SYMBOLS AS GOD'S SELF-COMMUNICATION

IN

ROMAN CATHOLIC LITURGICAL WORSHIP

by

CHRISTOPHER MICHAEL SLATERS

Submitted in part fulfillment of the requirements for

the degree of

MASTER OF THEOLOGY

In the subject of

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: Dr. M. HESTENES

NOVEMBER 2003
ACKNOWLEDGEMENTS

I acknowledge with gratitude the professional guidance, help and encouragement given to me by Dr. Mark Hestenes from Unisa and Dr. Jennifer Slater O.P. from St. John Vianney Seminary.

I am deeply indebted to various individuals who have assisted me most generously in so many ways namely: Richard Rooy, Liesel Taylor, Patrick Daniels, Sr. Margaret Harlock and Elroy Adams.

I am also most grateful to the worshipping communities and their parish priests in which the empirical studies were conducted.

My sincere thanks to the Right Reverend Michael Coleman, Bishop of the diocese of Port Elizabeth who provided the much needed financial assistance for the completion of this work.

To God alone we bring honour and worship.
A SUMMARY OF THE DISSERTATION

The intention of this research is to provide a comprehensive explanation of the significance of symbols in worship as a means of God communicating God-Self to the participant. It is an attempt to assist those who believe that God can be experienced through symbols in the liturgy as much as God can be experienced in the ordinary events of life. This research endeavours to show how ordinary worshipping communities experience symbols in worship. To worship and to participate in liturgy is to live not only symbolically but also to be open to God’s self-communication.

KEY TERMS

Symbols, Worship, Liturgy, Self-communication, Spirituality, Roman Catholic Worshipping Community, Liturgical Year, Sacraments, Participants.
<table>
<thead>
<tr>
<th>TABLE OF CONTENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHAPTER ONE ..........................................................................................................................1</td>
</tr>
<tr>
<td>BACKGROUND TO THE RESEARCH PROJECT ..................................................................................1</td>
</tr>
<tr>
<td>1.1. BACKGROUND TO THE PROBLEM .......................................................................................1</td>
</tr>
<tr>
<td>1.2. THE AIM AND PURPOSE OF THE RESEARCH PROJECT .....................................................1</td>
</tr>
<tr>
<td>1.3. THE RESEARCH QUESTION ...............................................................................................2</td>
</tr>
<tr>
<td>1.4. DEFINITIONS OF TERMS ...................................................................................................3</td>
</tr>
<tr>
<td>1.4.1. Worship ..........................................................................................................................3</td>
</tr>
<tr>
<td>1.4.2. Liturgy ...........................................................................................................................3</td>
</tr>
<tr>
<td>1.4.3. Spirituality .....................................................................................................................5</td>
</tr>
<tr>
<td>1.4.4. Symbols ........................................................................................................................6</td>
</tr>
<tr>
<td>1.5. A STUDY WITHIN THE FIELD OF PRACTICAL THEOLOGY .............................................6</td>
</tr>
<tr>
<td>1.5.1. Theology .......................................................................................................................7</td>
</tr>
<tr>
<td>1.5.2. Fundamental theology ..................................................................................................7</td>
</tr>
<tr>
<td>1.5.3. Systematic theology ......................................................................................................8</td>
</tr>
<tr>
<td>1.5.4. Practical theology ..........................................................................................................8</td>
</tr>
<tr>
<td>1.6. THE EMPIRICAL CONTEXT OF THE RESEARCH .............................................................11</td>
</tr>
<tr>
<td>1.7. CHAPTER DEVELOPMENT ...............................................................................................12</td>
</tr>
<tr>
<td>1.8. CONCLUSION ....................................................................................................................13</td>
</tr>
<tr>
<td>CHAPTER TWO .........................................................................................................................14</td>
</tr>
<tr>
<td>CHARACTERISTICS OF WORSHIP IN THE ROMAN CATHOLIC TRADITION ..............................14</td>
</tr>
<tr>
<td>2.1. INTRODUCTION ................................................................................................................14</td>
</tr>
<tr>
<td>2.2.1. Roman Catholic worship is Revelatory .......................................................................14</td>
</tr>
<tr>
<td>2.2.2. Roman Catholic worship is Trinitarian ........................................................................15</td>
</tr>
<tr>
<td>2.2.3. Roman Catholic Christian Worship is Christological and incarnational .................15</td>
</tr>
<tr>
<td>2.2.4. Roman Catholic Christian worship is Epiclectic (invokes the Holy Spirit) .................16</td>
</tr>
<tr>
<td>2.2.5. Roman Catholic worship as an Ecclesial Redemptive action ......................................17</td>
</tr>
<tr>
<td>2.2.6. Roman Catholic worship is Communitarian (koinônia) ..............................................18</td>
</tr>
<tr>
<td>2.2.7. Roman Catholic worship is essentially sacramental and arises from anamnesis .........19</td>
</tr>
<tr>
<td>2.2.8. Roman Catholic worship is grounded in the Church’s Liturgical Calendar ................21</td>
</tr>
<tr>
<td>2.2. CONCLUSION ...................................................................................................................22</td>
</tr>
<tr>
<td>CHAPTER THREE .....................................................................................................................23</td>
</tr>
<tr>
<td>SYMBOLS AS GOD’S SELF-COMMUNICATION IN LITURGY ...............................................23</td>
</tr>
</tbody>
</table>
3.1. INTRODUCTION: THE WORLD OF SIGNS AND SYMBOLS........................................................................23
3.2. THE SYMBOLIC-COMMUNICATIVE NATURE OF ROMAN..................................................................25
3.3. SACRAMENTAL WORSHIP AND RAHNER'S THEOLOGICAL THEORY OF REAL
SYMBOL...............................................................................................................................................27
3.3.1. Sacraments as symbolic communication in worship.................................................................30
3.3.1.2. The symbolic communication in the action of baptism.........................................................31
3.3.1.3. The symbolic communication of God's presence in the Eucharist.........................................31
3.5. SIGNIFICANT COMPONENTS ON LITURGICAL-SYMBOLIC COMMUNICATION
BETWEEN GOD AND WORSHIPPERS.................................................................................................35
3.5.1. Liturgical symbols form a distinct language about God in..........................................................35
3.5.2. Liturgical-symbolic-communications are culturally sensitive..................................................36
3.6. CONCLUSION..................................................................................................................................37

CHAPTER FOUR ......................................................................................................................................39

THE RESEARCH PROJECT....................................................................................................................39

4.1. INTRODUCTION..................................................................................................................................39
4.2.1. Worshipping community ONE. A Roman Catholic Coloured Community............................40
4.2.2. Worshipping community TWO. A Roman Catholic Multi-Cultural Community.....................41
4.2.3. Worshipping community THREE. A Roman Catholic Xhosa Community............................42
4.2.4. Worshipping community FOUR. A Roman Catholic White Community.................................43
4.4. THE MEASURING INSTRUMENTS.......................................................................................................44
4.5. THE PILOT STUDIES..........................................................................................................................47
4.5.1. Pilot study one-Mass survey...........................................................................................................48
4.5.2. Pilot study two- Group survey.........................................................................................................49
4.6. DATA COLLECTION ONE-THE MASS SURVEY..............................................................................50
4.6.1. Preparatory meeting with the parish priests..................................................................................51
4.6.2. The data collection........................................................................................................................51
4.6.2.1. Worshipping community one....................................................................................................52
4.6.2.2. Worshipping community two....................................................................................................52
4.6.2.3. Worshipping community three..................................................................................................52
4.6.2.4. Worshipping community four..................................................................................................53
4.7. DATA COLLECTION TWO-GROUP SURVEY................................................................................53
4.7.1. Preparatory meeting with the parish priests..................................................................................53
4.7.2. The data collection: meetings with the groups..........................................................................54
4.8. CONCLUDING REMARKS ON THE RESEARCH PROCESS.........................................................55

CHAPTER FIVE........................................................................................................................................56

ANALYSIS AND INTERPRETATION OF THE DATA..............................................................................56
5.1. HOW THE DATA WAS MANAGED .............................................................. 56
5.2. ANALYSIS AND INTERPRETATION OF THE DATA ................................. 58
5.2.1. The evaluation of the research results of Worshipping Community One.
   A Roman Catholic Coloured Community ........................................... 58
5.2.2. Evaluation of the research results of Worshipping Community Two.
   A Roman Catholic Multi-Cultural Community .................................. 63
5.2.3. Evaluation of the research results of Worshipping Community Three.
   A Roman Catholic Xhosa Community ................................................. 67
5.2.4. Evaluation of research results of worshipping community four.
   A Roman Catholic White Community ............................................... 71
5.3. SUMMARY COMPARISON OF THE FOUR WORSHIPPING COMMUNITIES 75
5.3.1. Evaluation of the Four Worshipping Communities and the Liturgical Symbols .... 76
5.4. CONCLUDING REMARKS ................................................................. 79

CHAPTER SIX .......................................................................................... 80

INTERPRETATIONS AND CONCLUSIONS .................................................... 80
6.1. INTERPRETATIONS OF THE RESEARCHER ........................................... 80
6.2. TOWARDS A PASTORAL VISION FOR THE FUTURE ............................ 82
6.3. CONCLUDING REMARKS ................................................................. 85

APPENDIX 1 - CONSULTATION WITH THE CLERGY .................................. 86

APPENDIX 2 - QUESTIONNAIRE ONE - DATA COLLECTION ONE .................. 87

APPENDIX 3 - QUESTIONNAIRE TWO - DATA COLLECTION TWO ............... 88

BIBLIOGRAPHY ....................................................................................... 93
CHAPTER ONE
BACKGROUND TO THE RESEARCH PROJECT

1.1 BACKGROUND TO THE PROBLEM

The Roman Catholic faith subscribes to a belief in the real presence of Jesus Christ at liturgical or sacramental celebrations. This belief in Christ’s real presence is particularly adhered to in the celebration of the Eucharist. The faith of Catholic Christians instructs that Jesus Christ is made fully present at the particular moment in the Eucharistic service when the bread and wine is consecrated into the body and blood of Christ.¹

This dissertation sets out to explore various theories of worship and symbols and how Roman Catholic worshippers experience symbols in Roman Catholic liturgical celebrations. Catholic liturgical leaders celebrate the events of the liturgical year all year round with Catholic worshippers and it is against the background and experience of the liturgical events that this research is situated. It places particular focus on how Roman Catholic worshippers experience the presence and grace of God within liturgical worship through the utilization of symbols.

1.2 THE AIM AND PURPOSE OF THE RESEARCH PROJECT

The objective of the research is to determine how the use of symbols during liturgical worship assists participants to experience the reality of God made present at the particular liturgical celebration. The specific focus is to bring life and liturgy together and to ascertain the

¹ According to the teaching of the Catholic Catechism no 347: “The mode of Christ’s presence under the Eucharistic species is unique. In the most blessed sacrament of the Eucharist the body and blood of Christ, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really and substantially contained. This presence is called real.”
effect of a liturgical action where God’s presence is specifically communicated by means of symbols.

One of the aspirations of the research is to highlight the relationship between worship and the experience of God in liturgical celebrations. It also intends to create a practical awareness that the Church’s liturgy is the symbolic manifestation of God’s continual self-communication to the participant and the person’s free response to God.

Since Roman Catholic Christians believe that the theology of worship is rooted in the theology of grace, the liturgical celebration is conventionally viewed as the means through which God’s presence is made explicit to the reality of the participant. The overall intention is to ascertain how effective the use of symbols is for the worshipper to experience God’s self-communication at Roman Catholic liturgical celebrations. The Catechism of the Catholic Church teaches that the Liturgy “touches individual members of the Church in different ways: effectively, sensibly or pragmatically ” (Catechism 1992:299). The purpose of the research project is to assess this theory in practice with regard to the use of symbols in worship.

1.3. THE RESEARCH QUESTION

If the human person is understood to be endowed with the capacity to experience God’s presence, the question is: how does the spiritual experience at worship affect a person’s liturgical and life experience of God? In this regard it is important to reflect on how God comes into one’s life through our worship and to have some knowledge as to how God does it. The specific question under exploration is: how does God allow the human person to experience God-Self in worship particularly through the use of symbols? This is a profound question and the researcher will explore this topic with some humility, as he is
aware of the great complexity of the question. The research project will focus on selected key symbols in Roman Catholic worship namely: the cross, bread and wine, the Bible, water, the paschal candle, ash, oil and palms. It will explore how specially selected representative groups of Roman Catholic worshippers prioritize these symbols in liturgical and sacramental worship.

1.4. DEFINITIONS OF TERMS

In order to understand and appreciate the theoretical research context, this thesis offers a brief overview thereof placing particular focus on the phenomenon of worship, liturgy in Roman Catholic worship, spirituality and symbols.

1.4.1 Worship

Worship is a complex phenomenon and as claimed by White (1971:21) “difficult to define”. When one reflects on worship as a liturgical activity certain questions come to mind such as the one that is relevant to this dissertation namely: “What is Christian worship?” Worship has its own significance and in this research project worship will be approached as a religious phenomenon, but at the same time also as a significantly human one. The human dimension is so constituted by virtue of the worshippers’ participation in God’s divine presence in this world. This sentiment is confirmed by Rempel (1988:101) who describes worship as the “pregnant symbol” of human participation in God’s divine action.

1.4.2. Liturgy

Since the Second Vatican Council the term liturgy has become commonly used in the Roman Catholic Church. It is the term that is used to refer to the official public worship of the church. According to the Modern Catholic Encyclopedia currently the Roman Catholic
Church uses the term 'liturgy' to include the "celebration of the seven sacraments, liturgy of the hours, eucharistic worship outside mass, rites of profession, blessings, and the ritual of the order of Christian funerals" (Glazier 1994:517).

Glazier, in the Modern Catholic Encyclopedia, continues to emphasize that not all public church services could be defined as liturgy and to this end he cites the Stations of the Cross, the Rosary and Novenas as examples. These are described as private devotional practices often prayed in common by the worshipping community. Although these practices have a special place in the spiritual life of Catholic worshippers they are not considered as part of the official public worship of the Church.

The Catholic Church has never offered an official definition of the term liturgy, but has at various times given a description of the place of liturgy in the church. One such occasion was at the Second Vatican Council, in the document on The Constitution of the Sacred Liturgy\(^2\). It can be said that one of greatest statements on the liturgy mentioned in Sacrosanctum Concilium is captured in paragraph 10:

"The liturgy is the summit towards which the activity of the Church is directed and the font from which all her power flows"

(Flannery 1991: SC10).

This statement suggests that the Church desires the full, conscious and active participation of worshippers in the liturgy. This is required by the very nature of the liturgy to which the Christian people 'a chosen race, a royal priesthood, a holy nation, a redeemed people' (1Peter2.9) have a right and a obligation by reason of their baptism.

\(^2\) This document is also referred to as "Sacrosanctum Concilium" which forms part of the documents of the Second Vatican Council. This has special reference to the renewal of Liturgy in the Roman Catholic Church. SC would be the abbreviated form of referring to the document.
Liturgy can than be considered as an exercise of the priestly office of Jesus Christ. In the liturgy by means of symbols perceptible to the senses, human sanctification is signified and brought about in ways proper to each of these symbols. The liturgy thus being the official public worship the Roman Catholic Church is performed by Jesus Christ as the head and the worshippers as his members.

