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*ONE, HOLY, CATHOLIC AND APOSTOLIC*

*Lesson 10 (CCC 811-945)*

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Catechism – *kata* (down) and *eichen* (echo)

Catechism ‘echoes down’ the faith of the Catholic Church

Part I of the CCC encapsulated in the Creed

The Creed is a re-echoing of the faith

### **The Creed**

Three parts: Father, Son and Holy Spirit

Church is an extension of the third part of the Creed (the Holy Spirit)

Coming right after profession of belief in the Holy Spirit

The Father’s plan from all time – to make of us a family through the Church

Church is the Body of Christ

The Son, is its head

We are its members

The SOUL of the Body is the Holy Spirit

Breathes life into us – the Body

Through him that the Body functions

The Holy Spirit closely united to the Church – inseparable

Saint Augustine: “What our spirit, i.e. our soul, is for OUR members, the Holy Spirit is for CHRIST’S members, for the Body of Christ which is the Church.”<sup>1</sup>

Saint Thomas Aquinas: “Just as in one man there is one soul and one body, yet many members; even so the Catholic Church is one body, having many members. The soul that quickens this body is the Holy Spirit; and therefore in the Creed after confessing our belief in the Holy Spirit, we are bid to believe in the Holy Catholic Church.”

The Church: a visible reality (the people) and a spiritual reality (the Holy Spirit)

### **Four Marks**

Purpose of the Church: to be a visible AND invisible reality OR COMMUNITY

To promote the union of all members with God – to be the sign and embodiment in the world of that union

To promote and be the embodiment of the union for the whole human race

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<sup>1</sup> Augustine, *Sermo* 267, 4

Needs something to make her recognizable among all other religions  
We are marked in baptism, given characteristics  
Priest, prophet and king  
The Church is marked, too  
Marks are derived from her soul – the Holy Spirit  
The four marks of the Church: One, Holy, Catholic and Apostolic  
A mark: something which identifies something for us  
Many Christian denominations are marked by baptism  
No one but the Catholic Church has all four marks of the Body of Christ  
Jesus identified the Church he founded with the four marks  
They show us the way to be in God's perfect plan for eternal life with him

## **One**

Goes back to its foundation, the central mystery of the faith – the Trinity  
God is one God, with one nature, existing in three Persons  
The Church is ONE Body, with ONE Head and one Soul  
Unity of the Trinity is its essence  
The unity of the Church is its essence (CCC 813)  
The essence of unity is love  
The essence of the unity of the Church is love or charity  
To live in unity of love with him and with others  
One Body (family) with many parts (Rom 12: 1 Cor 12)  
A unity of diversity  
All have a unique role/place in the One Body  
Three visible signs of unity in the 'one' Church  
1) We profess one faith  
'Echoed down' to us from the time of the Apostles  
2) One common worship  
Handed down to us from ancient times  
Justin Martyr, *Apologies*  
Explained Christian worship to Caesar (Marcus Aurelius)  
3) A succession of leadership  
From the time of the Apostles  
Our bishops are the spiritual descendants of the Apostles  
Bishop of Rome, the Pope, as the servant of the servants of God  
*Servus servorum Dei*, first used by Pope St. Gregory the Great  
Unity can be hard to maintain in a family  
Disruptions of unity can be attributed to our fallen state  
Loss of triple harmony (with God, with others and within self)  
Three visible signs of unity – three signs of disunity: (CCC 2089 and Glossary)

- 1) Heresy: An obstinate denial, after being baptized, of a truth which must be believed
  - Must be aware that belief is contrary to something that has been solemnly defined by the Church and/or something which is a part of Divine Revelation
  - Must also refuse to be corrected in his error in belief.<sup>2</sup>
- 2) Apostasy: A total repudiation of the Christian faith
  - Done by someone who has previously embraced the Christian way of life
  - Refuses the whole faith
- 3) Schism: A refusal of submission to the Pope or communion with the members of the Church subject to him
  - Break of the Eastern Orthodox and Roman Rite (1054)

Saint Clement of Rome: walk with one mind.<sup>3</sup>

“... all (are to) work harmoniously together, and are under one common rule for the preservation of the whole body.”<sup>4</sup>

“Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ? Why do we divide and tear to pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that "we are members one of another?"<sup>5</sup>

He emphasizes one worship, one faith in the teachings of Christ and one leadership under the bishop<sup>6</sup>

Work toward unity through: prayer, dialogue, collaboration and way of life

Jesus' prayer for unity: “Holy Father, keep them in your name, which you have given me, that they may be ONE even as we are one” (Jn 17:11).

