

Our Life in the Church

Parish Catechist Manual

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Parish Catechist Manual

Faith and Life Series
Third Edition

BOOK EIGHT

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INTRODUCTION TO PARISH CATECHIST MANUAL

Welcome to the *Faith and Life* Series Parish Catechist Manual. We would like to begin by thanking you for responding to God’s call to pass down our Catholic Faith to our children. We hope that this resource will help you to enter in to this most important task, and that the Holy Spirit will guide you, your students, and their families as you journey together in faith, hope, and love. Please take time to read through this introduction.

You are more than simply one who imparts a set of facts. You are a catechist, and the role of a catechist is even broader and deeper than the already important role of a teacher. The word “catechesis” comes from the Greek, meaning “to echo the teaching,” and the teaching that you are echoing down will come not only through the words you say, but through the life you live and the witness you give. Your first and most important task, then, as a catechist is to commit yourself more deeply to a life of prayer and holiness, asking God to strengthen you as a disciple and then to help you lead others to the Faith.

NOTES FOR CATECHISTS

Catechesis: Nature and Purpose

Catechesis is the systematic instruction of children, young people, and adults in the Catholic Faith and the teachings of the Church with the goal of making them into Christ’s disciples (cf. CCC 5). It is the handing-on of Christ’s message to his people. The *General Catechetical Directory* describes catechesis as a form of ministry of God’s Word, “which is intended to make men’s faith living, conscious, and active, through the light of instruction” (*GDC* 17; 1971).

Catechesis is part of the evangelization process of turning toward Christ. Evangelization is a first hearing of the Good News of salvation. This can be a moment or a process of conversion. Therefore, as catechists, we must be always evangelizing our youth by leading them to Jesus Christ. This manual includes discussion and activities that encourage evangelical engagement.

The Catechist: God’s Instrument

To be a catechist is to be God’s instrument. Every catechist has a responsibility to teach the fullness of the truth faithfully, while witnessing to those entrusted to his care. A fervent sacramental life and regular prayer life are the catechist’s best personal preparation. Any instructor can use textbooks and teaching tools, learn various methods for effective classroom participation, and develop lesson plans to facilitate an academic environment. But nothing is as important as witnessing through your words and deeds and petitioning God for the ongoing formation and spiritual growth of the students. No matter how much knowledge you impart to your students, you should recognize that you merely plant the seeds of faith that God himself must cultivate in their souls.

John Paul II states in *Catechesi Tradendae*: “At the heart of catechesis we find . . . the Person of Jesus of Nazareth. . . . In catechesis it is Christ . . . who is taught . . . and it is Christ alone who teaches” (*CT* 5, 6). Religious education must always be centered on the Triune God, and on Christ Himself. God chose to reveal himself throughout salvation history, through his creation, the prophets, the Scriptures, and most perfectly in the Person Jesus Christ. This revelation, preserved faithfully through Sacred Scripture and Tradition, has been entrusted to the Church that every catechist is called to serve.

Through catechesis, you should guide your students to seek, accept, and profoundly investigate the Gospel so that they in turn may become witnesses to Christ. The *Faith and Life* series assists the catechist in this role by integrating the *Catechism of the Catholic Church* together with Sacred Scripture into the lessons.

The Role of Parents: The First Catechists

The family provides the first and most important introduction to Christian faith and practice for any child, since parents are the primary educators of their children. Instruction in the Faith, which begins

at an early age, should include not only the parents' good Christian example, but also a formation in prayer and virtue as well as an explanation and review of what students have learned from religious instruction and attending liturgical events.

Parental participation is an integral component of the faith formation of children. Catechists should involve parents in their children's instruction. As a catechist you should discuss with parents the program and methods you are using, consult with them about better ways to teach their children, and encourage them to ask for assistance if problems arise. Let parents know that you are there to help them fulfill their duties in forming and educating their children in Christ (cf. *GDC 226, 227*).

The *Faith and Life* Family Guide is an excellent resource that equips parents to become involved as the primary educators of their children's faith formation.

