- People have been given free will by God. They should be able to use this free will to decide when they die.

Against
- There may be purpose from suffering. People may learn from it.
- Life is sacred, so destroying life is wrong.
- The Holy spirit lives in Christians. Euthanasia destroys God’s temple.
- It is more loving to care for the dying than to hasten death.

Sanctity of Life
The word sanctity means purity or holiness. When it is used to describe life it suggests that life is worthy of the of the highest respect. In the first chapter of Genesis it says that God was the creator of all life and that human beings were made in his image. The taking of another’s life is a sin against God. And the sixth commandment says, “do not commit murder”. Christians believe that life is a precious gift from God and that each and every person is known to him. To them the purpose of life is to love and serve God. “Love your neighbour as yourself” (Mark 12:31) Jesus showed that everyone should be valued and treated with respect. Only God can give life.

No one has the right to bring about their death by their own decision. Christians through the ages have found that the grace of God sustains heart and mind to the end of difficult situations and so can Christians today who face painful or drawn out death.

Salvation Army

The overriding belief of Christians (following the example of Jesus) could be that an attitude of selfless love towards others is their prime duty. Many Christians will feel compassion for the terminally ill, and support their efforts in trying to achieve a ‘happier death’.

Roman Catholics
Are opposed to all forms of euthanasia. They believe very strongly in the sanctity of life.

i) Passive Euthanasia
Allowing people who are being kept alive artificially to die. (ie. by switching off a life support machine). In affect they die from their illness or injury.

ii) Active Euthanasia
Killing someone to end suffering, committing suicide, or assisting someone to commit suicide. This might be a lethal injection, or overdose.

Most Christians are convinced of the importance of the final stages of life for the dying person and family alike. The Hospice Movement was started by a Christian called Leonard Cheshire as a response to the suffering some people go though before they die. The aim of a Hospice is to provide a peaceful and comfortable environment for people to die in.
Key beliefs for LAD:

- Catholics believe there is a soul that survives death and goes to heaven or hell.
- St Paul said *"But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is our faith."* (S of A)
- Catholics believe that Jesus rose from the dead. If Jesus did not raise from the dead then our faith has no meaning. Jesus' resurrection show that good has power over evil and proves that there is eternal life.
- The Gospels tell the story of the disciples going to the tomb where Jesus was laid to rest before he was going to be buried. They found the tomb empty and Jesus' body was gone. This led them to believe that he had risen from the dead.
- As his body was not in the tomb, he had a physical bodily resurrection.
- The early Christians believed that they would also have a bodily resurrection and that eternal life is possible for all people.

- Christians believe we are born with original sin. This means we have a tendency to turn towards evil and away from God.
- The first humans disobeyed God and suffered a spiritual death.
- Throughout the Old Testament God tried to bring his people back to him by making covenants with them but his people kept turning away from him.
- Jesus came to die to take on the sins of the world. It is through Jesus' death and resurrection that we too can have eternal life.
Catholic belief in a bodily resurrection (1 Corinthians 15):
- St Paul said there is a difference between earthly bodies and heavenly bodies.
- He uses an analogy of a grain of wheat. He said the grain of heat is different to the fully grown plant. In a similar way our earthly body is not the same as our heavenly body.
- Our earthly body is physical and our heavenly body is spiritual.
- 1 Corinthians 15: St Paul said “The body is perishable and it is raised a spiritual body. If there is a natural body, there is also a spiritual body.” (S of A)
- Catholic beliefs are influenced by St Paul.
- His teachings help us to understand what the afterlife might be like.

The Soul:
- St Paul believed that our physical body on earth is both body and soul.
- St Paul believed it is the soul that survives death.
- St Paul said it is the soul that gives us our identity.
- St Paul did not think Jesus just had a bodily resurrection but that there was also a soul that was resurrected.

- Most Christians believe in immortality of the soul.
- They believe that when the body dies, the soul leaves the body to live with God.
- The soul is the essence of a person and at death it leaves the body- it is eternal and continues to live on to everlasting life in heaven.