1.4.3. Spirituality

Since Vatican Council Two there has been growing interest in Christian spirituality. This may be due to the council’s universal call to holiness in the document Lumen Gentium, the Dogmatic Constitution of the Church (Flannery: 1981 LG 40-41). There is, and it is today more commonly understood, a great diversity of spiritualities. There are for example the Protestant spiritualities, Catholic spiritualities, Islamic spiritualities, and Jewish spiritualities, to mention but a few. This dissertation will examine the experience of symbols in worship by the worshippers from a Catholic spiritual perspective. It will consider both the lived experience and the more scholarly or academic perspective of spirituality.

The New Dictionary of Catholic Spirituality describes three levels of spirituality. The first is the Real or Existential level of lived experience. This is the first and most basic level. It refers to those who through this lived spirituality “perseveringly seek union with God or perfection or divinization” (Downey 1993: 932). The second is the Spirituality of Groups. This is often the spirituality of the family, a worshipping community or other specialized groups. Even though spirituality as a lived experience is always personal “each person is introduced into a particular social and inculturated spirituality” (Downey 1993:932). Hence this second level of spirituality. This dissertation will examine the experience of symbols in worship from these two levels of
spirituality. The third level, as varying Spiritual Traditions do not have a direct impact on the sample population and the research.

The researcher's own definition of spirituality is that it is the feelings and experiences we have about the invisible God and the study of this inward life of the individual or group of Christians.

1.4.4. Symbols

Symbols, in the context of worship, have become vehicles for religious meaning. The prime aim of this research is to concentrate on symbols as put to use in Catholic liturgical celebrations and in particular how they function as means of divine-human communication.

The use of symbols in Roman Catholic worship is rooted in the liturgy as a means of relating to God and of the worshippers response to God's relation to them. The Modern Catholic Encyclopedia defines a symbol as "a sensible reality that represents another reality not directly perceivable or expressed" (Glazier 1994:843). The theory behind religious symbols in Catholic worship is that they awaken an encounter with God. Hence the purpose of this investigation is to test this theory empirically. It is my intention to operationalize the experience of symbols in worship by means of a structured questionnaire.

1.5. A STUDY WITHIN THE FIELD OF PRACTICAL THEOLOGY.

Practical theology is a science and as such is regarded as a scientific study of the encounter between God and human persons (Heyns & Pieterse 1990:6,10). Since practical theology focuses specifically on people's religious actions, this dissertation employs the empirical critical methodology of practical theology as a science to determine the
encounter between God and human beings in worship through symbol. What follows is a description of theology and its various branches with a particular focus on practical theology.

1.5.1. Theology

Theology employs both reason and revelation as it studies God and God’s relation to the world. The primary object of theology is God and we as God’s creatures are the secondary objects of theology. Theology supposes commitment to the realities, which it studies. In other words to do theology presupposes faith which is a lived experience of things divine that are studied.

Theology proceeds methodologically in its investigations because it is a science in its own right. In its task of investigating the faith theology uses different methods and thus has different specialties. The Roman Catholic theologian David Tracy as quoted in Browning (1983:62) suggests that “the general notion of theology can be further categorized into three sub-disciplines: fundamental theology, systematic theology and practical theology”. What follows in the next few paragraphs is an attempt to briefly describe each category by employing the order as suggested by Tracy whereby it goes “from the relatively abstract-fundamental theology to the concrete-practical theology” (Browning 1983:62). This is to show where practical theology fits into the ambit of theological subdivisions.

1.5.2. Fundamental theology

A working definition of fundamental theology is explained as the "designation within theology that examines the foundations of faith itself" (Glazier 1994:863). Fundamental theology thus studies the development of the Church’s faith and theological traditions as it unfolded with particular focus on the foundations of the faith itself. It examines the how, why and what we have come to believe in the faith.
The focus of fundamental theology is primarily on the revelation of God and interprets its meaning as a disclosure for faith.

1.5.3. Systematic theology

Systematic theology studies the doctrines of the church, seeks to understand them and show how they are related to other theologies. In addition it tries to express the doctrines of the church in contemporary language. Systematic theology uses most of the different theological methods be it phenomenological or hermeneutic. The various areas of faith come together in this area of theology to make it holistic. In Glazier’s (1994:865) view: “Systematic theology makes up one of the main categories of theology and is integrally related to the areas of fundamental and practical theologies”.

1.5.4. Practical theology

Practical theology focuses on Christian life and practice. Theologians, like the Roman Catholic thinker Karl Rahner, maintain that all theology is ultimately practical, but practical theology has its own particular concern. Its prime task is to build the Christian community and this is done through preaching, worship, counselling, religious education, service and the study thereof. It can therefore be stated that practical theology deals with people’s religious actions.

According to Heyns and Pieterse (1990:6) these religious actions are designed to ensure that the Word of God reaches people and that it becomes part of people’s lives. The focus of practical theology is thus on the Word of God and the study of human communication. In this context I find the definition of practical theology by Gerkin (1986:61) a useful summary of the above statements. It is as follows:

“Practical theology is the critical and constructive reflection on the life and work of Christians in all the varied contexts in which that life takes place
with the intention of facilitating transformation of life in all its dimensions in accordance with the Christian gospel (Gerkin 1986:61).

Practical theology may be applied to the whole of Christian life in all contexts and this includes, as in the case of this dissertation, the experience of symbols by the participants in worship. This research sets out to examine the lived faith-experience of the faithful in its pastoral dimension and testing its applicability and significance in the lived practice of the faith.

The importance of the dynamic relationship between theory and praxis in practical theology cannot be over-emphasized. The main task of practical theology is to formulate theories for praxis because behind every action is a theory. Heyns and Pieterse (1990:32) depict the relationship between theory and praxis as one of total equality. They further characterize it as a bi-polar tension best described as an ellipse. In this relationship both theory and praxis are autonomous while they remain interdependent.

In practical theology, theory is critical for praxis and in turn praxis is critical for the underlying theory. Heyns and Pieterse (1990:26) further describe praxis as concrete actions “by individuals or groups in the church or society aimed at furthering the kingdom of God”. It is important for practical theology to develop its own theological theories and not to rely on other fields in the human sciences. Practical theology is thus not merely the application of theological insights but praxis is an important factor which influences theory.

It is good to keep in mind that in practical theology the empirical method of research is not specifically directed to God since it is impossible for God to be the object of empirical research and scientific study (Pieterse 1993:25). We may, however, employ scientific methods
to study God's revelation and the actions of the Christians as well as the Church that is visible and measurable.

Since practical theology sets out initially to be practical, its scientific character was questioned, but today practical theology has established itself as a science because it has become scientific in its approach and empirical in its study. Practical theology is a science in its own right because it applies scientific methods. Practical theologians such as Heyns and Pieterse (1990:10) say that practical theology "analyses praxis scientifically".

Practical theology can be described as an operational science with a focus on communicative actions. In this context the term operational science refers to human science or behavioural science. As an operational science practical theology can both influence and change the reality it describes and explains.

In practical theology the emphasis is on the communicative aspect of praxis and this is affirmed by Nel (1996:16) who asserts that "practical theologians study the communicative actions between God and human beings and between human beings and in the service of the gospel". It means therefore that the worshipping community is involved with communicative actions with God and with each other. It is thus imperative for practical theologians to consider the context in which these communicative actions take place. This is manifested particularly in the fact that practical theology is a theological operational science precisely because it has a focus on religious actions performed in operational fields. This is the reason why praxis is such an important factor in the theorizing within practical theology.
1.6. THE EMPIRICAL CONTEXT OF THE RESEARCH

As mentioned above, Practical Theology is concerned with the empirical study of the concrete praxis of Christians in church and society. This dissertation attempts to operationalize several key symbols of the Roman Catholic Church through the use of empirical research.

The empirical dimension of this research is conducted in my own ministerial environment that is the Roman Catholic East London Deanery. The practical investigation focuses specifically on the experience of symbols in worship and how it evokes spiritual communication between God and the participants at a liturgical celebration.

It is an exploratory study of which the goal is “the exploration of a relatively unknown area ... with the aim to gain new insight into the phenomenon” (Mouton1988: 43). The research will take a quantitative and qualitative approach³ and the study will operationalize concepts and symbols through a structured questionnaire in order to obtain data on these phenomena and the practical and spiritual experience of worshippers.

It is also a descriptive study in which the researcher will attempt to offer an “in-depth description”(Mouton 1988:43) of specific symbols and their significance to Roman Catholic worshippers. The chief variable dealt with in this dissertation is that of culture and by implication the worship cultures of the target population. Other variables such as age, gender, economic and social backgrounds will be noted in passing. Theoretical deductions will be concluded together

³ A quantitative approach is the method which is applied to research in the social sciences that is more highly formalized as well as more explicitly controlled, with a range that is more exactly defined, and which in terms of the method used, is relatively close to the physical sciences. While in a qualitative approach the procedures are not strictly formalized, the scope is more likely to be undefined, and a
with recommendations and suggestions that facilitate God’s communicating presence to people at worship.

1.7. CHAPTER DEVELOPMENT

The focus of Chapter One is on the background to the research, including the research question, purpose and the aim of the research. The conceptualization of the major themes in this dissertation are: worship, liturgy, spirituality and symbols. Chapter One concludes with a focus on theology and practical theology as a branch and discipline, since the research is a study within the field of practical theology.

Chapters Two and Three will have a theoretical approach with two main focuses. The theories around worship in chapter two and symbols in chapter three will be explored with a particular focus on the Roman Catholic tradition.

Chapter Four focuses mainly on the research process including the research strategy, participants, pilot study, and the data collection process.

The main focus of Chapter Five is the analysis and interpretation of the research results. An attempt will be made to define the reality and value of symbolism in worship around the experience of Roman Catholic worshippers.

In Chapter Six practical recommendations and theoretical proposals will be made towards the more effective use of symbolism at Roman Catholic worship so as to make liturgical symbols religiously and culturally more relevant and meaningful as a means of God communicating God’s presence to the worshipper.

more philosophical approach is adopted (Mouton 155)
1.8. CONCLUSION

The main focus of this particular section of the work was to place the investigation in context by reflecting on the background to the exploration, the question at hand as well as the purpose and aim of the research. The chapter proceeded to give an overview of the theoretical and empirical context of the research. The theoretical context is from a Roman Catholic perspective, and the empirical context from the experience of Roman Catholic worshippers. The focus on the significance and operation of theology followed. Since this dissertation occurs in the discipline of practical theology a significant part of the reflection was devoted to a description of practical theology. The chapter concludes with an outline of the chapter development. This constitutes the context in which the research is conducted.
CHAPTER TWO

CHARACTERISTICS OF WORSHIP IN THE ROMAN CATHOLIC TRADITION

2.1. INTRODUCTION

In this chapter, the researcher will outline several key doctrinal themes which he has selected and feels are central to Roman Catholic worship. It is a complex task but the researcher will attempt to offer a personal and hopefully normative vision of his worship tradition as a framework for the major theme of symbols which follows in the next chapter. Although the doctrines appear abstract, the researcher emphasizes the divine-human encounter which emanates for any deep understanding of these doctrines. The researcher follows Tracy’s approach which moves from systematic theology to the more practical nature of practical theology through an emphasis on the divine-human encounter.

Worship in the Roman Catholic tradition is defined by Charles Magsam (1957:9) as “primarily the public homage offered to God in a way officially ordained by God and the Church, par excellence in the Holy Sacrifice of the Mass”. It is a form of ecclesiastical ritual action in which Christians gather to remember, express and appropriate their identity as worshippers with Christ.

2.2.1. Roman Catholic worship is Revelatory.

White (1990:26) describes worship as a two-fold action and response, which is “God to the human soul in Jesus Christ and in human responsive action through Jesus Christ”. Through God’s words “God discloses and communicates God’s very being or essence to humanity” (White 1990:26). Worship requires a reciprocal relationship as God reveals God-Self in liturgical celebrations the human person
participates by responding and Jesus Christ is the center of this relationship. The self-communication of God to God’s creatures invites and makes possible a response and a commitment (Crichton 1993:11).

2.2.2. Roman Catholic worship is Trinitarian.

To worship God in Spirit and in Truth implies being in dialogue with God and in the Christian sense it is sharing the reality of the intimate life of the Holy Trinity. In liturgical worship, through the relationships with the persons of the Trinity, the participant enters into the life of God. It is in the fundamental nature of these relations that the worshipper is incorporated into the Son by the Holy Spirit and led to the Father by the Son. As stated by Magsam (1957:9) the first duty of Christians is to “worship in and through Christ to the glory of the Trinity”. Worship touches human life at every point and is the source of the Christian way of life. In this sense liturgy for Christians may be considered as a continuous living development as worship of God begins with the inner person (Magsam 1957:9). The pressing duty of Christians is to live a liturgical life because in Christianity worship is given a special and unique quality through Jesus Christ.

2.2.3. Roman Catholic Christian worship is Christological and incarnational.

While Catholic Christian worship is profoundly Trinitarian, the prime hallmark of Christian worship is that it has its foundation in Jesus Christ in whom is found both God’s self-disclosure and a paradigm for a life of worship. When people are brought into relationship with God through Jesus Christ they are made participants in Christ’s worship because they share in his life (Lang 1989: 1105). Christian worship has a twofold function in this sense that it is at once oriented towards communion with God and it not only sanctifies the individual worshipper, but also the whole worshipping community. The desired
effect is that of a developing union with others (koinonia) for the glory of God from whom all begins and towards whom everything moves (Flannery 1981:SC 48).

Christian worship is the ongoing word and prayer-action of Jesus Christ in and through His body in the world. Here the characteristics of worship in sign, symbol, word and image, become focused and given content by the pattern of worship and life we discern in His teaching, preaching, touching, healing, reconciling, feeding, suffering, obedience unto death, and being raised to new life. The whole history of God with the world and with the people God has called forth to covenant and faith is brought to symbolic and ritual focus in the 'liturgy of Jesus Christ' (Salliers 1984: 42-43).

Although the prime characteristic of Christian worship is intensely Christological, it is so because it is profoundly incarnational. In other words it is governed by the whole event of Jesus Christ. God is present in Christ who is the Logos of the Father.

**2.2.4. Roman Catholic Christian worship is Epiclectic (invokes the Spirit).**

In the Christian context the life and worship of the church is envisaged as being under the guidance of God’s Spirit (Gal 5:25; Eph 2:18). When the church gathers to worship God the Father through Jesus Christ the Son, it does so ‘in the Spirit’ (Rom 8:26-27). It calls upon the Holy Spirit of God (epiclesis) to unify and empower it to worship God in a worthy manner i.e. in union with the worship of Jesus Christ (Flannery 1981:LG 7 and SC 6). Worship in the Roman Catholic sense is a dialogue at the level of the life of the Spirit, and in the Spirit is a dialogue with God.
Emphasis on the work of the Holy Spirit in Catholic worship enables the participants to share in the gifts (charismata) of the Holy Spirit. All the various services and ministries people exercise in worship are in fact gifts (charismatic functions) of the Holy Spirit which build community. Such gifts are obvious in music, singing, organization, assisting in liturgical action etc. (Crichton 1993:41).

The church is the Spirit-filled (pneumatic) body of Christ and in this sense its worship is and must be of the Spirit. One of the ways in which the Roman Catholic Church believes that the Spirit is communicated is through symbolic-sacramental liturgy. This of course is not the only way as through the exercise of the special charismata in the celebration of the liturgy the Holy Spirit becomes visible.