FAITH AND LIFE PARISH CURRICULUM

Parish Catechist Manual

The *Faith and Life* Parish Catechist Manual has been developed for once-a-week parish catechetical programs. This manual replaces the parish lesson plans available online that are used with the school Teacher Manual. The online parish lesson plans and the specific directives from the school Teacher Manual have been integrated into one easy-to-use Parish Catechist Manual.

The Parish Catechist Manual is used with the *Faith and Life* Third Edition Student Text, Activity Book, and Family Guide. The parish curriculum occasionally combines chapters from the Third Edition textbooks in order to provide a curriculum of 22 weeks plus 3 supplemental lessons, yielding a total of 25 teaching lessons. If parish programs add liturgical events such as Mass, Confessions, etc., parishes have a total of 30+ sessions. This allows flexibility for programs that meet between 22 and 36 weeks per year. The supplemental lessons include a grade-level introductory lesson with an overview of salvation history as related to each grade level, and two lessons on the liturgical year.

See Ecclesial Methodology below for more details on implementation.

Third Edition Components

The *Faith and Life* series for grades one through eight has been used in schools, parishes, and homes across the country since its original publication in 1984. This Third Edition of the original series continues our commitment to the faithful transmission of the teachings of the Roman Catholic Church, placing special emphasis on the importance of Scripture and the *Catechism of the Catholic Church*.

The Third Edition Student Text, Student Activity Book, and Family Guide correlate with both the Teacher Manual (for schools) and the Parish Catechist Manual (for parish programs).

Student Text: *Faith and Life* Student Texts are written at an advanced reading level in order to maintain the richness of the Faith with a depth of understanding. Salvation history and doctrine is presented in a way that challenges the student's intellect so that its meaning resonates with students. In order to optimize use of this series, the text should not be used merely as a reader. This manual with suggested methodologies should be used in order to implement this series effectively. Chapter reading can be done by students either before each class or following each class.

Each chapter opens with a passage from Sacred Scripture. Additional Scripture verses are interspersed throughout the books to help demonstrate the biblical backing of the Faith. The chapters close with catechism questions that distill and synthesize key doctrinal elements from the *Catechism of the Catholic Church*. These questions are used either for memorization or for review purposes.

Each text chapter offers new vocabulary words in bold type. These words are also defined in a glossary found at the end of the book. Additionally, at the end of each text is a section of common Catholic prayers.

One of the first things you will notice about the *Faith and Life* Student Texts is the beautiful and inspiring religious artwork. Faith has inspired art for centuries, and religious art has, in turn, inspired our Faith. Art is a valuable educational tool, especially in the teaching of religious truths to children, for, in addition to the oral and written word, it offers a visual image of the subject matter. Art can also be

a source of meditation for students and catechists alike as they investigate the paintings, discuss the religious imagery, and come to understand the beautiful symbols and the artistic expressions of the realities they communicate. This manual gives a basic description for each work of art.

Activity Book: The *Faith and Life* Activity Books contain four supplemental written activities for each chapter. These activities consist of a variety of activities that reinforce or apply what the students have learned in class. These can be used for reinforcement, enrichment, student assessment of the material learned, or homework.

In the primary grades the activities focus on drawing, coloring, and simple puzzles and exercises. In the middle grades, the activities focus on comprehension and integration; memorization is also emphasized. In the final grades the activities focus on comprehension and synthesis of the ideas expressed, as students are encouraged to integrate, both intellectually and actively, what they have been taught.

Family Guide: The Family Guide is designed to guide parents in their children’s faith formation and to equip them as primary teachers of the Faith. Step-by-step instructions assist parents each week through prayer, study, life application, and means of living out the Faith. Parents, too, grow in their understanding of Jesus Christ and the Catholic Faith through the Family Guide. The Family Guide is an optional component, but its use is strongly suggested to maximize parental participation.