- Other Christians say the soul is temporarily apart from the body, but body and soul will be united on Judgement Day.
- At the resurrection we will rise bodily from the dead, just as Jesus rose from the dead.

Other views about life after death:
- Some Christians believe that death is the end of the body and only the soul lives on.
- They use accounts of near-death experiences as evidence for this.
- Reincarnation is the belief that the soul is placed into a different body after death. There are people who claim to remember their past lives.
- This is the view of Buddhists and Hindus.
- Others simply think death is the end of human life and there is no life after death.
- Humanists do not believe in life after death.
- Evidence to support this is, ‘someone who no longer exists cannot suffer, in the same way as from someone who has not been born’. This could mean that you are in the exact same state when you die, as before you were born, which is a state of non-existence.
- The impact of this belief would be that you live life to the full, as you know that there is no life after death.
Eschatology

Eschatology= beliefs about life after death concerning judgement and the destination of the body/ soul.

- Catholic teaching on judgement come from this Christian understanding that each individual will be held to account by God for the things they do, or fail to do, during their lives.
- S of A=
- The Parable of the Unforgiving Servant
- The Parable of the Rich Man and Lazarus
- Other Christians put the emphasis on a final judgement at the end of time, rather than an individual judgement.
- S of A=
- The Parable of the Sheep and Goats

Judgement:
- The Catholic Church's teaching about life after death is summarised in the Four Last Things:
  - Death
  - Judgement
  - Heaven
  - Hell
- When a person dies God passes judgement on their soul - this is called 'particular judgement'.
- Each person is responsible for their own actions.
- The Parable of the Sheep and Goats tells of a final judgement when all of creation will be judged.

Heaven:
- All Christians believe in Heaven.
- If a person who has lived a holy life will be rewarded with eternal happiness in heaven.
- Heaven is to be at one with God.
- In the Bible, heaven is often described as a banquet, but ideas about what Heaven is like vary widely.
- The Bible says that there is no sadness, pain or suffering in Heaven.
- Christians take this to mean that heaven is a holy, happy and peaceful state of being with God.
- Christians agree that it is difficult to accurately describe what it is like, since it is beyond human understanding.

Hell:
- Christians believe that Hell is a place or state of being where unrepentant sinners go after death.
- An unrepentant sinner is someone who does not regret the things they have done wrong and refuses God's offer of forgiveness and salvation through Jesus.
- Most Christians believe that Hell is a place of suffering and of eternal separation from God.
- The punishment takes the form of spiritual isolation from God.
- Many people have a problem with the idea that an all-loving God would allow people to go to Hell-
- Christians believe that God is just and fair, and so cannot let evil go unpunished.
Purgatory:
- Catholics believe those who have died need to be prepared for the change between this life and Heaven—they need to transfer from the sinfulness of this world to the purity of the next.
- Catholics call this Purgatory—it comes from the word 'purge' meaning to cleanse or get rid of sin.
- Most people are not bad enough to go to Hell but not good enough to go straight to Heaven, as they have sinned in their lives on earth.
- Purgatory is a state of purifying, a time of cleansing and preparation to enter Heaven.
- St Paul said it will be like a fire 'It will be revealed with fire, and the fire will test the quality of each person's work. If what has been built survives, the builder will receive a reward.' 1 Cor 3:13.
- Belief in purgatory is shared by Orthodox Christians too.
- Catholics believe that they can help the souls in purgatory by praying for them. (I of B)
- There is a long tradition of praying for the dead. (I of B)
- Catholics can ask God for mercy to forgive the soul's sins so that they can enter heaven. (I of B)
1 Corinthians 15:1-11 - The Resurrection of Christ.

Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Q. Look at the light yellow boxes. How does this show Christians that Jesus was resurrected from the dead and not a ghost? Why might that be important for them?

Why do Catholic Christians believe in Life after Death?