2.2.5. Roman Catholic worship as an Ecclesial Redemptive action

The human person shares in the redemptive acts of Christ as s/he participates in worship. What Christ has done in the past becomes present with the same power to save and as such the worshipper can re-experience the saving acts for his/her own salvation. Christian liturgical worship emerges from within the tradition of Jewish worship, but finds its particular identity from the rootedness in the paschal mystery. The mystery provides a focus for the rhythm of the church's feasts and seasons and has a central place in the celebration of the sacraments and the liturgy of the hours (Lang: 1989: 1105). By stating that liturgical worship is a form of ecclesial action one is emphasizing the assembly's role as subject of the liturgy because of its union with Christ.

The Sacrosanctum Concilicum states, “In the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members”(Flannery 1981:SC 7). Although each worshipping assembly is bound in koinônia with all other assemblies
which constitute the church, liturgy is actually performed by local assemblies gathered in particular places. For this reason the historical, social and cultural context of each assembly will affect its worship (Kelleher in Lang 1994:1105).

2.2.6. Roman Catholic Worship is Communitarian (koinônia).

Christian worship is essentially corporate and, particularly for the Roman Catholic person, it implies being in community in the Church (ecclesia) where Christ's salvation is mediated. In community the worships becomes aware of the divine realities that are present first in the world and then in the sacraments, but also in the hearts of the other worshippers. Together in community people hear the call of God, they listen to the Word of God, they share the Eucharistic bread and wine that makes them one in Christ. The vertical relationship with Christ established the horizontal relationship that ties worshipping members together (Crichton 1993:15). For this reason individualistic attitudes within worship can atomize the community.

The Eucharist or Holy Mass is perceived as an act of corporate worship, a joyous celebration, an experience of belonging to a to vital

---

4 This notion is confirmed by the Catholic Documents on the liturgy, namely the Constitution on the Sacred Liturgy (CSL) or (SC) (no 5, 6), which states that the heart of the liturgy celebration is the paschal mystery of Jesus Christ in whose life, death and rising the redemption of humankind was accomplished once and for all, and through whose pasha the church was born. The documents continue by stating that liturgy is the exercise of the priestly office of Jesus Christ, head of the members, for the glory of God and the sanctification of humankind (no 7). All members of the community are priestly people through baptism; they are co-presiders with Christ, the one and only High Priest and leader of prayer. In Catholic terms, Christ is present in many ways in the liturgy (no 7). Christ is present under the appearance of bread and wine -- the traditional localization of the "real presence", also in other sacraments, in the proclamation of the Word of God, in the ministers of the liturgy and in the assembly gathered for prayer and praise. The liturgy is thus the most perfect manifestation of the church. The CSL or SC says that the mystery of Christ is made visible when God's holy people actively participate in the same Eucharist, at a single table, each according to his or her role (see numbers 2, 26, 28, 41). The liturgy is thus the form and summit of the Christian life (no 10). For this reason Catholic teaching insists that the Christian Church's formal public worship of God in and through Christ be called 'liturgy' (Sacrosanctum Concilium (S.C.) no 5). Liturgy can thus be described as the public worship of Christians assembled together.
organism, the Mystical Body of Christ, engaged in faithful and significant action (Magsam 1957:9). This act of God that sanctifies humans is a particular characteristic of Christian worship in this sense that Christian worship is not self-serving or individualistic. The gifts of all are to be placed at the service of building the church (1 Cor 14:26-27). The worship of God is essentially the gathered community in active remembering, proclaiming, self-giving and supplication in response to and dialogue with God. The assembly itself becomes the symbol of the Church. This gathered body is to offer sacrifice of praise and thanksgiving in such a manner as to become the place of epiphany, a symbol to the world of the world redeemed (Saliers 1984:38). In worship in Spirit and Truth the participant comes to know his/her real personal existence in inter-personal relationships with other human beings. In this sense s/he also gains knowledge of God that is deeper and more embracing than purely intellectual knowledge through dialogue with God in worship (Crichton 1993:11).

Roman Catholics are of strong opinion that all liturgical services are celebrations of community and this holds true of all sacramental celebrations. Hence active participation in liturgical worship according to the Liturgical Documents should be conscious and devout. The people are to worship with ‘proper dispositions’ and their ‘minds should be attuned to the voices’ (Flannery 1981: SC 41). Thus worship should not only be a performance of ritual. Worship approached in faith should assist the worshipper to meet Christ at a deeper level, wholeheartedly and with greater sincerity. By its very nature the Roman Catholic worship is never a solitary undertaking; it is social and thoroughly organic in character

2.2.7. Roman Catholic Christian worship is essentially sacramental and arises from Anamnesis

Most Christians would see their sacraments of baptism and Eucharist
as celebrations of coming to life in Christ and the nourishing and deepening of that life. These official actions of the church are through Christ's: actions of worship of his Father and of his love as it is found in the inception and growth of Christ's life in us. Roman Catholics would regard all sacraments as key moments of an individual's life within the Christian community and they are also formal worship moments that call for official actions of the church. Thus all of the sacraments are part of our liturgical worship. We can recognize and encounter God's love in Christ in each of them and Christ is worshipped as the sacraments are celebrated.

The purpose of sacraments is to make people holy, to build up the Body of Christ and to give worship to God; but being signs they also function as a teaching principle. They not only presuppose faith, but also by words and objects they also nourish, strengthen and express it; that is why they are called "sacraments of faith". They impart grace, but in addition, the very act of celebrating them disposes the faithful most effectively to receive this grace in a fruitful manner, to worship God rightly, and to practice charity (Flannery 1981: SC 59). The Catholic Church recommends that it is of the highest importance that the faithful should readily understand the sacramental signs and should with great eagerness frequent those sacraments that were instituted to nourish Christian life.

Liturghical worship arises generally from remembering, anamnesis, that is, recounting of a specific intervention of God in human existence. For the Christian God's work of salvation i.e. God's continuing presence in events to and within the life of Jesus, spills over and continues into our lives. Specific events in the history of salvation such as the life, death, resurrection and glorification of Jesus the Christ lies at the heart of our worship of God. The paschal mystery, which is the revelation and glorification of Jesus, is the culminating point of salvation history. Par excellence, for Christians,
worship of whatever nature is through, with and in Jesus Christ (Bishop 1990:1331). The Church earnestly desires that Christ's faithful, when present at the mystery of faith, should not be there as strangers or silent spectators, but through the good rites and prayers they should take part in the sacred service conscious of what they are doing, with devotion and full involvement. The faithful should be instructed by God’s word and nourished by the table of the Lord’s body; they should give thanks to God not only through the hands of the priests, but also with him, they should learn to offer themselves as well; through Christ the Mediator, they should be formed day by day into the ever more perfect unity with God and with each other, so that finally God may be all in all (Flannery 1981:SC 46).

2.2.8. Roman Catholic worship is grounded in the Church's Liturgical Calendar.

The Church celebrates Christ’s saving work in sacred memory on fixed days throughout the year. Each week on the Sunday, called the Lord's Day the Church commemorates the Lord's resurrection. Once a year at Easter the Church honours this resurrection and passion with the utmost solemnity. Christian worship is centered on the celebration of Easter and every Sunday is a little Easter. Easter worship is the confession that in Jesus’ life and death God let himself be bound to the earth, that in Jesus' resurrection God conquered the last enemy. The first day of the week is also the symbol that God’s creating work has begun again; it kindles the Christian imagination; it is the repeated realization that the life once given cannot be taken away. Through the liturgical cycle the church unfolds the entire mystery of Christ. By grounding the worship on the liturgical calendar assist the person to sanctify his or her life on a repeated and constant manner.

According to Lang (1989:112) the liturgical year “memorializes the redemptive Mysteries of Christ” and by doing so invites the
worshippers to venerate and imitate them. In this way the Church not only honours, but also worships Christ. The Catechism of the Catholic Church describes the liturgical year as “the economy of salvation at work within the framework of time...and the kingdom of God enters into our time”. (Catechism 1992: 306)

With the continual repetition of the Liturgical Year the expectation of the Church is that worshippers will “mature in their prayer and Christian lives” (Glazier 1994:516). The hope is that the meaning of the mysteries celebrated will progressively deepen in the lives of the worshippers and thus, the worshippers may progressively become more open to them. The mysteries are broken down into various aspects, recalled and celebrated every year.

2.2. CONCLUSION

Worship is about the relationship between the divine and the human. While worship is not the only way in which God relates to humans, it is, however, one of the most significant ways to elicit interaction and an active participation from the worshipper. Worship for Roman Catholics is sacramental ceremonies that symbolize and make real for the individual that s/he shares in one or other aspect of the Church’s life. For Roman Catholics, worship which is in liturgical celebrations, symbolize and embody relationships: the relationship of people to Christ and through Christ to each other. Roman Catholic worship is essentially symbolic and the sacraments in particular are not mere empty symbols. It is in this liturgical environment that symbols play an important role to bring awareness of what they communicate. For this reason it is appropriate to turn to the following chapter where the value of God’s Self-communication through symbol in worship is expounded.

22
CHAPTER THREE
SYMBOLS AS GOD’S SELF-COMMUNICATION IN LITURGY

3.1. INTRODUCTION: THE WORLD OF SIGNS AND SYMBOLS.

The world of signs and symbols is both fascinating and complex. Before embarking on a theological theory of symbols as a way whereby God communicates God-Self in liturgy, it is useful to determine the distinction between symbols and signs. The distinctive functions ascribed to signs and symbols can be expressed in the following manner: a sign indicates and a symbol represents; the sign transmits directly, the symbol indirectly or obliquely; the sign announces, the symbol reminds or refers; the sign operates in the immediate context of space and time, the symbol extends the frame of reference indefinitely (Dillistone 1985:24).

Both signs and symbols are objects or acts, which represent realities larger than themselves. Generally a symbol crystallizes itself in the world to which it belongs whereas a sign is usually referential as it designates something else, it has clear meaning that can be rationally expressed. Unlike a symbol a sign is not mediational, rendering the other present, because it lacks an intrinsic connection with its referent (Haight 1999:197). To illustrate this point: a red light means stop, but there is no deep objective or subjective connection between ‘red’ and ‘stop’. A sign is based on no more than human convention; for instance, a cross is a sign and it designates the presence of Christianity wherever it stands. The designation is evident to everyone who forms part of the culture in which this sign has a place (Rempel 1988:102).
Signs vary in form, some are words or sentences to be read, some are coloured lights, some are lines or arrows or circles or crosses to be observed. The signs may be given to the eye or to the ear, but in all cases they are designed to bring about some appropriate form of behaviour in an appropriate situation at an appropriate time (Dillistone 1985:17). The better the sign the more effective it is in leading to a swift and decisive reaction. According to Rempel (1998:102), symbols have a less immediate, but a more profound meaning than signs and are accessible to persons involved with the reality they manifest.

A sign is primarily designed to serve a practical end and symbols are designed to serve a more expressive or significant end. It is often suggested that a sign appeals to the intellect whereas the symbols are sensory and appeals to the emotion (Dillistone 1985:21). The symbol, however, is unlike a sign in the sense that it is not a direct stimulus, but rather an indirect reminder or representation. Based on the Greek symballein, which literally means to throw together, a symbol links two realities to one another. Here symbols are understood to indicate more than one meaning: a complex of gestures, sounds, images which invoke, invite and persuade participation in that to which they refer (Davies 1986:997). Signs unambiguously point to a single referent. They give information or offer directions. Symbols, such as darkness and light, water or oil, emerge from the drama of human experience and enjoy cross-cultural power. In this sense symbols are closer to the things they signify and are less arbitrary than signs.

The distinction between sign and symbol is not always clear in practice, but it serves to indicate the special quality namely the meaningfulness of the symbol in contrast to the sign, which merely points to something else. In his effort to distinguish between a sign and a symbol Paul Tillich (1978:13) maintains that a sign is univocal,
arbitrary and replaceable, having no intrinsic relationship with that to which it points; a symbol actually participates in the reality towards which it is directed and which in some degree it points. For him the symbol is the supreme means by which a human could speak of God and God’s actions. Tillich (1957:41-54) defines symbols as “a sign which points beyond itself and participates in the reality and power of that toward which it points”.

Having established some kind of difference between sign and symbol, what follows is a theological theory of symbols and its communicative praxis in the Roman Catholic liturgy. As we have already noted, practical theology is particularly concerned with theological theory and church communicative praxis.

3.2. THE SYMBOLIC-COMMUNICATIVE NATURE OF ROMAN CATHOLIC WORSHIP

Roman Catholic liturgical worship places the symbol central to God-in relation-to-the-world-and-humanity. Symbol is the way in which ancient societies participated in the transcendent or the sacred, the world ‘behind’ or ‘beyond’ the one of ordinary sense-experience (Crockett1998: 82). Christianity can be defined as a set of relationships with God mediated by symbols that are imbedded in the Bible and in the living tradition of the Christian community. Since Christianity is by nature symbolic and the fact that symbols mark the densest moments of God’s saving presence, they have multiple levels of communicating meaning and value. They communicate realities by making available to liturgical participants meanings and values that involve them intellectually, emotionally and morally. Dulles (1992:19) says that while Christianity cannot be reduced to a single symbol, not even to that of Jesus Christ, Christian-liturgical symbols have the capacity to “speak” to one before one has even developed the capacity to talk.
Through faith the human person experiences mysteries and through symbols the mysteries of worship are expressed. Symbols reveal human limitations and through them the limitations of theology are also recognized. In relation to liturgical worship, symbols do not only prepare a person for contemplation, but also assist the person to surrender to the mysteries of sacramental worship whereby God's life is channeled to humanity. Symbols, whether material, graphic or ritual, embody the natural theology of worship and in this sense liturgical worship is a symbolic process (Lang 1989:1106). Liturgical worship is a dynamic symbolic activity in which space, objects, actions, words, time and relationships all play a significant meaning. In liturgy worship is symbolically expressed or mediated. The symbolic actions embraced by liturgical worship, subsist in remembrance and hope, in praise and thanksgiving; a life of service grounded in the shared life which is the experience of those who have communion in God’s Spirit through Jesus Christ (Lang 1989:1106).

In the context of liturgical worship symbols are described by Bishop as “presence carriers” (Bishop 1990:1331) as they either put the human person in touch with God through the meaning that is given to them or they actually indicate for us the presence of God’s love. To illustrate this Bishop cites the example of water in baptism and bread and wine in the Eucharist. Water in baptism is symbolic and worthy of regeneration because Christians believe that it puts one in touch with the dying and rising of Jesus Christ. In baptism we die to sin and we rise to a new and transformed life by association with Christ. Bread and wine as used in Eucharistic worship are carriers of the presence of Christ as the personal embodiment of God’s love. Jesus Christ the final and full expression of that love is truly present for us in the symbols of bread and wine. Furthermore, Jesus’ offering of himself was itself an act of worship. We become, through the symbol, participants in that very act of sacramental worship described by
3.3. SACRAMENTAL WORSHIP AND RAHNER’S THEOLOGICAL THEORY OF REAL SYMBOL.