Assessment Tools: Chapter quizzes and unit tests are available in parish manuals and online. Additional yearly cumulative tests are also available. There is a wide variation in the application of the quizzes and tests, depending on the goals of your parish program. Quizzes and tests can be used simply as reinforcement or as an assessment of student understanding of the material. It is important that students read chapters and study vocabulary words in order to prepare for quizzes and unit tests. Quizzes may also be used as a follow-up for chapter reading at home. You may want to consider open-book quizzes as well.

Catechists may also use Parish Catechist Manual discussion questions or Activity Book questions as an informal assessment of student understanding of subject matter.

Curriculum Outline: A full detailed curriculum outline is available for each grade level. You may download these from the “Scope and Sequence” page on www.faithandlifeseries.com.

Parish Catechist Manual Curriculum: A 22–25 week outline of the Parish Curriculum can be found in this manual (see p. xiii) and also is available from the “Scope and Sequence” page on www.faithandlifeseries.com.

Pedagogy

Pedagogy can be simply defined as the art of teaching. When asked by the Deacon Deogratias, “How are we to catechize?” St. Augustine responded, “The instruction should begin with a narration of God’s dealings with man from the creation of the world down to the present period of Church history; they should all be referred to love as their final cause” (no. 10). The *Faith and Life* series mimics this pedagogy. Through the narration of salvation history students learn about God’s saving actions. This foundational structure serves as the basis for a deeper understanding of the Faith, which elicits a response of faith.

Faith and Life models the divine pedagogy—the manner in which God has revealed himself. The Church has passed on his revelation. The content of the Faith unfolds through the story of salvation history as presented in Sacred Scripture and developed in Sacred Tradition. Doctrinal, liturgical, moral, and spiritual elements of the Faith flow from God’s saving work in history. Each lesson in *Faith and Life* should be taught within the context of the narrative of God’s love story so that the Good News of Jesus Christ is evident to students. Lessons and teaching resources allow for a variety of activities for different learning styles and educational needs, but all students participate in the common approach of drawing on Scripture and salvation as the basis for coming to understand sacred doctrine, the Sacred Liturgy, and the moral and spiritual life. Students encounter life in Christ and the Church as a living whole.

By using *Faith and Life*, catechists not only pass down doctrinal truths of the Faith, but moreover they echo down a family story of love. This story is one that begins with creation by a loving God, and one that moves each of us through this earthly life to life eternal in a love that never ends. For this reason, it is important that we share our family story of faith, also known as salvation history. When we share the story of salvation history, this narration increasingly becomes our own story. It then leaves in the hearts of our young students the knowledge that they have been loved into being by a God who has a special plan for their lives.

To assist catechists in effectively implementing this pedagogical structure, the parish curriculum provides several tools: (1) a written overview of salvation history to provide a bird’s-eye view of the pedagogical structure; (2) a timeline of salvation history; (3) an introductory lesson of salvation history for each grade level; and (4) liturgical year lessons that are presented within the context of salvation history. Each lesson of the *Faith and Life* series should be taught within the context of salvation history in order that the love story becomes the story of each student.

Methodology

This parish manual incorporates various catechetical methods. Imparting knowledge of the Faith is accomplished through prayer, liturgy, words, and deeds, as well as through activities. While methods are important, nothing can replace the value of the catechist. The catechist must be a witness to faith working in his life. Catechists should also be open to the promptings of the Holy Spirit, who inspires and convicts us of truth.

Love should be the golden thread of the entire catechetical process. The content of the Faith is primarily about God, who loves us. Through a catechist’s response of love, we seek to make disciples who also respond in faith out of love. Our ultimate goal then is for the Word of God to become flesh in our hearts and the hearts of our students.

The parish manual uses the Ecclesial Methodology for each lesson. It is important for catechists to have a basic understanding of this methodology for optimal use of the *Faith and Life* Parish Catechist Manual. Monsignor Francis Kelly’s book *The Mystery We Proclaim* gives a full explanation of the Ecclesial Methodology. Below you will find a summary of the five steps.