The Hail Mary contains the words: “pray for us sinners, now and at the hour of our death...”, the Motto of the Knights of Columbus: Tempus Fugit, Memento Mori, “Time flies, remember death”, St. Francis of Assisi spoke of Death as a sister, Canticle of Creatures, Blessed John Henry Newman refers to death as going to sleep and awakening refreshed, “I went to sleep and now I am refreshed...” The Dream of Gerontius. St. Paul speaks of death as falling asleep “In fact Christ has been raised from the dead, the first fruits of all who have fallen asleep” 1 Cor 15:20

Throughout Christian history death has been seen as not, dying, but going to a new life.

Questions:
1. Can you find any evidence or examples of what Catholics believe about life after death?
2. Why do you think having St. Paul’s writing to the Corinthians might be important?
3. Is death something a Catholic Christian should be scared of or sad about?
4. Why does all this information help Catholics believe in Life after Death?

-Stories -Gospels -Catechism -Early letters to Christians -Prayers and Christian writers.

Death is where God calls a person to be with himself at the end of one’s pilgrimage on earth. People die only once, there is no reincarnation, one does not return to earthly life in other forms. Hebrews 9:27

1 Corinthians 15:35-58 The Resurrection of the Body

But someone will ask, “How are the dead raised? With what kind of body do they come?” Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. 44 There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another... So it is with the resurrection of the dead. What is sown in perishable, what is raised is imperishable. 45 It is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power. 46 It is sown a physical body, it is raised a spiritual body. If there is a physical body, then there is also a spiritual body... flesh and blood cannot inherit the kingdom of God... 49 Listen, I will tell you a mystery! We will not all die, but we will all be changed, 2 In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.
What are sarcophagi?:

- These are stone coffins that have carved images on them.
- The images often feature scenes from the Bible or the lives of saints.
- One example is the sarcophagus with scenes of the last days of Jesus’ life (Jesus’ Passion).
- This sarcophagus is now in the Museo Pio Cristiano in the Vatican, Rome.
- It dates from the 4th century and has a variety of images that reinforce the belief that Jesus’ death and resurrection were a triumph over sin and a sign of hope.
- The entire decoration is based on the Passion and resurrection of Jesus.
The Paschal Candle

- It is used during the Easter season in church.
- Symbolises that Jesus’ resurrection was a triumph over death.
- At the beginning of the Easter Vigil the church is in darkness.
- Outside the church a fire is lit.
- The Paschal candle is lit from that fire and processed into the church.
- This symbolises the ‘light of Christ’ overcoming the ‘darkness of sin’.
- The procession is completed with an ancient hymn - the Exultet - that proclaims Jesus’ triumph over sin because his resurrection defeats death.

Alpha and Omega - These are the first and the last letters in the Greek alphabet. Jesus is the ‘first’ and the ‘last’: the ‘beginning’ of all things and the ‘end’ of all things.

The cross - This is the symbol of Christian faith because it is due to the crucifixion of Christ that the Resurrection was possible.

The five wounds - The candle has five studs on it to represent the five wounds Jesus received during his crucifixion.

The year - Each year the candle is marked with that particular year. It reminds people that Jesus is the same for all time and that the salvation earned by Jesus is as real now as it was in the past. The candle will be used by the Church until the following Easter, especially at baptisms.

As a reminder of the triumph of the Resurrection, the Easter candle is lit at every Mass from Easter Sunday through to Pentecost.

The Passion:
This term comes from the Latin word for ‘suffering’ and is used to refer to the suffering Jesus endured during the last few days of his life. The Gospels describe the main events of the Passion:

Garden of Gethsemane: Where Jesus prayed for the strength to face the difficulties he was to endure. This was where he was arrested.

Two trials: Jesus appeared before the Jewish authorities to face religious charges. He then was tried by the Roman official (Pontius Pilate) and charged with rebellion.

Suffering: Under instructions from Pilate, Jesus was whipped, hit and had a crown made out of thorns placed on his head.