For the Roman Catholic theologian, Karl Rahner’s, the theology of real symbols is central to his theology of sacramental worship and he sets forth an impressive ontology of the symbol. In fact Rahner’s whole theological system revolves around the word symbol. He wrote that the whole of theology is incomprehensible if it is not essentially a theology of symbols (Rahner 1966:235). He maintains “all things are by their nature symbolic, because they necessarily ‘express’ themselves in order to attain their own nature” (Rahner 1966: 224). In his system symbolism belongs to the very nature of the Godhead. There is an intrinsic and mutually causal relationship between the symbol and what is symbolized. As has been mentioned for Rahner a real symbol is distinct from the reality that is symbolized, but is so derived from and so united with that the reality symbolized is really made present. “A real symbol is both a symbol and therefore distinct from the reality it symbolizes, and the real presence of the reality it symbolizes. In a real symbol, both the symbol and a reality distinct from the symbol are given together and separately. The real symbol and the reality symbolized are both identified and not identified with each other” (Skelley 1991:37). The supreme example of symbolic expression is God’s own self-expression in the Word (Logos): “The Logos is the symbol of the Father” (Rahner 1966:239). The sacraments are the symbols of God’s action on us in Christ through the Church. A real

---

5 Bishop’s comments are echoed in the questionnaires which this researcher has developed and will be
symbol constitutes a *real presence*, a true *symbol* is united with the thing *symbolized*, since the latter constitutes the former as its own self-realization" (Rahner 1966: 252).

Rahner (1966:225) explains that while the real symbol is distinct from the reality that is symbolized, it is also derived from and united with the reality symbolized and made present. For this reason a real symbol is not only a symbol, it is both distinct from the reality that it symbolizes and also from the real presence that it symbolizes. In the real symbol, both symbol and the reality distinct from the symbol are given together and separately. Rahner refers to the incarnation of Jesus Christ as a prime example to illustrate this point: God expressed God-Self in the world by becoming human in Jesus Christ, the Word made flesh. The humanity of Christ is the real symbol of the Father and in Rahner’s terminology; Jesus is the absolute symbol of God in the World. In the course of Jesus’ earthly life Jesus became aware of the symbolic relation he shares with the Father. In this sense Jesus as symbol is both the self-expression of the Father and he also communicates the self of the Father. Jesus is indeed the mediation of God’s presence and self-communication to Christianity.

According to the ontology of Rahner the symbol is the medium through which one person can know another. To discover the ontological truth of being is to touch base with the ontological truth of God. Bittle (1939:173) says that God is absolute, eternal, infinite ontological Truth. The human person has relative, temporal, finite ontological truth. The more the human conforms to the infinite essence and ideas of God; the more she or he realizes the ontological truth alternatively realized as the transcendent attribute of his or her human constitution.

---

presented in greater detail in the next chapter of the dissertation.
Symbols are manifestations of this deeper reality, truly inherent and will always be true until the eschaton. The Sacrament of the Eucharist in the Roman Catholic tradition is the epitome of this complex salvific event, which incorporates the concrete historical time and time as such into itself. To discover the deeper meaning behind a symbol is to discover the ontological dimension of a symbol that is normally perceptible only by faith. For example: the doctrine of the transubstantiation which Roman Catholics believe the bread and wine become ontological symbols of Christ’s body and blood. The bread and wine are essentially symbols behind which we cannot see Christ’s presence, but it is real and exists independently of perception. The original notion of the Eucharist occurred in time, yet it also transcends time. Whenever the Eucharist is celebrated, it is not a remembrance, nor even a repeating of the sacrifice on Calvary. It continues to be the one and same and identical sacrifice of Calvary. Symbols are manifestations of this deeper reality that is truly inherent and will always be inherently true. In this sense symbols open up space for religious experiences. They evoke in people the transcendent and as such reveal the mysteries of religion by way of linking humanity with the revealing God.

By way of explicating Rahner’s theology, Herbert Vorgrimler (1992:71) describes a sacrament “as a symbolic action in which human beings are engaged as believers as those who celebrate liturgy, as narrators, as persons who act symbolically; but the divine Spirit uses this human action as a means and a way by which to make Jesus Christ, with his historically unique saving activity, memorially, really, and actually present”. The “present-making” does not happen without human beings, and neither does it happen simply through them. Instead the Spirit of God takes the initiative and supports the whole event, causing the effects in the human persons.
3.3.1. Sacraments as symbolic communication in worship.

Despite the powerful presentation of Rahner's theological theory of real symbols it is important to explore the centrality of communication regarding symbols and the place of language in this regard.

The natural symbolism of the sacraments, particularly in Roman Catholic worship, is the substrate for their supernatural transforming power; the verbal power of the sacramental symbols representing the saving history of Christ; and their natural signification is the instrumental cause of the believers' participation in God (Glazier 1994:999). Since a genuine symbol does exactly what it symbolizes: it can bear divine meanings. The religious significance of symbols is based on the doctrinal conviction that the incarnation of God in Christ disclosed the conception that nature and history could bear divine meanings. To this end a symbol may be understood as something that meditates something other than itself.

Of late the analysis and performance of the sacraments themselves have been influenced by the recovery of symbolism as a primary category in Roman Catholic Christian life. Symbol is a term better suited as a precise word for sacraments in this sense that it is essentially connected with recognition, understanding and communication. Symbols are intrinsically relational events and lead to an understanding of a reality that is dynamic and process oriented. Tillich, a Protestant theologian, most accurately describes sacraments as symbolic actions that communicate God's presence. He says: "As symbols the sacramental materials are intrinsically related to what they express; they have inherent qualities (water, fire, oil, bread, wine) which make them adequate to their symbolic function irreplaceable. A sacramental symbol is neither a thing nor a sign. It participates in the power of what it symbolizes, and therefore it can be a medium of the Spirit" (Tillich 1978:13). For Tillich (1966:146) symbols and sacraments are synonymous concepts and that God in
communicating God-Self creates symbols and myths through which God can be recognized and through which human beings can approach God. In the Catholic Church the seven sacraments in particular communicate God's presence in real symbols and in their liturgy invite the human person to participate in the life and death of Jesus Christ. This is particularly apparent in the sacrament of baptism and the Eucharist.

3.3.1.2. The symbolic communication in the action of baptism.

In the symbolic action of baptism the one being baptized had died on the cross with Jesus Christ long before that present action. The salvation of humanity consists in this unity with Jesus which is made tangible at the moment of baptism, so that baptism is really a saving event, and not a mere memorial (Lang 1989:1108). In faith the one baptized is also united with the resurrection of Jesus; in faith, rising with Jesus and the beginning of a new life have also occurred. The whole event, the symbolic action of water-baptism and the Spirit-baptism in faith to a new Christian life, can be summarized as "being reborn" or the "washing of rebirth" (John 3:5; Titus 3:5). It is evident on the basis of this New Testament evidence that the action of baptism in water may not be regarded exclusively as the decisive communication of God's grace, the Holy Spirit. Water as a symbol is regarded as having life-giving properties (Lang 1989:1108).

3.3.1.3. The symbolic communication of God's presence in the Eucharist

In Roman Catholic worship no other sacrament communicates God's presence more intensely than the Eucharistic liturgy. One can only speak of the Eucharist in Roman Catholic terms in any meaningful sense where there is faith in God and in God's all-communicating presence. The Eucharist contains many notions of Jesus, and with Jesus God's presence 'caused to be' present in a real sense
(Vorgrimler 1992:194). The opposite of real presence is a presence that is only in thought, maybe illusory or uncertain. The liturgical symbolic presence and the symbolic gifts as ‘real symbols’ communicating the ‘real presence’ of Jesus and with Jesus God’s presence in the Eucharist provides individual believers with the most intimate closeness with Jesus, so that human persons are assured in ever new ways of God’s self-communication (Vorgrimler 1992:194). The human person responds in faith to the communicating presence of Jesus in the Eucharist and the experience of responding is a meeting with God often accompanied with deep feelings. A genuine liturgical experience involves one, affects one and changes one at a very deep level (Manly and Reinard 1984:199-200). If the symbolic communication of God to the human person in liturgy amounts to a lived experience which evokes a real response in the person, the awareness thereof changes the quality of one’s life. A liturgical experience is one of sufficient depth to stir feelings noticeably because a liturgical experience of God self-communicating presence is a ‘felt sense’ of God and Jesus Christ. A liturgical experience is not just a deep experience, it is a religious experience, therefore also an aesthetic experience. According to Manly and Reinard (1984:199-200) a religious experience is a unique, original feeling-response to some reality – that is to a Person – beyond oneself.

Symbols are therefore human communicative devices that extend from the most conventional signs to the most polyvalent images of psychological, moral and religious values. They work similarly to metaphors in poetry and as listeners or readers participate in the symbol they actualize and become what they imagine. Symbols are important for the development and decline of a person and can lead people to self-transcendence and even to confusions of self-destruction and social bias (Davies 1986:998).

---

Polyvalent images imply having a valance of more than two... in other words symbols would have several layers of meaning, or multiple levels of communicating meaning and value.
3.4. LITURGICAL SYMBOLS EVOKE AN INTER-ACTIVE RESPONSE-EXPERIENCE

The experience of liturgical worship for Roman Catholics implies responding to a symbol; in the sense that it awakens an experience but a symbol also stir feelings. The reality that a symbol strives to convey is very much beyond conceptual grasp; and according to Manly and Reinard (1984:209) the reality is not always understood, but mostly felt. While a sign teaches a person and provides information, a symbol is transforming as it affects the whole person. In the instance of liturgical symbols that is considered religious symbols, an experience is evoked within the participants. This experience is liturgical by nature, and since a liturgical symbol take part in the reality that it symbolizes the symbol conveys that reality and becomes that reality. Roman Catholics believe that Christ is truly present in his church, in the real symbol of the Eucharistic species, in His Word, in the worshipping community gathered in prayer and in His ordained minister. Participating in these liturgical symbols evokes not only an experience but also elicits a response that resonates in faith and interaction (Manly and Reinard 1984:199-200).

The connection between symbols of liturgy and the liturgical experience serves as utmost relevance in God communicating God’s Self to the worshipping community. As worship is a symbol, and all of liturgy is symbolic: the movements, gestures, the ministers are evocative and result in a response-experience for the participant. Liturgy that treats symbols as signs and ignores the reality of symbols, will not evoke a response. In Manly and Reinard’s (1984:218) words a symbol-response comes from the relation between a symbol and the reality it points to and, “in a liturgical experience – indeed any symbol experience- the experience is the person’s response, not to the symbol, but to what is symbolized, that is to the REALITY SYMBOLIZED”. As further pointed out by Manly and Reinard (1984:218) the joy that is experienced in celebrating the Eucharist is
not a response to joyful music, but to the presence of Christ. The sense of oneness is not the result of the presence of people we know, but to our shared life in the Holy Spirit symbolized by their presence.

A certain attitude is necessary to respond to a symbol; such an attitude that is described as active faith. It is an attitude that sees more than the symbol and hence it responds more deeply. Participating in the liturgy is to participate and respond to God communicating God-Self to humanity. This takes place by listening and reflecting. Symbol and sacrament is seen as analogous and in relation to this the Second Vatican Council calls the church a sacrament with symbolic activity, with transforming power.

In the light of the incarnation, which is God's self-communication to humanity, Christianity cannot separate the spiritual and divine from the physical. In Christ's incarnation, God's self-communication both, the natural and the outward are used by the Father to lead us to the spiritual and inward. Where faith and love respond to the Spirit, the sharing of the elements unites us with the person of Christ. Material things come to life through the initiative of the Spirit and the response of faith. In this sense the world of the senses can become a means of grace. The world of senses and the world of spirit do not exclude each other (Rempel 1988:107). The human is stimulated by the senses such as the eye, ear, taste, touch, smell and the spiritual can be awakened, nourished and deepened by the instinct for reverent worship. Since worship is the privileged area of verbal, material, personal and dramatic symbols, it is appropriate for a contemporary liturgist to devote attention to symbolism (Magsam 1957:38).
3.5. SIGNIFICANT COMPONENTS ON LITURGICAL-SYMBOLIC
COMMUNICATION BETWEEN GOD AND WORSHIPPERS.

3.5.1. Liturgical symbols form a distinct language about God in
worship.

All forms of communication, whether through language or other
means, make use of symbols. While ordinary human language is in
its essence symbolic precisely because it functions not as
instruments, but as mediation, symbols to the same degree form a
language that words cannot hold. Human beings are symbolic
creatures and as such enjoy the faculty of speech and this facility is
only one part of a ‘symbolic system’ in which they live and find
themselves in a new dimension of reality. Bernard Lonergan
(1972:67) is of opinion that it is through symbols that mind and body,
mind and heart, heart and body communicate. Such a communication
is not easy to interpret, for a true symbol has a wealth of possible
meanings. It can express tensions, conflicts, struggles and even
contradictions. In Lonegan's (1972:67) view the symbol is the supreme
expression of, or a recorder of, feeling.

Symbolic language is self-involving, for the symbol “speaks to us only
insofar as it lures us to situate ourselves mentally within the universe
of meaning and value which it opens to us (Dulles 1983: 136).
Communion with God, symbolically focused in liturgy, is the primary
locus of religious language for the Roman Catholic Christian. While
God communicates God-Self to the human-self through symbols, the
response of the person is that of faith also expressed symbolically.

Just as human subjects come to be through the mediation of their
bodies, so too do they come to be in language, as the latter is
intrinsically constitutive of all human experience (Kubicki 1995:432).
When Jesus called God “Father”, he was using symbolic language. The
symbolic character thereof should not be construed as implying that God is not Father of all humanity, and father in a special way to Jesus. Rather, says Haight (1999:199) it means that what we know of the Fatherhood of God we know through the experience of human fatherhood. The order of the thematic knowledge of God moves through symbols drawn from this world, which illumines and structures experience of the absolute mystery we call God. The symbolic in liturgy/worship/sacraments speaks to the human subject and awakens recognition or an insight (Haight 1999: 200). The insight resonates in the emotions. It furthermore provides and orientates the subject to discover their identity within the world. It is clear, however, that in areas of the inter-subjectivity such as the artistic and the religious, there is no other language apart from the language of symbols.

3.5.2. Liturgical-symbolic-communications are culturally sensitive.

The cultural attachment to symbolic-communication is a factor that carries strong associations to liturgical celebrations and this feature serves of particular interest in this research. Since symbols are often embedded in cultural stories they require cultural articulation. Saliers (1984:37) claims that culture continuously develops a new sense of symbol giving expression to the deeper hunger for God (Saliers 1984:37). In this regard it is essential to argue for the cognitive, moral, aesthetic, philosophical and religious role of symbols in human affairs.

Societies are changed more by symbols than by precepts. Liberation theology or theologies of emancipation have focused upon the transformative dimension of symbols. Symbols have the power to change social systems and contemporary theologians are aware that through Christian symbols they cannot simply scold the world for not
living up to its ideals, but they must also propose alternate symbolic modes of expression that can heal human pain and redirect human desires (Saliers 1984:40). Only in that way can they establish that Christian tradition as the inculturation of the Incarnate One.

The mode of participation in symbols of faith is necessarily cultural. Any particular liturgical celebration employing symbols is always influenced by the social reality and expectations of particular communities of faith.

3.6. CONCLUSION

Liturgical symbols in worship form the focal point of encounter between the human and the divine. Ongoing conversion is what is required for participation in the symbolized encounter and ongoing life with God. Such conversion and commitment involves bringing our own social and interior experience to the remembered and enacted history. This involves a human subjectivity formed in the capacity to respond. Symbols without human subjectivity (passionate relatedness) will be empty just as human faith without the symbols of liturgical action will be blind (Saliers 1984:41).