Ecclesial Methodology

The Ecclesial Method is a comprehensive catechetical approach. Because evangelization is critical to the catechetical process, this Parish Catechist Manual provides engaging discussion and pedagogical techniques to engage the minds and hearts of students and lead them to conversion. In order to maximize the effectiveness of both the evangelization and catechetical process, all of the steps should be used. Each step of each lesson indicates a specific time allotment to provide for a total of 60–90 minutes per class session. Optional activities are provided for different teaching styles or for longer sessions.

While using this manual, be sure to keep close to the prescribed time allotments. The time designation “30–40 minutes” means 30 minutes for a one-hour class; 40 minutes for an hour and a half class. In order to maximize the effectiveness of the Ecclesial Method, it is important to finish the lesson and use all of the five steps. Lessons can be expanded by using all of the optional activities and discussion. Lessons can be condensed by using focus points, summaries, and conclusions, and using less discussion under each focus.

Preparation: The preparation step in the Ecclesial Method is to prepare the students for learning and conversion. The intention is to draw students away from secular distractions into a prayerful learning environment, in order that they become open to the promptings of the Holy Spirit.

Depending on time and space limitations in a parish setting, the catechist may incorporate a sacred space or prayer table with visuals. Cover the table with a color to designate the liturgical season (purple: Advent, Lent; green: Ordinary Time; white: Christmas, Easter; red: the Passion, martyrs; etc.). This table may also include symbols that may be used in the lesson (crucifix, holy water, Bible, etc.).

The Parish Catechist Manual provides several tools to enhance the prayer experience of students. Depending on time limitations, choose one or more of the tools provided for the preparation: Sacred Scripture; sacred art; spontaneous or Catholic prayers.

Sacred Scripture and sacred art are inspired by God. Therefore, their use is an effective means that will give rise to the promptings of the Holy Spirit. Each chapter begins with a verse from Scripture that is related to the lesson. Read this Scripture verse with the short explanation provided. Sacred art draws students to Jesus Christ by visually and spiritually immersing them into the mysteries of Christ. Allow students to look at the art while you provide a very brief reflection. This step should be limited to a spiritual reflection.

Proclamation: The proclamation provides a succinct statement of truth. Its purpose is to convict the students of the Good News of Jesus Christ. Announce the provided proclamation with conviction. You

may want to repeat the proclamation slowly, but do not take time to explain it, as that is the purpose of the explanation.

Explanation: Once the proclamation has been made, it needs to be explained using methods that develop an understanding of the Faith that leads to conversion. The explanation step is generally divided into three to four focus points. Each focus point begins with a summary statement for the catechist. This is followed by bulleted discussion and ends with a conclusion. Discussion includes questions and answers. These questions provide opportunities to draw students into the lesson, assess student understanding, encourage evangelical engagement, and assist students to apply what they have learned to their lives, all leading students to become disciples of Christ. The explanation step ends with optional activities designed to reinforce the material learned or to nourish spiritual development.

Allocate your time so that you are able to teach all of the focus points. If time is tight, use the focus summaries with less discussion; if you have extra time, use the optional activities to expand on the lesson.

Life Application: Once the material has been presented and explained, catechists should facilitate a response of faith whereby students further absorb and incorporate the Faith into their lives. Because the Catholic Faith is a living faith through which we are forming young disciples, this is a critical step in the process. This step allows students to process their understanding of faith on a personal level so that it takes effect in their lives. Also, during this step, catechists should become witnesses to their own faith experiences as transformative and should encourage students to provide examples of their own lives. Specific discussion questions encourage students to apply what they have learned to the daily experiences of their lives. Choose one or more of the life application discussions or activities.

Celebration: The celebration should be carried out in a spirit of thanksgiving and praise. This step facilitates a celebration of our faith in God, hope for the Kingdom, and love of God and neighbor. Opportunities are provided to encounter Christ. Celebration activities include prayer, liturgical rites, the Sacraments, Scripture, songs, liturgical symbols, and the lives of the saints. Each lesson provides ways to celebrate and give glory to God in all that we do.