Crucifixion: This is a cruel and painful way to die. Jesus was nailed to a cross (nails in the hands and feet). The Gospel accounts say that he was on the cross for six hours. Eventually, his body could take no more and he died. The soldiers checked that he was dead before removing him from the cross and placing in a tomb.
The Nature of the Magisterium:
The Catholic Church has three sources of authority to support its teaching about Christian beliefs:

1. **The Bible** as the **word of God** is the primary source of authority for all Christians. Christians believe the writers of the Bible were inspired by the Holy Spirit and the Church believes that the Holy Spirit continues to work through the Church.

2. **The Tradition**—over the years important theologians have explained beliefs to the Christian community. Eg. St Thomas Aquinas.

3. **The leaders of the church**—the popes and bishops. The popes and bishops have clarified and made certain statements on certain aspects of Catholic faith. This is called the 'Magisterium' meaning ‘master’ or ‘teacher’.

The source of authority for the Magisterium:
Jesus, after his resurrection, gave the Apostles the instructions to 'disciples of all nations' (Pentecost). In this way they received their authority to teach the faith directly from Jesus.

Influence of Belief: Catholics believe that the present Pope and bishops can trace their own appointment and ordination back to the first apostles. This is called the 'apostolic succession' and is why they have the authority to make statements about the Catholic faith.
The magisterium is the teaching authority of the Church, exercised by the bishops in communion with the Pope. The magisterium is given the grace by the Holy Spirit to faithfully interpret the Scriptures and Tradition. Most often, these are to encourage faith and devotion, to clarify a point or to give instructions.

The purpose of the ordinary magisterium is to present the Catholic teaching in the modern world. The Church needs to respond to issues that the writers of the Bible did not face for example, IVF, euthanasia and genetic engineering.

The ordinary magisterium helps Catholic today to follow the Church teaching.

Pope John Paul II started one of his encyclicals by saying “Taking into account these distinctions, in harmony with the magisterium of my predecessors and in communion with the Bishops of the Catholic Church, I confirm that...” This shows that the Pope cannot make all the decisions on his own but must work with the bishops and also think about what other Popes have said.

Conciliar magisterium – sometimes bishops sit in a General Council to explore matters of significance to the life of the Church e.g. The Synod in 2015 on the Family. The Nicene Creed was written about a meeting of the General Council.

Ordinary magisterium - this is the Popes and bishops preaching the Good News in homilies and in their letters to their diocese. Sometimes there might also be a letter called an encyclical (from the Pope).

Extraordinary magisterium - this is when the Church is responding to disputes of particular circumstances. These have more importance than the ordinary teaching role of the Pope and bishops so is the ‘extraordinary magisterium’.

A pope can make ex cathedra statements because Jesus told the disciples to “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, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” The Pope is a successor of St Peter who was given authority by Jesus.

Pontifical magisterium – This concerns the specific and rare declarations by a pope. The Pope has the authority to make the final decision on some disputed matters of faith or morals. These are called ex cathedra declarations. The Pope has to discuss widely and spend time in prayer before making an ex cathedra statement.

When the Pope makes an ex cathedra statement he does not make any errors. The statement is infallible (without errors).

Two examples of a pope using an ex cathedra statement are in 1854 and 1950 when statements were made about Mary, the Mother of Jesus.
Vatican II

- Between 1962-1965
- Started by Pope John XXIII and completed by Pope Paul VI.
- The Second Vatican Council (Vatican II) was called as a response to the dramatic changes that were happening in society- the Catholic Church wanted to discuss and agree how the Church could meet the challenges of the modern world.
- Vatican II was an ecumenical council meaning all levels of the Church (Cardinals, Bishops, Priests, Theologians and laity) were called to discuss their views on the modern world.