## Holy

The Church is to foster holiness in all

Holiness – responding in love as she has been gifted with the love of Christ

Mary as the perfect response to this love

The Church is holy by virtue of its head – Jesus Christ

He wishes us to be holy (“Sanctify the in the truth.” see Jn 17:17)

Holy because the Holy Spirit, our Soul, imbues us with that characteristic

We strive toward holiness especially by being formed in love

Doing charitable acts and works

All fall short of the glory of God (Rom 3:23)

We are all weeds and wheat (CCC 827)

To be sorted by the master at the time of harvest (Mt 13:24-31)

<sup>2</sup> <https://www.catholic.com/tract/the-great-heresies> Accessed 8.25.17

<sup>3</sup> <http://www.ewtn.com/library/patristc/anf1-1.htm>, Chapter XXI, Accessed 8.30.17

<sup>4</sup> Ibid. Chapter XXXVII

<sup>5</sup> Ibid. Chapter XLVI

<sup>6</sup> Edward Sri, *Symbolon*, Session 8 Why Do I Need the Church? Accessed 8.30.17

Gives us hope  
 Holy by unification with Christ, sanctification by the Holy Spirit  
 God intended us to be holy  
 Created us with an intellect and a will as well as a memory of him  
 To live with our intellect ruling our will and our memory calling us back to him  
 Through original sin – intellect darkened, will weakened  
 Memory and grace help enlighten our intellect and strengthen our will  
 Even in this weakened state, we are called to holiness  
 As were the Priests as well as the people of Israel  
 “...be holy, for I am holy” (Lev 11:44)  
 Moses told to: “Say to all the people of the congregation of the sons  
 of Israel, You shall be holy; for I the Lord your God am holy”  
 (Lev 19:2)  
 Saint Peter: “... but as he who called you is holy, be holy in all your  
 conduct” (1 Ptr 1:15)  
 Quotes Leviticus to show call to holiness for those of the New  
 Covenant, too (1 Ptr 1:16)  
 Jesus calls us to the perfection – to be holy as the Lord is holy  
 “Be perfect as your heavenly Father is perfect” (Mt 5:48)  
 “BE merciful, even as your Father is merciful” (Lk 6:36)  
 Perfect and merciful – bi-products of holiness  
 Pope Emeritus Benedict XVI said holiness is perfection.<sup>7</sup>  
 Sometimes hard to see the Church as holy  
 Jesus assured us that he would be with us always (Mt 28:20)  
 The gates of hell will not prevail against us (Mt 16:18).

## **Catholic**

Catholic means universal – for everyone  
 The Church is universal or for everyone  
 “Go therefore and make disciples of ALL nations, baptizing them in the Father,  
 and of the Son and of the Holy Spirit” (Mt 28:19)  
 Other denominations baptize in this way but lack the four marks  
 They are in an imperfect communion with the Catholic Church (838)  
 Universal suggests totality, wholeness  
 With Christ as her head, the Church has all she needs to bring people to salvation  
 Her mission is the unification of the whole human race  
 All are called into the unity of the Church (836)  
 “... teach them to observe all that I have commanded you” (Mt 28:20a)  
 “Catholic” Church coined by St. Ignatius of Antioch  
 As he traveled to many communities of the Church  
 “...wherever Christ was present we have the Catholic Church.”<sup>8</sup>

<sup>7</sup> Joseph Ratzinger, *Jesus of Nazareth*, (Doubleday: New York, 2007), 109

<sup>8</sup> Penguin Classics, Translated by Maxwell Staniforth Revised by Andrew Louth *Early Christian Writings* (London: Penguin Books, 1968) 103 (Letter of St. Ignatius to the Smyrnaeans)

Non-Christians considered to have goodness and beauty in their worship  
 Other religions are “a preparation for the Gospel” (CCC 843)  
 Non-Christian religions be prepared for the Gospel message by their worship  
 Jewish faith already a response to God’s revelation of himself  
 They look forward to the coming of the Messiah  
 Christians look for the Messiah who has already died and risen  
 Others are searching for God (whether they know it or not)  
 “Everyone’s deepest desire is for the truth.” Pope Emeritus Benedict XVI  
 The Church is necessary for salvation (CCC 846)  
 The Church is the ordinary means established by Christ  
 All are called to unity in the Catholic Church (whether they know it or not)  
 All salvation comes from Jesus Christ, the head, through the Church, his  
 Body  
 Some are fully incorporated into it  
 Other Christian denominations are in imperfect communion (CCC 838)  
 Those who through no fault of their own seek God with a sincere heart will achieve  
 eternal salvation (CCC 847)  
 Those ignorant of the Church as God’s intended instrument of unity are capable  
 of being brought into the family by God in a way we do not know or understand  
 Not those who are ignorant by choice  
 Nor those who turn their back on that knowledge  
 God has and does act in word and deed  
 We respond and cooperate by our words and deeds  
 Saint Augustine: the God who created you without you will not save you without  
 you  
 We participate in our own salvation and that of others  
 To draw others to salvation  
 The ordinary way God ordained to make of us one family is the Catholic Church  
 While not perfect, Jesus that he will be with us always to the end of the age (Mt  
 28:20b) Saint Cyril of Jerusalem: the Church is Catholic for four reasons:  
 1) “The Church is called Catholic or universal because it has spread throughout the  
 entire world, from one end of the earth to the other.  
 2) Again, it is called Catholic because it teaches fully and unfailingly all the  
 doctrines which ought to be brought to men’s knowledge, whether concerned  
 with visible or invisible things, with the realities of heaven or the things of earth.  
 3) Another reason for the name Catholic is that the Church brings under religious  
 obedience all classes of men, rulers and subjects, learned and unlettered.  
 4) Finally, it deserves the title Catholic because it heals and cures unrestrictedly  
 every type of sin that can be committed in soul or in body, and because it  
 possesses within itself every kind of virtue that can be named, whether exercised  
 in actions or in words or in some kind of spiritual charism.”<sup>99</sup>