Optional Activities and Resources

This manual has been developed to include flexible options for new or experienced catechists, class times that range 60–90 minutes, and various styles of teaching. Please note that the Activity Book and Family Guide are optional components depending on the allotted class time and catechist or parish preferences. Additional activities and resources (Appendix B) can be accessed online through the “Resources” page on www.faithandlifeseries.com.

Other Methods Incorporated into the Framework of the Ecclesial Method

- Inductive and deductive methods: According to the *General Directory for Catechesis*, the inductive method “consists of presenting facts (about biblical events, liturgical acts, events in the Church’s life as well as events from daily life) so as to discern meaning these might have in divine Revelation” (GDC 150). Induction is the process of reasoning from particular to general principles. Deduction reasons from general to the particular and includes interpretation and determining cause and effect. These two methods, taken together, aid in the students’ understanding of the unity of the Faith, the interrelation of topics, and, most importantly, their practical applications. The parish manual provides step-by-step discussions and explanations that will engage students in their assimilation of the truths of the Faith.
- Formulas: Formulas allow for ease of memorization and better understanding of a topic. In the early stages of education, memorization should be used more frequently since children first need language to communicate meaning. In theology, semantics are very important, for Christians have died for their faith and schisms have occurred because of word use (e.g., the *Filioque* in the Nicene Creed still distinguishes Roman Catholics from Eastern Orthodox). Such formulas also provide a uniform method of speaking among the faithful. Formulas in the parish manual include chapter vocabulary words, catechism questions, or other means of expressing thoughts or ideas succinctly and accurately in a memorable form.
- Experience: Experience transforms abstract theories into applicable and memorable concepts. Catechists should use concrete examples in class and encourage their students to judge personal experience with

Christian values. Discussion questions in this manual or in the Activity Books provide an opportunity for students to provide and reflect on personal experiences. Students are encouraged to share experiences in which their lives have been transformed by faith.

- **Activity and creativity:** Activity and creativity can be understood as “learning while doing.” “The active participation of all the catechized . . . to respond to the gift of God through prayer, participation in the sacraments, the liturgy, ecclesial and social commitment, works of charity and promotion of human values, such as liberty, justice and peace and the protection of creation” (*GDC* 157). Creative activities also provide opportunities for students to participate actively and become engaged in the learning process. Creative activities include anything from skits to visual aids, such as the Chalk Talks, which provide concrete examples for abstract ideas.
- **Groups:** In catechesis the importance of group instruction is becoming more apparent. Groups aid the social and ecclesial formation of students, and they foster a sense of Christian co-responsibility and solidarity.

GRADE 8 OVERVIEW

Grade 8 Text Overview

The eighth grade Student Text, *Our Life in the Church*, focuses on the nature and history of the Church, and the universal call to holiness of all her members. Eighth graders are more able to abstract, think, and reflect. While building upon these adolescent abilities, the goal of this text is to give students a generous and wholehearted love for the Church based on a clear understanding of her divine nature and the treasures contained therein. Finally, special emphasis is made of the various vocations to which students may be called, particularly the priesthood and religious life, that they may begin to develop a readiness to serve God as he desires.

Grade 8 Scope and Sequence

THEME: The history of the Church—its founding by Christ, its birth and life in the Holy Spirit; the marks of the one, true Church; the Fathers and Doctors of the Church; the saints and the role of the religious communities in Church history. The structure and hierarchy of the Church as Jesus planned. The role of the Magisterium, the clergy, the religious and the laity, and our own vocations in relation to the world in which we live.

Lessons 1–10

- **Part I: The Church**
- Chapters 1–13: Christ’s plan for the Church’s structure and its necessary attributes. The Church’s teaching authority, structure, and sacraments. The Communion of Saints and the early Church—martyrs, Fathers, saints, and Mary

Lessons 11–19

- **Part II: The Christian in the World**
- Chapters 14–22: Holiness, virtue, vice, and vocation. Religious and laity called to holiness—Holy Orders, marriage, and family life

Lessons 20–21

- **Part III: The Means to Fulfill Our Call to Holiness**
- Chapters 23–24: Prayer and the Sacraments

Lessons 22

- **Part IV: The End of Christian Life**
- Chapters 25–26: Death, judgment, the end of the world

Confirmation Preparation: See the curriculum outline on this page for selected chapters to use with a focus on Sacramental Preparation for Confirmation. This manual also includes two additional chapters from the Grade 7 Parish Catechist Manual on the Sacrament of Confirmation and the Gifts of the Holy Spirit. Correlations are given in each lesson for **Y** *YOUCAT* and **Y** *YOUCAT* Confirmation.