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<tr>
<th>Gaudium et Spes</th>
<th>Sacrosantum concilium</th>
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<td>• The document on Catholic Social Teaching.</td>
<td>• The document on changes to the Church's official public worship.</td>
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<td>• Encouraged Catholics to respond to the issues of poverty and social justice and the impact of science and technology.</td>
<td>• Mass was to be translated into the local language and the altar moved so the priest would face the congregation and be more easily seen.</td>
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<td>• Encouraged Catholics to engage with the modern world.</td>
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<td>• The document on how important the Bible is.</td>
<td>• The document that encourages ordinary Catholics to take more of an active role in the mission of the Church.</td>
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<td>• It encourages Catholics to use the Bible as part of their prayers.</td>
<td>• This means Catholics should act on their baptismal promises to be ‘lights of the world’ by serving others.</td>
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<td>• Increase in more Bible scholars and Bible study groups.</td>
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**Changes brought about by Vatican II:**

- **Mass** now said in the local language so people can understand what is said.
- The **altar** is turned around and the **priest faces the people** so everyone can see- increases sense of community and participation.
- Lay people are encouraged to read and be Eucharistic minsters.
- More women get involved
- Both bread and **wine** given at communion.
- Catholics encouraged to read the **Bible** as scripture- more emphasis put on the **Liturgy of the Word**.
- Catholics encouraged to see the common ground with other Christians- emphasis on what all Christians believe in common.
- Catholics encouraged to work for Christian unity and pray with other Christians- **ecumenism**.
- Catholics open themselves to other faiths- particularly Judaism. Catholics encouraged to see Jews as brothers and sisters- **Christians share a special relationship with Jews and share the covenant relationship with God.**
What happens in the Catholic Mass

The exam will not have specific questions on this but you can use the terminology in your explain answers.

The Psalms — often the Psalm is sung in Mass. The congregation sing the response and the choir or one person sing the verses.

The Book of Psalms is a collection of Jewish prayers and hymns to God. They express emotions from joy to praise, to anxiety to despair. There have been used in Christianity since the earliest Christian communities.

The first Christians had been Jewish before following Jesus. The Psalms would have been used in worship and they continued to use them for prayer.

Religious communities of monks and nuns used the Psalms in prayer and gradually began to sing them or chant them to add to the beauty of prayer. The most famous of those styles is called the Gregorian Chant.

R. Alleluia, alleluia.
Whoever loves me will keep my word, says the Lord; and my Father will love him and we will come to him. R. Alleluia, alleluia.
Music and Funeral Rite

Music

Music in Worship:
- Singing and music has been a part of Christian worship since the earliest days of the Church.
- Hymns take their inspiration from the Psalms written in the Old Testament that are part of Jewish worship. These are poems/prayers that are supposed to be sung. Many of these are sung today as hymns.
- Christian hymns are often written with special or seasonal themes and these are used on holy days eg. Christmas, Easter or during particular seasons eg. Advent and Lent.
- Other hymns are used to encourage reverence for the Bible or to celebrate Christian practices eg. Eucharist or Baptism.
- Some hymns praise or address individual saints eg. the Virgin Mary- these hymns are particularly popular in Catholicism.

Music in Mass:
- Music is an important part of Mass- as hymns during Mass and sung parts of the Mass itself.
- Hymns will be sung usually:
  - At the beginning
  - During the offertory
  - During Communion
  - At the end
- The hymns used will probably be based on the readings for the day or be influenced by the liturgical year eg. Hymns in Easter will reflect the resurrection.
- Catholics are encouraged to sing the parts of the Mass itself.
- The parts of the Mass that can be sung are:
  - Kyrie- 'Lord have mercy'
  - Gloria- 'Glory be to God on high'
  - Credo- 'I believe in one God'- the Nicene Creed
  - Sanctus- 'Holy, Holy, Holy'
  - Agnus Dei- 'Lamb of God'
- Latin is the language of the Catholic Church, but nowadays these responses are in English.