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<sup>99</sup> Cyril of Jerusalem, Catechetical Instruction *Cat. 18*, 23-25: PG 33, 1043-1047 (See also LOH, Book III, Office of Readings, Wednesday, Seventeenth Week of Ordinary Time, pp. 555-556)

## **Apostolic**

In three ways:

- 1) First, it was built and remains on “the foundation of the apostles”

“So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into the holy temple of the Lord” (Eph 2:19-21)

“And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb” (Rev 21:14)

Many disciples or followers, but twelve called and given authority to do as Jesus had done

“And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve apostles are these: first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew (Nathaniel); Thomas and Matthew the tax collector; James the son of Alphaeus and Thaddaeus (Jude); Simon the Cananaean, and Judas Iscariot, who betrayed him. These Twelve Jesus sent out” (Mt 10:1-5)

- 2) With the guidance of the Holy Spirit, the Church safeguards and hands on the teaching of the apostles

“... they held steadfastly to the Apostles’ teaching and fellowship, to the breaking of the bread and to the prayers” (Acts 2:42)

The format for the CCC and all catechetical instruction from the very beginning

“Follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you by the Holy Spirit who dwells within us” (2 Tim 1:13-14)

- 3) apostles established a means of succession

Seen today in our bishops assisted by priests (and deacons)

Foremost bishop, the bishop of Rome – the Pope

All bishops act in union with him

## **Role of the Laity**

All of us have a role to play

We are all called to be priest, prophet and princely in stature

Dedicated to Christ, anointed by the Holy Spirit, we offer our lives to God in worship

We are to proclaim the good news of Jesus Christ in our own surroundings

The hierarchy or teaching office of the Church (the Magisterium) needs the laity

To take the faith to places the hierarchy cannot penetrate

To provide financial, technical and spiritual support

## Role of the Magisterium

Laity needs the hierarchy or Magisterium (the bishops)

To teach, guide and provide spiritual sustenance especially the Liturgy and Sacraments

“We know that in everything God for good in those who love him, who are called according to his purpose” (Rom 8:28)

Primary role is to teach

To ensure that the Church is faithful to what has been handed down to us by the apostles

“...stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter” (2 Thess 2;15)

Four Ways the Teaching Office of the Church, the Magisterium, is Exercised

- 1) Ordinary Teaching: done informally, eg. a homily  
We are to assent to it (religious assent)  
Something that can help us better understand the faith
- 2) Universal Ordinary teachings: teachings that may not have been formally defined, but have been consistently taught by popes and bishops throughout the history of the Church  
We affirm our belief in these teachings with an Ecclesiastical faith  
Eg. Pope Saint John Paul II and *Ordinatio Sacerdotalis* – Reserving Priestly Ordination To Men Alone, 1994)

Third and fourth levels more formal

- 3) Extraordinary Magisterium: exercised when the Pope and bishops come together as in a Council  
We adhere to these teachings with the obedience of faith  
“Extraordinary” because they come out of proceedings that are extraordinary  
Eg. the teaching of infallibility that came out of the First Vatican Council (1870).
- 4) Supreme Extraordinary Teaching of the Magisterium: (Most formal)  
When the Pope teaches *ex cathedra* or from the chair  
We adhere with the obedience of the faith  
Eg. declaration of a dogma – the Assumption of Mary into heaven (*Munificentissimus Deus*, Pope Pius XII, 1950) or the dogma of the Immaculate Conception (*Ineffabile Deus*, Pope Pius IX, 1854)

## The Evangelical Counsels (CCC 915)

Poverty, Chastity and Obedience

Teaching by way of life

Geared toward removing what is incompatible with charity in our lives (CCC Glossary)

Allow one living the consecrated life to more closely follow the life of Christ

Giving themselves totally over to the will of the Father for love of the Father

A symbol in this world of what life in the world to come is like

Lived by some from the beginning of the Church  
Practiced in various ways

All had as their goal a life dedicated to God

Includes hermits, consecrated virgins and widows, those professing religious vows,  
secular institutes

### **All Called to Holiness Through the Church**

Like the Israelites who have gone before us

“You shall be holy; for I the Lord your God am holy” (Lev 19:2)

Our goal is holiness

Not for the sake of this life, but for the sake of the next one – in heaven

Next week: the communion of Saints and Heaven.

“And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.” (Eph 2:17-22).