AIM: To help eighth grade students to know and love the Church as Christ’s Body, to better understand the nature of their life in the Church, and to respond to the teaching of the Magisterium as the sure voice of Jesus, so that they may be strengthened in their lives in the Church and be able to live lives of Christian holiness within the world more fully.

Grade 8 Lesson Outline—Our Life in the Church

Faith and Life Series Parish Catechist Manual 22–25 Week Curriculum*		
LESSON #	CHAPTER	TOPIC
Order: Chronological Order (Green—Confirmation related)		
	S	Salvation History Continues with Our Life in Church
1	1	The Lord’s Presence in the Church
2	2–3	Church—Pentecost and Four Marks of Church
3	4	Revelation
4	5–6	Church Authority and Church Hierarchy
5	7	Church—The Sacraments of Initiation
6	8	Liturgical Year
7	9–10	Church—Mary and The Communion of Saints
8	11	Church History and Saints
9	12	Church History and Saints
10	13	Catholicism and Other Faiths
11	14	Call to Holiness
12	15	Virtue
13	16	Works of Mercy
14	17	Vocations
15	18	Laity
16	19	Marriage
17	20	The Christian in the World
18	21	Law and Conscience
19	22	Social Order
20	23	Prayer
21	24	Sacramental Life (Confession and Eucharist)
22	25–26*	The Last Things
	S	Advent/Christmas Supplement
	S	Lent/Easter Supplement
	S	Confirmation Supplement—The Sacrament of Confirmation
	S	Confirmation Supplement—The Gifts of the Holy Spirit
		S=SUPPLEMENTAL LESSON
*25 Week Curriculum includes 3 Supplemental Lessons: 1 Introduction Grade Level Overview of Salvation History and 2 Liturgical Year Lessons.		
Grade 8 has 2 options: 1) Chronological Order—all chapters, and 2) Specific Confirmation Preparation—selected chapters (see p. xiv for a summary).		
With addition of Mass/Confession and other liturgical year rites, etc., 25 weeks usually goes to 30–32 weeks. For parishes that have more than 25 teaching classes, it is suggested to expand combined chapters using provided optional activities.		

Optional: Selected Chapters for Confirmation Preparation			
LESSON #	CHAPTER	TOPIC	Grade 8 Chapter correlation to <i>YOUCAT</i> Confirmation
1	S	Salvation History Continues with Our Life in Church	1–6
2	1	The Lord’s Presence in the Church	9
3	7	Church—Sacraments of Initiation	
4	14	Call to Holiness	
5	15	Virtue	
6	16	Works of Mercy	
7	16	Beatitudes	
8	17	Vocations	
9	18	Laity	
10	19	Marriage	
11	20	The Christian in the World	
12	21	Law and Conscience	
13	22	Social Order	
14	23	Prayer	8
15	24	Sacramental Life (Confession and Eucharist)	10–11
16	S	Confirmation Supplement—The Sacrament of Confirmation	7, 12
17	S	Confirmation Supplement—The Gifts of the Holy Spirit	7,12
Optional	S	Liturgical Year Lessons	

GRADE 8 SALVATION HISTORY OVERVIEW

Salvation History Overview

Every person has a family, and every family has a story. Some families are big, and some families are small, but when we gather together here at church, we realize that we all have a very large church family. And no matter which family or town or country we come from, there is one family to which we all belong—*God’s* family. To learn more about how we are all a part of *God’s* family, we need to listen to our family story. Let us begin, then, *in the beginning...*