Music and Catholic beliefs about eternal life:
- Requiem Mass is an adapted version of the ordinary Mass, which is said at a Catholic funeral.
- The most famous example of a Requiem Mass is Gabriel Faure (1845-1924).
- Faure conveys Catholic beliefs about eternal life in his music- he wanted to show that you could be sad about the death of a loved ones while hoping that they had gone to an eternal life with God in Heaven.
- Faure said that he did not want to express a fear of death- instead the requiem focuses on the hope that the dead will be in Heaven.
  - 'It has been said that my Requiem does not express the fear of death and someone has called it a lullaby of death. But it is thus that I see death, as a happy deliverance, an aspiration towards happiness above, rather than a painful experience.' S of A
- This is expressed through the use of harps, violins and angelic soprano voices.
- Faure's music helps the grieving to have faith, comfort and hope- it doesn't focus on sadness, but on the peaceful and fear-free nature of death.
Catholic Funeral Rites:

- At a Catholic funeral, the mourners pray for the person who has died, entrusting them to the love of God.
- They believe that God listens to their prayers and will be merciful towards the departed person.
- The service is also a celebration of the person's life.
- The mourners look back over the dead person's life and thank God for the good times they enjoyed.

<table>
<thead>
<tr>
<th>Symbols on the coffin</th>
<th>Description</th>
<th>Explanation</th>
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<tbody>
<tr>
<td>The coffin is covered in a white cloth, called a ‘pall’. This is a reminder of baptism when the newly baptised person is presented with a white garment as a symbol of being washed clean of the sin that separates humans from God. Also, because every coffin is covered in a pall, it is a reminder that all are equal in the eyes of God. So everyone is worthy of salvation through Christ.</td>
<td>The Book of the Gospels is sometimes placed on the coffin. This is to remind people that Christians live by the teachings Jesus gives and the example he sets in the Gospel and that by doing this they will have eternal life.</td>
<td>A cross is often placed on the coffin. The baptism ceremony includes the priest or deacon making the sign of the cross on the person to mark their joining the Christian community. It is through Jesus’ death on the cross and his resurrection that he defeated death and brought salvation for humanity. ‘In baptism, (name) received the sign of the cross. May he/she now share in Christ’s victory over death.’</td>
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Symbolic actions

At the beginning and end of the funeral the coffin is sprinkled with holy water. The coffin is also sprinkled with holy water before being buried or cremated. Once again this is a reminder of the water used in baptisms and the gift of eternal life. The accompanying prayer is:

- In the waters of baptism, (name) died with Christ and rose with him to new life. May he/she now share with him eternal glory.

At the end of the funeral the coffin is incensed as a sign of honouring the person, whose body was a temple of the Holy Spirit. The incense also symbolises the prayers of those gathered rising up to God.

Processions are a traditional way of acknowledging the importance of the occasion. It is common for the coffin to be carried out of the church in a solemn procession. It brings the community together to show the grieving relatives and friends that everyone present is in solidarity with them.

Prayers and readings

The readings from Scripture will be chosen to remind those present of the promise of resurrection and eternal life. Those readings will be a source of comfort for those grieving and a declaration of hope.

The prayers throughout the funeral will refer to baptism, to Easter and the Resurrection, to Jesus’ sacrifice on the cross and the fact that because of this, Christians can hope for eternal life after death.

The priest or deacon will use their homily (sermon) to explain the Christian belief that Jesus defeated death through his resurrection and that this means that Christians can hope to have an eternal life with God after death. This should bring further comfort to the family and friends.

The prayers of intercession will include prayers for the dead, for the surviving family and friends and for the wider community.

Although not a requirement of the funeral rite, many funerals in Catholic churches would include the Liturgy of the Eucharist. This would be particularly appropriate if the deceased or members of the family regularly attended Mass.

Some funerals include a short ‘eulogy’. This is where a relative or friend speaks about the life of the deceased person and can be a celebration of their positive contribution to the lives of their family and friends.

Liturgical colour and final commendation

Priests wear white at Easter for a funeral, the liturgical colour of the Resurrection, and may wear white for the rest of the year, or purple, which is a sign of mourning. As with all the parts of the funeral, the purpose is to express Christian hope in the Easter story and faith that the deceased person will have eternal life with God after death, which is also expressed in the prayers of the Final Commendation.

‘May the angels lead you into paradise: may the martyrs come to welcome you and take you to the holy city, the new and eternal Jerusalem.’
• The funeral ends with a burial or cremation.
• For a cremation, the coffin is taken to the crematorium and there is a short committal service.
• For a burial, the body is taken to the churchyard or cemetery and lowered into the grave.
• The prayers for the committal are said.
• Relatives and friends throw earth into the grave, showing that they are sharing in laying their loved one to rest.