When people are alienated and strangers to their own experience in the world (fear and hope, suffering and ecstasy, guilt and sorrow, longing, self-deception, love and joy) they will find the Christian symbols objectively irrelevant. If we learn to claim the history of God’s presence and activity for us, and bringing our own human experience to the liturgy are two indispensable conditions for participation in living symbols.

Symbolic communication in liturgical worship subsists in the realization that it requires participation (Saliers 1984:43). It is not objective in the sense that it can be accomplished without subjective
or existential engagement in that which is being communicated. Jesus as the symbol of God will not function as a mediation of God for a person with no religious question. In order for symbolic language to have meaning it has to be relevant to the culture of the time as in modern cultures science and technology have replaced the Christian symbolization of reality (Saliers 1984:44). Symbolic communication has to respond to the religious questions of people and their time. The most significant difference between sign and symbol is that in the case of symbol the mind and emotions need to be activated to discover its meaning. The meaning of the symbol does not lie on the surface: the intellect and emotions to search it out. The religious symbol participates in and points to transcendence and it reveals the essence of human existence. The human mind uses symbols to grasp ultimate reality because ultimate reality shows itself in contradictory ways.

This theoretical presentation of symbol as a means of God communicating God Self to humanity specifically in worship will be empirically tested in the following two chapters. The findings will bear witness to the worshippers’ experience of God in dialogue with humanity. It will determine how their participation in the dynamism of various liturgical symbols provides meaning to the interaction between them and God.
CHAPTER FOUR

THE RESEARCH PROJECT

4.1. INTRODUCTION

This research takes an exploratory and descriptive approach with some quantitative and qualitative aspects which arise from the questionnaires. It was conducted in various phases. First I had to identify a suitable sample population that would be representative of the general Catholic population of the Roman Catholic Deanery of East London, Eastern Cape. I have compiled two measuring instruments for the purpose of the data collection. A pilot study was conducted which offered significant information for the data collection process. Finally I processed the data collection and this specific chapter explains the research procedures as they unfolded.

4.2. BACKGROUND TO THE SAMPLE POPULATION.

The participants were selected from four Roman Catholic worshipping communities in East London. East London is a pastoral area which forms part of the Roman Catholic Diocese of Port Elizabeth. The four worshipping communities were specifically chosen for the unique contribution each can offer to the research project. The Catholic Directory for Southern Africa (SACBC 2002) offers information on the pastoral area of research that the researcher will summarise as follows.

The Catholic Diocese of Port Elizabeth Diocese was founded in 1847. It is situated in the Eastern Cape and covers an area of 71 828 sq. km and includes major cities and towns like Port Elizabeth, King William’s Town, Grahamstown and of course East London. It has four boundaries:
West: Humansdorp, Uitenhage, Jansenville, Pearston and Cradock magisterial area;
North: Middelburg, Tarkastad, Queenstown, Stockenstroom and Cathcart districts.
East: The Great Kei River
South: The coastline of Indian Ocean with towns like Alexandria, Bushmen’s and Port Alfred.

The total population of the Diocese numbers approximately 5 950 000 of which the Catholic population is in the region of 92 596. The Diocese is divided into four sub-regions, canonically called deaneries. East London constitutes one of the four deaneries. The governance of the entire Diocese falls under the ecclesiastical authority of the bishop with a dean in each deanery assisting the local ordinary with the diocesan pastoral administration.

This empirical research was conducted in the East London deanery, which consists of twelve parishes and eight priests. The researcher selected four of the parishes as the sample population for the purposes of research. The researcher will now make some general observations on what he has observed regarding the four worshipping communities. Observations and descriptions are an important factor in an empirical research process. As a critical observer and researcher he has noted many interesting characteristics of these four Roman Catholic communities.

4.2.1. Worshipping community ONE. A Roman Catholic Coloured Community.

This particular worshipping community consists of approximately six hundred Catholic families, mostly middle-class. The parishioners on the whole are from the Coloured population and are members of the same culture. This particular community has a history of forced removal, which occurred during the years of the "Apartheid regime".

40
Both the people and the church had to relocate three times. Since the people share the same painful history of insecurity and in view of the fact that both church and people were relocated together they developed an intimate and supportive worshipping community with a distinctive characteristic of deep faith and loyalty to the church and each other.

While the community experienced the turbulence and instability of the political establishment of the time, some also had experience of the radical changes that took place in the Church brought about with the implementation procedures of the Second Vatican Council. The age range of the worshipping community comprises the people who have an experiential history of both the pre- and post-Second Vatican Council Church. Many of the older parishioners lived through the ecclesiastical changes of Vatican Two while some of the younger generations have only knowledge of the recent and post- Vatican Two expressions of liturgy and church.

The reason for selecting this worshipping community as a sample population for this research was largely because they share the same culture and experience of church.

4.2.2. Worshipping community TWO. A Roman Catholic Multi-Cultural Community.

Worshipping community two is an urban, multi-cultural parish in the centre of the city with a membership in the region of five hundred Catholic families. The families are mostly from Indian, European and African descent. The parish could be described as a conglomeration or a ‘melting pot’ of various cultures and while each cultural group is identifiably deeply rooted in its own specific culture, they do share a common faith, a common place of worship and liturgy.
This worshipping community was selected for their strong sense of culture and identity and the dynamic contribution it may offer by their creative manner of worship.

4.2.4. Worshipping community FOUR. A Roman Catholic White Community.

This parish is situated in the central town suburbs with a membership of about three hundred families. It is mostly a white community and by and large the people are middle aged or retired professionals.

It is difficult to articulate where this community is at liturgically and politically. It may be that they are in a transition, but they have the capacity to work out their own way forward. As with worshipping communities one and three their exposure to other cultures is limited.

This worshipping community was chosen because they also adhere to a prevailing single culture and their qualified exposure and approach to church and society.

4.3. CRITERIA FOR SELECTION OF THE SAMPLE POPULATION.

The sample population was chosen from the twelve parishes of the Roman Catholic Church in East London. The prime intention was to have representative groups of the Roman Catholic Diocese of Port Elizabeth. The major variable of the study is the cultural similarities and differences of Roman Catholic worshippers in East London deanery and this broad sample provides extremely well for this intention. The sample also contains many additional variables which are closely allied with the question of ethnic and worship cultures, including the educational and economic backgrounds of these parishes.
It is important to note that the four worship communities are predominantly middle class communities. While the middle-class component of the research project was not the prime reason for the researcher to select this sample, it is a significant feature of the research process and must be noted.

4.4. THE MEASURING INSTRUMENTS.

In the entire empirical research process, two measuring instruments in the form of questionnaires were used for collecting data. The Unisa handbook on practical theology, Dreyer (1992:360) quoting Adams and Schvaneveldt on research methods, describes a questionnaire as “a data-gathering device that elicits from the respondents the answers or reactions to printed questions presented in a specific order”.

The first questionnaire was constructed for the purpose of a mass survey. By a mass survey I mean a questionnaire delivered to a broad mass of the sample population. Eight prominent symbols usually used in liturgy were identified namely: water, a paschal candle, oil, bread and wine, the Bible, ash, the Christian cross and palms. These particular symbols were chosen on the basis of their importance and what they are suppose to represent to the worshipper in the liturgy. To test the significance of these eight symbols in Roman Catholic worship a questionnaire was designed (see Appendix 2) for the purpose of this data collection which would be quantitative in approach.

A second questionnaire was constructed designed for the purpose of a group survey. By a group survey I mean that the questionnaire was delivered to a select group of people, selected from the participants of the mass survey. The purpose of this questionnaire was to test the

7 Samples of the questionnaires are to be found in the appendix of this thesis.
deeper responses and experiences of the worshippers to the eight symbols in Roman Catholic worship (see Appendix 3). This data collection would be qualitative in its research approach.

The researcher will now offer an overview of how the questionnaires were developed and how they were used in the data collection.

Questionnaire one offers an introduction to the participants:

During the Roman Catholic Liturgical Year various religious symbols are used to exemplify and convey certain deeper realities. Keeping this in mind, reflect on the following symbols as you experience them in public Roman Catholic worship. Mark them using the scale 1-5 of how meaningfully each symbol communicates God's reality to you personally. 1 for weak 5 for strong.

The eight symbols are outlined with a brief summary of the official significance of each symbol for example in the case of the symbol of the cross.

Symbol of the passion of Christ, signifying the savings act of Christ and its power. It represents the strength to bear the trials of life by following Christ.

The participants would mark on a Likert scale from one to five their experience of each symbol in Roman Catholic worship. The number one depicting the weakest dimension of their experience and the number five depicting the strongest dimension of their experience.

Questionnaire two offers a brief introduction to the participant concerning the purpose of the research. It concludes with a reminder to the participants to answer the questions from their experience of
the symbols in worship and not so much from their knowledge about them.

The significance of each symbol is introduced, for example in the case of the symbol of cross.

The CROSS is a symbol of the passion of Christ, signifying the saving act of Christ and His power. To the followers of Christ it represents the strength to bear the trials of life. On Good Friday the cross receives special reverence in the liturgy.

The summary concludes with a direct question to the participants.
In the case of the symbol of the cross.

Is your experience of the cross as a symbol in Catholic worship that of the passion and saving act of Christ and a source of strength for the trials of your personal life? The participants are asked to indicate their response by marking the yes or no block.

The questionnaire offers enough space for the participants to offer more in depth responses as to why their choice is yes or no to a particular symbol. The last page of the questionnaire allows for general or additional notes.

The researcher then sent copies of the questionnaires to a panel of experts in order to give the questionnaires strong validity and veracity among Roman Catholic worshippers. A letter was drafted and sent to fifteen priests working in the Diocese of Port Elizabeth. The purpose was to consult them on the accuracy of the questions that should be asked of Catholic worshippers in their experience of symbols in the liturgy. The criteria whereby the priests were selected took into consideration their pastoral experience, their academic insight and background, their pastoral areas and the specific cultures in which they minister. The letter and questionnaires were finally sent to each
priest explaining the purpose and focus of the research and they were requested to offer some input on the matter. (see Appendix 1)

The majority of the responses expressed great excitement for the research project and questions nine and ten were added to the questionnaire as a result of the consultation. Though not all the suggested questions and comments could be considered, the consultation was valuable in having a group of objective experts offering their insights. What follows is an outline of the suggested questions by the panel of experts.

- The significance of the use of symbols in our liturgy?
- What are the characteristics of good symbols?
- What do you consider to be the fundamental symbols in the Eucharistic celebration?
- When the priest uses a symbol during the liturgy, is its significance and meaning clear, or do you find it necessary for the priest to explain it?
- Is there a tendency in your parish to minimize symbolism by a heavy commentary?
- Is too much emphasis placed on symbolism in your parish?
- Does inculturation have a place in your parish liturgy? Explain.
- Can you propose any alternatives to the current symbols which would be more meaningful to you?
- Name the symbol which you find that most clearly/powerfully expresses the reality of God’s life to you?
- Which symbol used in our liturgies is most obscure/abstract or least expresses the reality of God’s presence?

4.5. THE PILOT STUDIES

Two pilot studies were conducted. The New Dictionary of Social Work (1995:45) describes a pilot study as the “process whereby the research
design for a prospective survey is tested*. The first pilot study was to test the mass survey and the second pilot study was to test the group survey.

4.5.1 Pilot study one-Mass survey

A meeting was arranged with a group of twenty worshippers from worshipping community ONE representing the sample population of worshippers. Based on the description that a mass survey is “directed to the collection of data of limited scope from a large number of participants” (Dreyer 1985: 429), the pilot study was conducted as follows.

The gathering took place in the local church hall. The participants were thanked for offering their time and an explanation followed of the purpose of the meeting as well as the survey. The participants were assured that their response would not be judged as a personal reflection on them as worshippers, and that the results of their participation and feedback would be used to assist with the data collection by identifying possible and potential problems.

Each participant was handed a questionnaire. The researcher facilitated the process as follows: The reflection on each symbol was read and further explained by the researcher. Then the participants were given a time to ask questions for clarification. All the participants were allowed time for personal reflection. The participants were then requested to mark their level of experience on the scale from one to five. The process was repeated with each symbol.

At the end of the exercise the researcher collected the questionnaires and the researcher together with the participants proceeded to do a basic analysis and interpretation of the results. This was followed by
an evaluation of the entire process, the results which will be reflected in this chapter. At the request of the researcher ten participants agreed to meet in a week at the same time and venue in order to participate in pilot study two in preparation for data collection two. The researcher made written notes throughout the entire pilot study.

4.5.2. Pilot study two- Group survey

Ten of the twenty participants who participated in the first pilot study met with the researcher a week after the first pilot study to participate in the second, a group pilot study. Dreyer (1985:429) describes a group survey as entailing “a smaller number of respondents but seek to obtain more in-depth information”.

At the beginning of the session the participants were again duly thanked for their willingness to be part of the second pilot study. The researcher reminded them of the purpose of the pilot study and that it was a follow-up to the first, a mass survey pilot study. They were assured of the confidentiality of their individual responses and that the results would be used for academic purposes only. Each participant was given a questionnaire and was asked to answer the questions. After the process was completed an evaluation of the pilot study was done with the participants. The researcher again made notes of the entire process and the recommendations as will be reflected in the next paragraph.

4.5.3. The evaluation of the pilot studies.

With regard to pilot study one the researcher learned that some of the participants responded to the questions on what is expected of them as Catholic worshippers and not on their actual real experience of the
symbols in worship. As a result some of the participants responded with a five (strong experience of the symbol in the liturgy) to most of the eight symbols. This was a significant discovery which would have led toward confusion during the data taking process and would have led to less reliable results than were obtained. It has become apparent to the researcher the importance of stressing to the participants to respond to the questions from their PERSONAL EXPERIENCE and not merely adopt the teachings of the church.

With regard to data collection two, many of participants felt that they needed much more TIME to reflect on their experiences of symbols in the liturgy in order to answer the questions. This lead to two major research decisions.

The mass survey would be administered to test the personal experience or reactions to the questionnaires.

The group survey would allow for more time. The questionnaires would be given to the participants and they would be allowed a few days to reflect on their experiences and responses. The participants found the description of each symbol's significance useful in order to compare their experience of the symbols with that of the church's teaching.

These significant findings of the pilot studies were studied and adopted to the data collection process where they will be reflected.

4.6. DATA COLLECTION ONE-THE MASS SURVEY.

The purpose of the general survey is to test the experience of worshippers in their experience of symbols communicating God's presence in worship. As noted above, the administration of the
questionnaires would only allow for an immediate response and not for long reflection.

The measuring instrument designed for the purpose of the data collection would be used in the four selected worshipping communities (Appendix 1).

After the handouts were prepared a meeting was arranged with the priests of the parishes, who acted as facilitators of the data collection process in their own community.

4.6.1. Preparatory meeting with the parish priests.

At the meeting with the priests the following issues were dealt with. The researcher explained to them the purpose of the research, after which the researcher again requested the permission of the priests to use their parish communities as the target population. Their assistance in the process was requested and the need for further and follow-up meetings was agreed upon. A date and the process of conducting the data collection was agreed upon to ensure that a similar approach was taken in the four communities and at the various church services. We agreed that the research results be made available to the priests and the worshipping communities.

4.6.2. The data collection.

The mass survey took place during the weekend church services. At the end of mass the parish priests explained the nature, aim and procedure of the survey. All confirmed Catholics in the congregation received a questionnaire. The parish priest facilitated the process, allowing enough time for the participants to reflect and answer the questions.
4.6.2.1. Worshipping community one.