How Catholic funeral rites reflect Catholic beliefs about LAD:
• The Catholic funeral Mass reflects Catholic beliefs about eternal life. These beliefs are:
  1) Judgement of our earthly life
  2) Salvation and forgiveness of sins
  3) Eternal life and paradise
• These beliefs are reflected in the prayers said at a Catholic funeral.
  • The Eternal Rest:
    'Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen' (S of A)
  • The Prayer of Commendation:
    'Into your hands, Father of mercies, we commend our brother/sister N. in the sure and certain hope that, together with all who have died in Christ, he/she will rise with him. (We give you thanks for the blessings which you bestowed upon N. in this life: they are signs to us of your goodness and of our fellowship with the saints in Christ.) Merciful Lord, turn toward us and listen to our prayers: open the gates of paradise to your servant and help us who remain to comfort one another with assurances of faith, until we all meet in Christ and are with you and with our brother/sister for ever. We ask this through Christ our Lord.' (S of A)
  • The Prayer of Procession:
    May choirs of angels welcome you and lead you to the bosom of Abraham; and where Lazarus is poor no longer may you find eternal rest.' (S of A)
Prayer

What is prayer?
- The Catechism of the Catholic Church (CCC) defines prayer as:
  “... the raising of the mind and heart to God, or the petition of good things from him in accord with his will.” (CCC 534). (S of A)
- Prayer can be more than simply asking for something or reciting a well-known familiar prayer.
- As the definition above indicates, prayer is about setting aside time to be in the presence of God.
- Regular prayer can become a habit that deepens a relationship with God.
- This is what 'raising the mind and heart to God' can mean for Christians.

Different types of prayer:

<table>
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<tr>
<th>Adoration</th>
<th>This is when Christians simply acknowledge that God is wonderful and worthy of praise.</th>
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<td>Such prayer could be to sit silently to worship God.</td>
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<td>Other times they may use words or songs to express adoration.</td>
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<td></td>
<td>In the Catholic tradition, many parishes (and schools) place the Blessed Sacrament (the body of Jesus) on display for people to pray quietly to adore God present in the Eucharist (Holy Communion).</td>
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<td></td>
<td>The Catholic practice of starting prayer with the formula 'In the name of the Father, and of the Son and of the Holy Spirit' is itself an act of prayerful adoration.</td>
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<thead>
<tr>
<th>Thanksgiving</th>
<th>As the term suggests, it is common for all people to thank God.</th>
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<td>People give thanks for the wonderful things that happen, for answers to prayers and simply for the wonder of creation.</td>
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<tr>
<td></td>
<td>For Catholics, the most important act of thanksgiving is the Liturgy of the Eucharist during Mass.</td>
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<td></td>
<td>'Eucharist' is a Greek word that translates as 'thanksgiving'.</td>
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<td></td>
<td>The part of the Mass is a prayerful thanksgiving for the sacrifice of Jesus in his death and resurrection.</td>
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<td></td>
<td>That is why the Eucharist is the central action of prayer for the Catholic Church.</td>
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<tr>
<th>Repentance</th>
<th>When Christians fall short of the expectations of faith, there is sorrow.</th>
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<tr>
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<td>That sorrow is expressed through repenting of sins.</td>
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<td></td>
<td>Catholics repent during the penitential rite of the Mass.</td>
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<td></td>
<td>For more significant sins Catholics can seek the Sacrament of Reconciliation to experience more personally God's forgiving response to repentance.</td>
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<th>Intercession</th>
<th>These are the prayers Christians say that ask God to respond to the needs of others.</th>
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<td>Most Christians will have intercessory prayer during their regular Sunday acts of worship.</td>
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<td></td>
<td>At every Mass there are prayers of intercession (bidding prayers).</td>
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<tr>
<th>Petitions</th>
<th>Individual Christians will ask God to help them.</th>
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<tbody>
<tr>
<td></td>
<td>They will 'petition' God to respond to their own needs.</td>
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Source of Authority: The Lord’s Prayer:
- Jesus taught his disciples to pray using the Lord’s Prayer- ‘Our Father’.
- It is a model for prayer as it contains Adoration, Thanksgiving, Confession and Supplication or ACTS.
- Adoration- worship. Catholics are encouraged to begin their prayer by praising God.
- Confession- repentance. Telling God about the things you have done wrong and asking God to forgive you.
- Thanksgiving- being thankful to God.
- Supplication- petition or intercession. Means praying for their own needs and for the needs of others.