The 6:00 pm Saturday Eucharist

The 8:00 am Sunday Eucharist

The 9:30 am Sunday Eucharist

The data collection was successfully conducted with a total of 400 questionnaires used in the process.

4.6.2.2. Worshipping community two.

The 6:00 pm Saturday Eucharist

The 8:00 am Sunday Eucharist

The 10:00 am Sunday Eucharist

The data collection was successfully conducted with a total of 400 questionnaires used in the process.

4.6.2.3. Worshipping community three.

The 9:00 am Sunday Eucharist

The 11:00 am Sunday Eucharist

The data collection was successfully conducted with a total of 200 questionnaires used in the process. In this instance more time was required in comparison with the other communities so as to assist with translations where necessary.
4.6.2.4. Worshipping community four.

The 6:00 pm Saturday Eucharist

The 5:30 pm Sunday Eucharist

The data collection was successfully conducted with a total of 200 questionnaires used in the process.

In total 1200 questionnaires were used in the survey. Chapter five deals with the responses together with the analysis and interpretation of the data.

4.7. DATA COLLECTION TWO-GROUP SURVEY.

4.7.1. Preparatory meeting with the parish priests.

After the first meeting with the priests and the mass survey a second meeting was arranged with the priests whose parishes participated. The researcher thanked the priests for their co-operation and explained the next phase of the research process. The purpose of data collection two is to explore in depth the experience of symbols by worshippers in church liturgies.

A copy of the questionnaire was presented to each of the priests. The questionnaire was studied; comments and further suggestions were offered and discussed. On the matter of the target group it was agreed that the target group should be from among the participants of the first data collection. A group of twenty people was suggested from each worshipping community.
It was decided that for the purposes of the group survey the participants be active participants in the liturgical and teaching ministries. The parish priest of each community would identify the participants. Finally dates were decided on for the researcher to meet with each participating group.

4.7.2. The data collection: meetings with the groups.

A sample group of eighty worshippers were used, twenty from each of the four worshipping communities. All the participants were part of data collection one. The participants were confirmed practicing Catholics over the age of eighteen, male and female from different cultural groups.

The researcher had four individual sessions with the four participating groups. A list of the participants was received beforehand from the parish priests. The times and the venues were confirmed and what follows is the general approach to the sessions.

All the venues and times suitable for group meetings were confirmed. Most of the participants of the various parishes were present as indicated in Table 1. With all the groups the same basic programme was followed. All the sessions started with a word of welcome and an opening prayer after which the participants were thanked for their participation. The purpose and process of the research was explained. Each participant received a copy of the questionnaire. Time was spent studying the measuring instrument and it was followed with questions and comments. The researcher agreed with the participants on practical arrangements of time frame and the return of the questionnaire. Final comments or questions and a closing prayer brought the sessions to a close. In all the sessions the researcher emphasized with the groups the importance to answer the questions based on their experience of symbols in worship. It was explained that there are no wrong or right answers and that their experience is of
importance. The participants were assured that their individual responses would be treated confidentially.

All the meetings enjoyed an atmosphere of good spirit with a willingness of all participants to co-operate far beyond the purposes of the research in this sense that they made it a reflective contribution to their faith and worship.

4.8. CONCLUDING REMARKS ON THE RESEARCH PROCESS.

The research process was positively influenced by the structures within the local church as described in this chapter. A further positive factor was the response of the clergy and the laity to the research and the research topic. There was a sense of eagerness to hear the research findings from the clergy for pastoral reasons and worshipping concerns.

Among the worshippers sentiments were expressed that projects and research of this nature are necessary for reflection and evaluation and perhaps long overdue, particularly in the local church. There was a sense among the worshippers that it was an opportunity to present to the church their experiences of the Church in worship.

All the data was carefully collected and manually recorded. Thereafter it was collated on computer for detailed analysis and interpretation. The results are outlined in Chapter Five of this dissertation.
CHAPTER FIVE

ANALYSIS AND INTERPRETATION OF THE DATA

5.1. HOW THE DATA WAS MANAGED.

The intention of this section of the work is not to draw final and eternal truths from the analysis of the data, since through this research the researcher has come to realise that no one has the final word. The research is based on the experience of people in worship. The approach here is to leave space for ongoing formation and construction of meaning including openness for alternative views and findings. In this instance steps were taken to ensure reasonable accuracy in the interpretation of the collated data and to provide steps to ensure as far as possible clarity of the research results.

After the data collection process was completed, the questionnaires were categorised carefully each under its particular worshipping community. The responses of the four worshipping communities were analysed individually. All the response of each individual worshipper to the eight symbols were first manually recorded after which it was computerised. It was a time consuming process in order to ensure the accuracy of the data interpretation.

In assessing the experience of symbols used at liturgy the worshippers from the four communities provided thought provoking responses. The responses suggest some important trends as a result of the research process and in the opinion of the researcher, how God communicates essential messages for life through these symbols. Hence these symbols convey meaning for worship and life that is intrinsically linked to the significance of God to people's situations. The following table presents the number of participants in the research process from each of the four worshipping communities.
TABLE 1: The number of participants in the Data Collection process.

<table>
<thead>
<tr>
<th>DATA COLLECTION ONE</th>
<th>Worshipping community: Questionnaires Issued: Questionnaires Returned and %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>One</td>
</tr>
<tr>
<td></td>
<td>Two</td>
</tr>
<tr>
<td></td>
<td>Three</td>
</tr>
<tr>
<td></td>
<td>Four</td>
</tr>
<tr>
<td></td>
<td>Total</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATA COLLECTION TWO</th>
<th>Worshipping Community: Questionnaires Issued: Questionnaires Returned and %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>One</td>
</tr>
<tr>
<td></td>
<td>Two</td>
</tr>
<tr>
<td></td>
<td>Three</td>
</tr>
<tr>
<td></td>
<td>Four</td>
</tr>
<tr>
<td></td>
<td>Total</td>
</tr>
</tbody>
</table>

What follows is the analysis and interpretation of the data. The focus will first be a graphic presentation of the research results. By graphic I mean the use of a formal graph. It is followed by an analysis and interpretation of the research results. This researcher finds that it is his natural style to not distinguish too sharply between analysis and interpretation of the data. While noting a formal distinction between the two procedures, he finds it useful to often allow them to blend together in the presentation of his result. It is important for the reader to realise that the conclusions of the research results are a mixture of questionnaire one and questionnaire two. To conclude the chapter the
researcher presents a summary comparison of the research results from the four worshipping communities.

5.2. ANALYSIS AND INTERPRETATION OF THE DATA

5.2.1 The evaluation of the research results of Worshipping Community One. A Roman Catholic Coloured Community. (See the next page for graph relating to W.C. One).
### TABLE 2: RESEARCH RESULTS: WORSHIPPING COMMUNITY ONE

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Percentage Rating of Community</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
</tr>
<tr>
<td>Water</td>
<td>0.3</td>
</tr>
<tr>
<td>Paschal Candle</td>
<td>0.0</td>
</tr>
<tr>
<td>Oil</td>
<td>0.9</td>
</tr>
<tr>
<td>Bread &amp; Wine</td>
<td>0.0</td>
</tr>
<tr>
<td>Bible / Lect.</td>
<td>0.3</td>
</tr>
<tr>
<td>Ash</td>
<td>1.1</td>
</tr>
<tr>
<td>Cross</td>
<td>0.0</td>
</tr>
<tr>
<td>Palms</td>
<td>1.4</td>
</tr>
</tbody>
</table>

### Graphical Illustration

![Graphical Illustration](image-url)

The most significant symbols:

<table>
<thead>
<tr>
<th>SYMBOL</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cross</td>
<td>92.4%</td>
</tr>
<tr>
<td>Bread and Wine</td>
<td>91.0%</td>
</tr>
<tr>
<td>Water</td>
<td>87.7%</td>
</tr>
<tr>
<td>Bible / Lect.</td>
<td>84.9%</td>
</tr>
</tbody>
</table>

59
The Cross of Christ (92.4%).

The cross is the dominant symbol in this community. The Christian meaning of the cross for this worshipping community is strongly related to the suffering of Jesus Christ. Questionnaire two confirms it is also strongly related to the experience of suffering of this community. Many of the participants indicated that members of this worshipping community display the cross as a sacramental in prominent places in their homes. The cross also appears to be a symbol of strength and consolation in times of difficulties as a result of human hardships for the participants. To the participants the symbol of salvation and power is also apparent in their responses.

Eucharistic Bread (91.0 %).

This worshipping community appears to have a strong association with the consecrated bread as a symbol of Christ’s real presence. The participants indicated that Eucharistic dimension of giving thanks is the pervasive attitude in the worship of this community. Questionnaire two indicates that the Eucharist for this worshipping community is not only holy bread, but also a presence to be adored in worship.

Water (87.7 %).

The participants from this worshipping community indicated that they strongly associate water with forgiveness of sins and secondly baptism. These worshippers keep holy (blessed) water in their homes, and strongly adhere to the custom of blessing themselves with holy water on entering church. Questionnaire two confirms these worshippers recall their baptism with a ritual of purifying themselves before approaching the real presence of God in the Eucharist.
Bible (84.9 %).

In this worshipping community the participants indicated that "scripture sharing", that takes place in small Christian communities, has assisted them in their individual and group reflection on the Word of God. In the questionnaire it is confirmed by the participants that it has helped them to develop a greater appreciation of and insight into the content of the scriptures.

Paschal Candle (73.0 %).

This community denoted that the paschal candle depicts the Risen Christ who is also the spiritual light of the world. Like all candles it is a sign that shines in the darkness and while it brings out the contrast between light and darkness it also brings order out of chaos. Questionnaire two confirms these sentiments. The members of this worshipping community relates that the paschal candle reminds them of Christ who serves as a guide in life, pointing in a positive direction. The candle is for them a symbol of the Easter victory of life over death, where sin was conquered and Christ was vindicated.

Ash (67.6 %).

This symbol speaks to this worshipping community of their own mortality. They articulate it also in relation to penance as is stipulated in the scriptures. This fact is highlighted by the liturgical use of ashes on Ash Wednesday, depicting the beginning of lent, a time set aside by the Roman Catholic church for fast and penance. It is also a symbol that speaks of the need for spiritual purification and sacrifice and to a lesser extend the members claim that the use of ash reminds them of our human imperfection and hence the need of God in our lives. In questionnaire two these sentiments are confirmed by the participants.
Oil (65.6 %).

The healing powers of oil were a strong association that was indicated by the above community. In questionnaire two the participants indicate that this is directly related to the use of oil at the various sacraments such as baptism, sacrament of the sick and anointing. Connected with this association is the use of oil for the purposes of consecration where oil would provide strength, purification and protection from all forms of iniquities and illnesses be they spiritual or physical. To a lesser extent some members also associated oil as a sign of the Holy Spirit and what the Holy Spirit represents.

Palms (60.5 %).

With reference to palms the symbolic association was not very strong other than the association with the gospel event of Jesus entering Jerusalem and was hailed with palm branches. A relatively clear indication that emerged from the participants in questionnaire two was that of hope and particularly the hope of entering the Kingdom of God at the end of time. The participants also saw it as a form of praising Christ as the Son of God.
5.2.2. Evaluation of the research results of Worshipping Community Two. A Roman Catholic Multi-Cultural Community

TABLE 3: RESEARCH RESULTS: WORSHIPPING COMMUNITY TWO

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Percentage Rating of Community</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
</tr>
<tr>
<td>Water</td>
<td>2.9</td>
</tr>
<tr>
<td>Paschal Candle</td>
<td>1.9</td>
</tr>
<tr>
<td>Oil</td>
<td>6.1</td>
</tr>
<tr>
<td>Bread &amp; Wine</td>
<td>1.6</td>
</tr>
<tr>
<td>Bible / Lect.</td>
<td>1.0</td>
</tr>
<tr>
<td>Ash</td>
<td>4.2</td>
</tr>
<tr>
<td>Cross</td>
<td>1.2</td>
</tr>
<tr>
<td>Palms</td>
<td>4.8</td>
</tr>
</tbody>
</table>

Graphical Illustration

The most significant symbols:

<table>
<thead>
<tr>
<th>SYMBOL</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cross</td>
<td>88.0%</td>
</tr>
<tr>
<td>Bread and Wine</td>
<td>85.2%</td>
</tr>
<tr>
<td>Bible / Lect.</td>
<td>68.4%</td>
</tr>
<tr>
<td>Water</td>
<td>60.6%</td>
</tr>
</tbody>
</table>
The Cross (88%).

Significant to this multi-cultural inner city worshipping community is that they also chose the Cross as the most meaningful religious symbol. In questionnaire two the participants confirm that they appear to have great empathy with the suffering of Christ and their own human suffering. The participants gave strong indications that they were also moved by their own human and spiritual experiences of uncertainty and anxiety to identify with suffering.

Bread and Wine (85%).

The Eucharist is of strong value for this worshipping community and the participants in questionnaire two indicated this as their main purpose of coming together to worship. Given the multi-cultural nature of the community, community-building round the Eucharist appears to be important for this group. It appears to the researcher that one of the major challenges to this worshipping community is to overcome an individualistic approach to the Eucharist.

The Bible (68.4%).

A significant disclosure here is the fact that there is a large percentage difference between the first two and next two symbols namely the Bible and Water. Though the Bible has value for this worshipping community, the participants indicated in questionnaire two that it is the sharing of the Word of God in small Christian communities that brings spiritual cohesiveness to them. This is beginning to take effect and making spiritual inroads into this worshipping community.
Water (60.6%).

Water as the symbol of cleanliness and forgiveness of sin is important but not the most important for this community. The participants indicated in questionnaire two that perhaps because this commodity is easily available for this fairly affluent community, it might not have the same significance as in other worshipping communities where it is not always easily available.

Paschal Candle (47.1%).

The symbolic value associated with the paschal candle is of significance for this community mainly as it represents the resurrected Christ who conquered death and has been revealed as the light of all nations. The participants in questionnaire two also indicated that it also provided them with personal hope for life after death and for others it is also a reminder of the role of the Holy Spirit in the life of all Christians.

Ash (44.0 %).

The symbolic value of ash for this community is that it is a sign of humanity’s mortality and the need for penance and sorrow for personal sins and unworthiness. These main associations are confirmed by the participants in questionnaire two. The participants also attest to the sacrificial aspect that is inherently part of the association with ashes. It is particularly during lent when Catholics are called to make sacrifices and in some special manner identify with- or enter into the suffering of Christ.

Oil (39.3 %).

Oil for this community is a sign of God’s healing and strengthening
power and the grace that comes from using it sacramentally. The act of consecration that accompanies the use of oil is interpreted as a sign of protection of God and being set aside for special ministries in the church. In questionnaire two some participants, however, maintain that the church does not emphasize the importance of oil in liturgical functions enough.

**Palms (33.0 %).**

The symbol of palms is associated with the victorious entry of Jesus into Jerusalem which in turn is related to the hope of one's personal entrance into paradise in a similar fashion as Jesus' entry into Jerusalem. The participants in questionnaire two confirm it did not appear to be of essential value in the spiritual experience of the members of this community.
5.2.3. Evaluation of the research results of worshipping Community Three. A Roman Catholic Xhosa Community.