Influence of Belief: Praying and Masses for the dead:
- Catholics ask God to welcome the deceased into His presence so they can have eternal life in Heaven.
- The most commonly used prayer is ‘Eternal rest grant unto them O Lord. Let perpetual light shine upon them. May they rest in peace. Amen.’
- A Catholic might ask a priest to offer a Mass for a relative or friend who has died. The person’s name may be mentioned during the Eucharistic Prayer.
Formulaic (set) Prayers:

- There are a great number of prayers that have been said by Christians over the centuries.
- Some have been written down and collected in prayer books.
- Many Christians like to use the words provided by those who are considered to have been close to God.
- Some of these ‘formulaic’ prayers are similar to a ‘formula’, in that the same words are said in the same way every time. They are often very well-known and a source of inspiration for many. Eg. The Lord’s Prayer (Our Father); Glory Be: the Hail Mary.
- Some formulaic prayers have become extended into techniques to support reflection or meditation.
- There is a tradition of repeatedly reciting a simple formula prayer as a way of stilling the mind from distraction and enabling deeper prayer. Eg. The ‘Jesus’ prayer. The person simply repeats the name of ‘Jesus’ or a statement like ‘Jesus, I love you.’
- The Rosary is an example of this technique within the Catholic community. There is a formula for reciting the most familiar prayers (‘Our Father’, ‘Hail Mary’ and ‘Glory Be’) so that Catholics can meditate on the ‘mysteries’ of faith. (See Rosary revision notes)
- More complicated use of formulaic prayer is the Liturgy of Hours. This involves reciting Psalms, Scripture readings, Canticles (songs from the Bible) and Intercessions at different times of the day.
- Priest, nuns and monks promise to say these prayers every day. Some lay people join in with part of these prayers when they can.

Extempore Prayers:

- The risk of formulaic prayer is that the familiarity of them can become simply repetitive.
- Extempore prayer is when Christians use their own words to speak with God.
- There will be times when the formulas do not express the feelings and wishes of the person.
- It is possible for people to use their own words to ‘raise their hearts and minds to God’ in a more spontaneous way.
- There are some Christians, including some Catholics, who feel so moved by the Holy Spirit that they worship God with unusual sounds.
- This is called ‘charismatic’ prayer or praying in ‘tongues’.

Arguments for and against prayer:

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
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<tbody>
<tr>
<td>God gives you what you need, not what you want- eg. if you prayed for food because you were hungry but rather then get a meal you were given grain and gardening tools. God answered your prayer just not in the way you would expect.</td>
<td>Atheists say there is no God so there is no point in prayer- you are praying to nothing.</td>
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<tr>
<td>God may have a greater plan that is beyond our understanding. If someone has an illness and is in pain and you pray for them to get better, it may be a greater kindness that they are alleviated from their suffering in death and eternal life in Heaven.</td>
<td>Unanswered prayers- why does God only answer some and not others? If he was omnibenevolent surely he would answer all prayers. Why does he not answer ‘good’ prayers eg. Ending poverty?</td>
</tr>
<tr>
<td>You are communicating with God and building your relationship with him. Many Christians claim that praying makes them feel better- so prayer is a good thing.</td>
<td>Some people pray for bad things to happen- and they come true. That is making God at fault for evil acts and taking away from the loving nature of God. Eg. People pray for revenge and it happens- if God is answering that prayer then he is not omnibenevolent.</td>
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