TABLE 4: RESEARCH RESULTS : WORSHIPPING COMMUNITY THREE

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Percentage Rating of Community</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
</tr>
<tr>
<td>Water</td>
<td>2.8</td>
</tr>
<tr>
<td>Paschal Candle</td>
<td>2.2</td>
</tr>
<tr>
<td>Oil</td>
<td>2.2</td>
</tr>
<tr>
<td>Bread &amp; Wine</td>
<td>2.2</td>
</tr>
<tr>
<td>Bible / Lect.</td>
<td>1.7</td>
</tr>
<tr>
<td>Ash</td>
<td>2.2</td>
</tr>
<tr>
<td>Cross</td>
<td>2.8</td>
</tr>
<tr>
<td>Palms</td>
<td>2.2</td>
</tr>
</tbody>
</table>

Graphical Illustration

The most significant symbols:

<table>
<thead>
<tr>
<th>SYMBOL</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible / Lect.</td>
<td>95.0%</td>
</tr>
<tr>
<td>Bread &amp; Wine</td>
<td>92.6%</td>
</tr>
<tr>
<td>Cross</td>
<td>91.5%</td>
</tr>
<tr>
<td>Water</td>
<td>91.0%</td>
</tr>
</tbody>
</table>
The Bible (95%).

This community was the only one which placed the Bible first. The research result suggests that this Xhosa worshipping community has a strong association with the Bible. The participants in questionnaire two indicate that the Word of God for this worshipping community appears to convey a message of consolation, hope and ultimately a message of liberation from oppression. The Bible message was sometimes the major means of solace for these worshippers. The affirmation of a God who cares was very important.

Bread and Wine (92.6%).

The real presence of Christ in the Eucharist appears to have deep spiritual value and merit for this worshipping community. The participants practice the celebration of the Eucharist with great energy and they stress the importance of song and dance in celebration. The participants express in questionnaire two that they believe that this active expression in worship offers them the opportunity to stand up to the hardships of life and they are momentarily forgotten. This community and community one appear to have similar association with key aspects of the Eucharistic service of bread and wine.

The Cross (91.5%).

The symbolic value of the Cross is high despite being rated only third in importance by this worshipping community. The research result from questionnaire two suggest that the religious merit of the Cross and its implicit meaning are important, but the theme of suffering also reflects a great deal on the life circumstances of this worshipping community. The participants indicated that the cross communicates
support to the individuals and the community as a whole and speaks convincingly to their specific situations of sacrifice and hardships.

Water (91%).

Liturgically water is strongly appreciated by this worshipping community for its spiritual and physical life-giving and cleansing commodities. The participants indicated in questionnaire two that because it is historically a commodity that was not so convenient to come by for them (and for a few participants at present), additional value is attributed to its use in liturgical celebrations. The use of water is often maximized in the liturgies of this worshipping community so that the value thereof would be optimized.

Paschal Candle (88.0 %).

The members of this group submitted a strong association of the paschal candle with the Risen Christ as the light of the world. The participants indicated in questionnaire two that the paschal candle signifies for them new life in Christ and the hope for future resurrection and a life with Christ.

Oil (87.5 %).

There is a convincing alliance between oil and healing for these participants. Questionnaire two confirms the opinion that oil is used to strengthen a person both physically and spiritually is of significant value for this worshipping community. The participants also indicated that it has a protective connotation for this worshipping community in the sense that it helps the person to believe in the care and guardianship of God.
Ash (86.4 %).

The visible use of ashes at the beginning of lent serves as a strong reminder to the members of this worshipping community not only of their own immortality, but also of their need for repentance and sorrow for failing to live up to God's expectations. Other sentiments expressed by the participants in questionnaire two are that it also calls for the need to do penance and express sorrow for the failures and shortcomings of the worshipping community in general. It is a call to make sacrifices for the greater good and for growth in holiness and spiritual strength and love.

Palms (84.2 %).

Palms represent for this worshipping community the gesture and symbol of praise as was used for the King who entered Jerusalem of Palm Sunday. Questionnaire two indicates there is a strong association with palms as a sign of jubilation and rejoicing, and a symbol of our personal entrance of the Kingdom of God for the participants. It is a reminder that this is the hope of all Christians to be with God at the end of times.
5.2.4. Evaluation of research results of worshipping community four. A Roman Catholic White Community.

**TABLE 5: RESEARCH RESULTS: WORSHIPPING COMMUNITY FOUR**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Low</th>
<th>Low - Med</th>
<th>Medium</th>
<th>Med - High</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water</td>
<td>1.2</td>
<td>3.5</td>
<td>15.9</td>
<td>26.4</td>
<td>53.0</td>
</tr>
<tr>
<td>Paschal Candle</td>
<td>4.7</td>
<td>9.0</td>
<td>22.8</td>
<td>29.1</td>
<td>34.4</td>
</tr>
<tr>
<td>Oil</td>
<td>7.4</td>
<td>17.4</td>
<td>21.3</td>
<td>22.7</td>
<td>31.2</td>
</tr>
<tr>
<td>Bread &amp; Wine</td>
<td>0.5</td>
<td>1.4</td>
<td>3.1</td>
<td>7.7</td>
<td>87.3</td>
</tr>
<tr>
<td>Bible / Lect.</td>
<td>1.1</td>
<td>5.3</td>
<td>10.1</td>
<td>19.5</td>
<td>64.0</td>
</tr>
<tr>
<td>Ash</td>
<td>4.2</td>
<td>12.2</td>
<td>22.7</td>
<td>24.4</td>
<td>36.5</td>
</tr>
<tr>
<td>Cross</td>
<td>0.5</td>
<td>0.6</td>
<td>2.6</td>
<td>13.8</td>
<td>82.5</td>
</tr>
<tr>
<td>Palms</td>
<td>4.2</td>
<td>13.2</td>
<td>28.0</td>
<td>27.1</td>
<td>27.5</td>
</tr>
</tbody>
</table>

**Graphical Illustration**

![Graphical Illustration](image)

The most significant symbols:

<table>
<thead>
<tr>
<th>SYMBOL</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread and Wine</td>
<td>87.3%</td>
</tr>
<tr>
<td>Cross</td>
<td>82.5%</td>
</tr>
<tr>
<td>Bible / Lect.</td>
<td>64.0%</td>
</tr>
<tr>
<td>Water</td>
<td>53.0%</td>
</tr>
</tbody>
</table>
Bread and Wine (87.3%).

This is the highest rating of this worshipping community and the research results indicate the high value that this group attaches to the celebration of the Eucharist. The participants in questionnaire two convey a strong faith in Christ present in the form of bread and wine in the Eucharist. In the researcher's opinion, the theological significance of the celebration has a strong intellectual attraction for this community. Their approach to the sacramental celebrations also appears to be individualistic, personal and private rather than communal as in some of the other communities studied.

The Cross (82.5%).

The symbol of the cross is the second highest rated in this worshipping community. It appears to be strongly supported for the focus on the suffering of Christ. The participants in questionnaire two also apparently acknowledge the significance of the symbol for salvation and sacrifice. Since this is a well off community their sufferings come across as being of a more spiritual than material nature.

The Bible (64%).

There is a notable variance between the ratings of the first two symbols and the next two namely the Bible and Water. Many of the participants in questionnaire two acknowledged the fact that the liturgy of the Word constitutes one half of the celebration of the Mass. It is significantly lower in rating than the bread and wine that constitute the other half of the celebration of the Mass. The participants strongly indicated the use of the Bible is on a personal basis.
Water (53%).

The percentage response suggests that water is important but clearly not among the most significant. The conclusions of questionnaire two confirm that this worshipping community has a strong association of water with the purposes of Catholic tradition surrounding baptism and blessing. The participants also revealed an apparent reduced need to maximize the use of water other than for the purpose stipulated by the Roman Catholic tradition.

Ash (36.5 %).

The mortality and sinfulness of humanity are the two main symbolic associations this worshipping community attaches to the liturgical use of ashes. The participants in questionnaire two confirm that it is a reminder of personal sinfulness and unworthiness. It brings to mind the need for them to do penance and reparation for falling short of God’s grace.

Paschal Candle (34.4 %).

The symbol of the Paschal candle is strongly associated with the Risen Christ from the prominent attention it receives at the Easter Vigil and during Easter season. In questionnaire two the participants indicated it is also used at sacramental occasions such as baptism, confirmation and wherever the members renew their baptismal vows and funerals. It seems for this reason it is identified with Christ as the light which guides this worshipping community and provides clear direction and hope. It is also recognized as a sign of Christ’s victory over death and the provider of new life. The participants recommended that the paschal candle be used more often in the liturgy.
Oil (31.2%).

The associations indicated by this worshipping community concerning the liturgical use of oil are God’s healing and protective powers. The participants in questionnaire two indicate it is particularly manifested for them in the sacrament of baptism, confirmation and the anointing of the sick. The understanding conveyed by this group is that oil provides inner strength and reassurance that God is the protector. It is also a sign of consecration applicable for baptism and ordination.

Palms (27.5%).

Related to the biblical experience palms for this worshipping community is an expression of joy and gladness accompanying one of the journeys of life or when one goes on pilgrimage. Questionnaire two concludes that it is a symbol of hope when things do not go well and a symbol of the promise of new life.
### TABLE 6: COMPARISON OF RESEARCH RESULTS OF THE FOUR WORSHIPPING COMMUNITIES

<table>
<thead>
<tr>
<th>COMMUNITY</th>
<th>Water</th>
<th>Paschal Candle</th>
<th>Oil</th>
<th>Bread &amp; Wine</th>
<th>Bible / Lecture</th>
<th>Ash</th>
<th>Cross</th>
<th>Palms</th>
</tr>
</thead>
<tbody>
<tr>
<td>W.C.1</td>
<td>87.7</td>
<td>73.0</td>
<td>65.6</td>
<td>91.0</td>
<td>84.9</td>
<td>67.6</td>
<td>92.4</td>
<td>60.5</td>
</tr>
<tr>
<td>W.C.2</td>
<td>60.6</td>
<td>47.1</td>
<td>39.5</td>
<td>85.2</td>
<td>68.4</td>
<td>44.0</td>
<td>88.0</td>
<td>32.0</td>
</tr>
<tr>
<td>W.C.3</td>
<td>91.0</td>
<td>88.0</td>
<td>87.5</td>
<td>92.6</td>
<td>96.0</td>
<td>86.4</td>
<td>91.5</td>
<td>84.2</td>
</tr>
<tr>
<td>W.C.4</td>
<td>53.0</td>
<td>34.4</td>
<td>31.2</td>
<td>87.3</td>
<td>64.0</td>
<td>36.5</td>
<td>82.5</td>
<td>27.5</td>
</tr>
</tbody>
</table>

**Graphic Illustration**

![Graph comparing four communities](image-url)
5.3.1. Evaluation of the Four Worshipping Communities and the Liturgical symbols

Water

This symbol is considerably higher in W.C. 3 (91%) and W.C. 1 (87.7%) in comparison to 60.6% of W.C. 2. and 53.0% of W.C. 4. Water is a strong association with life for all four worshipping communities hence the appreciation and value placed on this vital element. The symbolic importance of water as a symbol inner purification and spiritual regeneration is prevalent in the ordinary and religious lives of all four worshipping communities.

Paschal Candle

In this instance of the symbolic worth of the paschal candle W.C. 1 with 73% and W.C. 3 with 88% rate the highest among the four worshipping communities. W.C. 2 with 47.1% and W.C. 4 with 34.4% show a notable variance. The association of the candle with Christ, who provides light in moments of darkness and direction when life appears uncertain, has a connection with real-life experiences for all four worshipping communities. The spiritual reliance on Christ in moments of suffering and difficulty is often expressed by burning a candle in the church or in the home, which indicated a connectedness with God.

Oil

Worshipping Community Three with 87% is by comparison strikingly higher that the other three communities and is followed by W.C. 1 with 65.6%. Worshipping community 3 and 4 indicate respectively a 39.3 and 31.2 percent valuation of the liturgical use of the symbol of
oil. In the Xhosa and Coloured culture healing plays an important role in the social and religious life of the people. The symbolic value of oil is important to these two worshipping communities, even as a remedy in ordinary living. While healing would be important to the other groups, the association thereof with oil appears to be to a lesser degree.

**Bread and Wine**

This symbol is among the most highly valued by all four worshipping communities and this could largely be attributed to the sacramental appreciation and celebration of the Eucharist. The celebration of the Eucharist is central to the worshipping life and spiritual nourishment of Roman Catholic worshippers. The four worshipping communities rate above 85% and the highest indicator is with W.C. 3 rating at 92.6%, followed by W.C.1 with 91%, W.C. 4 with 87.3% and W.C. 2 with 85.2%. According to Roman Catholic belief the Eucharist signifies the *real presence of Christ* among his people in the form of consecrated bread and wine. This is of paramount importance to Roman Catholics and it provides much consolation. This most significant symbolic appreciation that rates all four communities the highest and closest is very revealing and confirms the sacramental strength of Roman Catholics and their respect of the Eucharist.

**Bible/Lectionary**

This category's ratings reveal that the Bible is for W.C. 3 (95%) the most important symbol in this sense that it is even higher than the percentage rate for the Bread and Wine. This indicates that for the Xhosa worshippers the Word religiously and culturally is important. While W.C. 3 rates also significantly high with 84.9%, it is the range between the Xhosa and Coloured communities and the other two groups that is most noticeable. Both W.C. 2 and W.C. 4 rate 68.4%
and 64% respectively and this is meaningful. It is the Xhosa and coloured worshipping communities that rated the Bible as a symbol of the Word of God the highest.

Ash

Worshipping Community Three’s symbolic appreciation of the symbol of Ash is once again in the top range with 86.4%. This symbol speaks strongly of human mortality and life be it terrestrial or in the after world for all the four worshipping communities. W.C.1 reveals a fairly strong awareness of the value of the use of ashes in liturgy, but it seems fairly inconsequential to W.C. 2 that rates 44% and W.C. 4 with 36.5%.

Cross

This is another symbol that reflects profound meaning and importance to all four worshipping communities with W.C.1 rating the highest (92.4%), only with one digit away from W.C.3 (92.5%). W.C. 2 reveals an 88% and W.C. 4 82.5%. The Cross being the Christian symbol, the strong indication speaks of the considerable meaning it holds for all the four communities. Significant is that the graph indicates a difference only of ten digits, hence the profound influence this symbol holds for all members of the select communities.

Palms

In this category the symbol of palms and what its content convey speaks most meaningfully to W.C. 3 with 84.2%. Worshipping community one appraises its symbolic value at 60.5% and W.C. 2 with 32% and W.C. 4 with an even lower rating of 27.5%. This symbol, like that of ash, is used once on an annual basis and the symbolic appreciation appears not be on the same level as that of symbols that
are used more often as is the case with the cross, the Bible and bread and wine.

5.4. CONCLUDING REMARKS.

The research results clearly indicate that the Xhosa culture admits to a wonderful appreciation and expression of the use of symbols. Their high regard for symbols comes instinctively and they embrace it naturally. The association with symbols is also highly significant in the Coloured community and one could deduce that the less sophisticated the approach is towards religion the easier it is for worshippers to embrace symbols and enter into the meanings they convey. Also evident is that the symbols that are used regularly in liturgical celebrations seem to carry greater weight and value in comparison to those that are used on an annual basis. It is clear that symbols are of value to people in worship, as sometimes the meaning that the symbol conveys cannot be transported.
CHAPTER SIX
INTERPRETATIONS AND CONCLUSIONS

6.1. INTERPRETATIONS OF THE RESEARCHER.

Symbols in Roman Catholic celebrations enhance the liturgy and contribute towards making it a corporate worship where all people experience a sense of belonging to a vital organism namely the Mystical body of Christ. Roman Catholic liturgy *per se* exists in a world of symbols through which it manifests and communicates the mystery of Christ. The symbols help to engage the depths of people’s beings in significant action and assist them to live their liturgical life outside the worshipping environment and to respond to Christ in a meaningful way.

What follows are deductions and opinions drawn by the researcher based on the research process, theoretical and empirical as experienced by the researcher.

The research has established and affirmed the importance of symbols at worship and that Roman Catholic liturgy is by its very nature symbolical. However, the researcher discovered that the understanding of the symbol for certain cultural groups varies in its priorities of which are most important. Although many of the symbols appear self-explanatory it cannot be taken for granted that people possess a natural understanding and association of the symbol. Because symbols are not sufficient unto themselves, every symbolic expression tends toward a need for more education. It is essential that a minimum knowledge is required if a symbol is to be able to exercise its communicative power.

The study shows that the social and cultural context forms an
important factor in obtaining the full meaning of what symbols convey. Symbols do not operate in isolation. Every symbol of necessity must bring with itself the cultural and social context within which it operates (Kubicki 1995:439)

Apparent from the research project and results is that Catholic liturgy provides an opportunity for the apprehension and experiential insight of symbols in worship. The biblical and traditional symbols are proclaimed and represented in ways that call for active participation on the part of the worshippers. The research results suggest the fact that Christian symbols and rituals blend the spiritual and the material together. They can assist in uniting the divine with the human. The human person can grasp a mystery through. Symbols not only express these mysteries, but also enable the person to bridge the divide between human and divine.

As all worship aims at the glory of God and at the union of love with God, symbols stimulate the senses such as the eye, ear, taste, touch and smell - and as such the spiritual senses are awakened, nourished and deepened towards reverent worship. Since worship is a privileged area of verbal, material, personal and dramatic symbols, it is proper for a liturgist to devote attention to the appropriation of symbols and to make them culturally appropriate without losing their original religious significance.

The symbol reveals and makes present what it symbolizes. To surrender to the symbol is to be carried away by it. Symbols do not provide information, but invite integration and evoke participation. They mediate spiritual recognition and allow the person to orientate him/herself towards discovering his/her spiritual identity. The symbolic in the liturgy or in sacramental worship invokes insight, speaks to the person and in turn awakens recognition or resonates in the emotions.
Symbols so common in Roman Catholic worship invite participation. The symbols that are interactive within a particular ritual lure the worshipper into situating him/herself in the meaning and value that it opens up to the person. As stated by Dulles (1992) symbols are not objects to be manipulated, but an environment to be inhabited. Because the power of the symbols is to make present the reality which they symbolize or communicate, inviting participation in themselves, they enable the worshippers to participate in the reality to which they point namely the saving presence and action of God.

The researcher believes that the individual’s faith is enhanced and enriched by their personal participation in the religious dimension of liturgical symbols. By symbolization both God and humanity reveal their identities and this type of communication can bind them together. “Such is precisely one of the characteristics of the symbol: it effects only by revealing; conversely, it reveals only by effecting” (Crichton 1993:85).

6.2. TOWARDS A PASTORAL VISION FOR THE FUTURE.

It is imperative to assist people in understanding how the liturgical symbol communicates the divine self with meaning and insight. The effectiveness of the symbols depends not on the extent to which they are rationally grasped and understood, but more importantly on the extent to which a person is involved in them. Participation in the symbol is what determines the possibility of insight and interaction (Kubicki 1995:437).

Since one of the purposes of symbolism in worship is the apprehension of revelation, it may be important for liturgists to assist people to come to discern the meaning and to be in communion with the sacred mystery that is encased in the symbols. Symbols transmit
the message of faith by forming the imagination of the person and worshipping community who appropriate the symbols and participate in their meaning. This does not come naturally to all people, but instruction in the value and nature of symbolism could prove beneficial.

As the participation in symbols draws the worshipper into the symbol and carries him or her out of the self, it assists the person into other realms of awareness. It supports the person to open up to levels of reality, which might otherwise be closed to them. To be drawn into the symbol cannot take place without the disposition of faith that affects a permanent solidarity between the worshippers and the sacred. This says Dulles is carrying out the process of hierophanization (Dulles 1983:134). This implies that the person is helped to explore the sacred mysteries and is changed in the process.

In addition to assisting people to participate in symbols that point them beyond themselves, it would be helpful to bring people to the point of understanding that ritual symbols have the potential to mediate transformation. By shifting one’s centre of awareness can alter one’s personal values. This course of action is constantly in process as symbols continue to offer new opportunities for human subjects to evaluate their world and find their identity within it.

To be assimilated and integrated into the world of symbol can open up for a person the possibility of intentional self-change. Without a personal response the symbol fails to come fully alive for the worshipper. Symbol is to provoke personal action, interaction and reaction – that affects the worshipper’s total being.

Liturgical symbols have the potential to communicate to the worshipper the challenge to live a fuller life with God in Christ. A symbol generally contains a meaning in depth. With some symbols,
the meaning behind can easily be determined and there are others where the total reality behind is not possible to see. In the latter instance where the total reality behind a symbol cannot be seen, it presumes an understanding that comes from faith.

The deeper meaning behind the symbol, known as the ontological dimension of a symbol, assumes the existence of an ontology that is generally perceptible only by faith. People today find it extremely difficult to develop an ontological outlook on life and human existence in general. This would imply experiencing the reality behind the symbol and to develop the gradual ability to articulate the ontological meaning. This can be helped by challenging people to be more attentive to experience the reality behind the symbol. An example of this is the Catholic doctrine of transubstantiation whereby the bread and wine at the moment of consecration become ontological symbols of Christ's body and blood, the Eucharist. The bread and wine are essentially symbols behind which we cannot see Christ's presence, but it is real and exists independently of perception. The original notion of the Eucharist occurred in time, yet it also transcends time. Whenever the Eucharist is celebrated, it is not a remembrance, nor even a repeating of the sacrifice on Calvary. It continues to be the one and same and identical sacrifice of Calvary. Symbols are manifestations of this deeper reality that is truly inherent and will always be inherently true. However, to come to faith-terms with the deeper reality that symbols communicate needs some form of theological education that provides understanding of the faith and opens up space for religious experiences.

It is believed that much in society and in present cultures cannot sustain the ontology of symbolism and not only thwart the deeper meaning, but also even destroy the ontology of symbolic communication. One has to guard against explaining the meaning of symbols in a mere catechetical mode as this method can undermine
the very nature of the ontological symbol. Jesus is the concrete symbol of God, and as people failed to see and experience this reality in his day, how much more go today. The symbol has to evoke in people the transcendent and as such reveal the mysteries of religion. It is therefore most significant that this research revealed the natural ability of people belonging to the African culture’s appreciation of symbols. The reason could be because they generally abide by a spiritual view of life. Their awareness of the ancestral/spiritual world and their interaction and communication with those who have departed from this corporeal existence, is sufficient to nurture the ongoing appreciation of the communicative value of the religious or ritual symbol. Symbols present a primal way of linking humanity with the Revealing-God; it is the original way in which God communicates God-Self to humanity.

6.3. CONCLUDING REMARKS

This thesis explored the significance of symbols in Catholic worship. It touched on the theories behind worship and symbols, empirically tested the experience of symbols for worshippers, formed conclusions and made recommendations. The research has affirmed for me the importance and significance of symbols in Catholic worship and it can be safely argued that there is a place for symbols in worship.

It is my hope that this empirical study will be added to the work that explores worship and symbols, and that this attempt to network this research with other findings will result in a better understanding and appreciation of the significance of symbols in Roman Catholic worship. It is also my hope that each worshipper in liturgy comes to experience God’s communication to us, that we have the grace to respond to that communication, bringing to realization the symbolic exchange between God and humanity so clearly visible in the sacramental celebrations of Roman Catholic liturgy.
APPENDIX 1 - CONSULTATION WITH THE CLERGY.

Dear Father

I hope you can offer me assistance in your capacity as pastor and theologian.

I am pursuing a MTH in Pastoral Theology with UNISA with the title:

SYMBOLS AS GOD’S SELF-COMMUNICATION IN ROMAN CATHOLIC LITURGICAL WORSHIP

Part of the dissertation includes doing empirical research on the experience of Catholic worshippers of symbols in the liturgy, with a focus on how the symbols are used to exemplify and convey deeper realities.

Keeping this in mind you could assist my research by studying the questionnaires, reflecting on the symbols used during the Liturgical Year (water, oil, bread, wine, ash, palms, cross, paschal candle, lectionary, etc.) and on your personal and pastoral experience of them. Flowing from your reflection I would appreciate it if you could formulate and forward to me pertinent pastoral questions we should ask Catholic worshipers with regard to their approach and experience of symbols in worship.

The questions will be used to assess the accuracy of the questionnaires for the empirical research. The questionnaire will be circulated in the East London deanery.

I thank you for your anticipated cooperation. If possible could I have your feedback before the 15th of August.

Yours in Christ

Christopher
## INTRODUCTION

During the Catholic Liturgical Year various religious symbols are used to exemplify and convey certain deeper realities. Keeping this in mind, reflect on the following symbols as you experience them in public Catholic worship. Mark them using the scale 1 – 5 of how meaningful each symbol communicates God's reality to you personally.

<table>
<thead>
<tr>
<th>SYMBOL</th>
<th>SIGNIFICANCE</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>WATER</td>
<td>Symbol of Baptism and inner spiritual purification.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PASchal CANDLe</td>
<td>Symbol of Christ's resurrection, coming forth from the tomb and giving light to the world.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OIL</td>
<td>Symbolizes the gift of special grace of the Holy Spirit, a source of spiritual energy. The spirit of Christ and a symbol for consecration.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BREAD + WINE</td>
<td>Symbols of the Eucharist. Unleavened bread symbolically represents the faithfulness of the people to their relationship with their God [1 Cor 5:7]. Wine – Symbol of our union with Christ who is the true vine [Jn 15]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BIBLE/LECTIONARY</td>
<td>Symbol of the Word of God in human language.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ASH</td>
<td>Symbol of private or public sorrow and penance. A proof of our humanity striving for purification and a remembrance of Our mortality.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CROSS</td>
<td>Symbol of the passion of Christ, signifying the saving act of Christ and its power. It represents the strength to bear the trials of life by following Christ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PALMS</td>
<td>Symbol of victory and well being – carried in triumphal procession as a symbol of paradise.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX 3 - QUESTIONNAIRE TWO - DATA COLLECTION TWO

ANONYMOUS SURVEY FOR RESEARCH PURPOSE ONLY

- Please answer the following questions.
  - This is a survey for research purposes, to explore the experience of
  - worshippers of Symbols in Roman Catholic worship.
  - It is important to answer the questions from your EXPERIENCE of
    symbols in Roman Catholic worship and not so much from your
    knowledge of them.
- Your response will be anonymous and confidential.

1. **WATER** is regarded as a symbol of inner spiritual purification. Our first
   experience of water is in the administration of baptism, signifying the
   cleansing from original sin. Water is frequently used in the liturgy during the
   sprinkling, which then takes the place of the penitential rite, at funerals,
   marriages, and similar functions. Is your experience of water as a symbol in
   Catholic worship that of inner spiritual purification?

   **YES**
   **NO**

   If your answer is yes or no, **WHY**?

   ...........................................................................................................
   ...........................................................................................................
   ...........................................................................................................
   ...........................................................................................................
   ...........................................................................................................
   ...........................................................................................................
   ...........................................................................................................
   ...........................................................................................................

2. The **PASCHAL CANDLE** is a symbol of Christ’s resurrection, coming forth
   from the tomb as a symbol of the risen Saviour, the light of the world. It is
   blessed during the Liturgy of Baptism on Holy Thursday. During the
   liturgical year it is kept near the baptismal font to be used during baptisms and
   funeral rites. Is your experience of the Easter Candle as a symbol in Catholic
   worship that of the Risen Christ?

   **YES**
   **NO**

   If your answer is yes or no, **WHY**?

   ...........................................................................................................
3. **OIL** symbolizes the gift of special grace of the Holy Spirit. It is a source of spiritual energy and a symbol of healing and consecration. It is used during baptism, confirmation, anointing of the sick, ordinations and consecration of churches. Is your experience of oil as a symbol in Catholic worship that of a spiritual energy, healing and consecration?

**YES**  
**NO**

If your answer is yes or no. **WHY?**

4. **BREAD AND WINE** are symbols of the Eucharist. Through the words of consecration the bread and wine becomes the real presence of Christ. It is used during Holy Mass to be received by the worshippers as spiritual nourishment and union with Christ, and also during the solemn exposition for the purpose of adoration. Is your experience of bread and wine as symbols in Catholic worship that of the real presence of Christ?

**YES**  
**NO**

If your answer is yes or no. **WHY?**
5. The LECTIONARY as the symbol of the word of God. It is the liturgical book that holds the Scripture readings used during the Liturgy of the word in the Mass. Is your experience of the lectionary as a symbol in Catholic worship that of Word of God in human language?

YES
If your answer is yes or no, WHY?

.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................

6. ASH is a symbol of private sorrow and penance. It is used on Ash Wednesday which marks the beginning of the Lenten period. It represents the proof of our humanity striving for purification and a remembrance of our mortality. Is your experience of ash as a symbol in Catholic worship that of penance, sorrow, purification and mortality?

YES

If your answer is yes or no, WHY?

.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................
.................................................................

7. The CROSS is a symbol of the passion of Christ, signifying the saving act of Christ and His power. To the followers of Christ it represents the strength to bear the trials of life. On Good Friday the cross receives special reverence in the liturgy. Is your experience of the cross as a symbol in Catholic worship that of the passion and saving act of Christ and a source of strength for the trials of your personal life?

YES

If your answer is yes or no, WHY?
8. **Palm Trees** are a symbol of victory and well-being. It is carried in triumphal procession on Palm Sunday as a symbol of paradise we hope to achieve, the New Jerusalem we hope to enter. Is it your experience of palms as a symbol in Catholic worship that of hope and paradise?

**YES**  

If your answer is yes or no, **WHY?**

**NO**

9. When the Church uses symbols during the liturgy, is the **significance and meaning** clear, or do you find it necessary for the priest to explain it?

10. Can you propose any **alternative** to the current symbols, which would be more meaningful to our local culture and situation? (E.g. would palm branches not be better substituted by local tree branches?)

...
BIBLIOGRAPHY


Collegeville, Minnesota: Liturgical Press.


Pretoria: Unisa.

Pretoria: Unisa.


New York; Crossroad.


Cleveland: United Church.


Dublin: Dominican Publications.

Foley, E. 1995. *Musical Forms: Reverential Meaning and*


           New York: Catholic Book Publishing.


Magsam. 1957. *The Inner life of Worship.* Indiana:
          Grail Publications.

                New York: Seabury.

                          Victoria, Richmond: Spectrum Publications.

                    173 – 225


                   *The Role of Worship in the Mission of the Church in A Secular Age.*
                   Drew – Gateway 43. 44 – 45

                   Blackwell Publishers.

Montefiore, H. 1972. *The Dynamics of Liturgy:*
                   *Life-Symbols, Imagination and Mystery.*


                Thesis, University of South Africa.

Neuman, M. 1982. *The Dynamics of Liturgy:*
                *Life-Symbols, Imagination and Mystery,*


<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
<th>Location</th>
</tr>
</thead>
</table>