In the beginning, God had so much love that he wanted to share that love. The first way that God shared his love was by creating the whole universe, and everything in it. God created the heaven and the earth, the light and the sky, the sea and the land. Then God created all of the living things—all kinds of beautiful plants, creatures of the sea, birds of the air, and every kind of animal and creature that crawls on the earth. Finally, in the greatness of his love, God created people in his own image. Male and female he created them—Adam and Eve—and he told them to take good care of everything on earth he had given them. The place where Adam and Eve lived was called the Garden of Eden, and they lived in perfect happiness and unity with God, with one another, and with all of creation. It was truly paradise.

Because God loved Adam and Eve so much, he gave them the freedom to choose to listen to him and to love him in return. God warned Adam and Eve that they should not eat the fruit of the tree of the knowledge of good and evil, but the evil serpent came to trick them, and Adam and Eve disobeyed God and ate from that tree. Because Adam and Eve disobeyed God, sin and death entered the world, and life was not perfect anymore. Still, God loved Adam and Eve too much to leave them in their sin, and he promised that he would send someone to save them from their sins so that they could live with God in perfect happiness and unity again.

God wanted his family to be back together again, and so he made special sacred family bonds (also known as covenants) with people to help unite his family. While sin had separated people from God, God used his special covenants to make his family bigger and bigger until we could all be one family again. After his first covenant with Adam and Eve in marriage, God made his next covenant with Noah and his whole family, saving them with an ark and giving a rainbow as a sign of God’s everlasting love. Next, God made a covenant with Abraham, making him the father of large numbers of people. God then entrusted Moses with the Ten Commandments and made him the leader of a national family made of twelve tribes. Then a young man named David was chosen by God to be a king for the people, the leader of a national kingdom. All of these people were preparing the way for someone very special, the one whom God would send to bring all of the human family back together again.

Finally God sent down his Son, Jesus, to save all of us from our sins and to bring back the whole human family from every household, every tribe, and every nation. Through Jesus’ covenant, every person in the whole world could be united again in the same family under our one Father in Heaven, God.

From the Ten Commandments that God gave us through Moses, to the Beatitudes given by Jesus, we see a loving God who offers us the means to form our consciences according to his will and to grow closer to him through the Church. God freely offers us the gift of grace necessary to live according to his laws and to prepare ourselves for our judgment, at the end of our lives and at the end of time. Through Mass and the Sacraments, we are brought into communion with God and with all the holy men and women who have lived and died before us. In this way, we see the Church on earth helping to prepare us for the unending joy and perfect happiness of heaven, where we hope to live forever with God and all the angels and saints for all eternity.


RESOURCES

Faith and Life website (www.faithandliferies.com): The following resources are available for each grade level: scope and sequence, curriculum outlines, samples, updates, equipping parents as primary educators using the Family Guide, webinars, and other resources. To download online resources (parish lesson plans, PowerPoint presentations, video clips, and activities) developed by the Diocese of Lincoln, go to the “Resources” page on www.faithandliferies.com. These resources are provided for every chapter of grades 1–8.

Online Resources: Go to the resources tab for online resources for each chapter of each grade level. These include a lesson plan, PowerPoint presentation with visual aids, related video clip, and a related activity.

Catechist Formation Resources

- *The Catechism of the Catholic Church and the Craft of Catechesis*, Ignatius Press
- Webinars provided: “*Faith and Life Overview*” and “*How to Effectively Implement the Faith and Life Series*.” See the “Webinar” page on www.faithandliferies.com.
- *Faith and Life Training Seminar DVD*. See “*Training Seminar Video*” page on www.faithandliferies.com.
 - Part I—Overview of Catechesis and *Faith and Life*
 - Part II—Ecclesial Methodology
 - Part III—Overview of Salvation History
- Other Resources:
 - **Faith and Life Online website:** Go to the “*Faith and Life Online*” page on www.faithandliferies.com for information on an interactive web-based edition of the Faith and Life Series powered through My Catholic Faith Delivered. Faith and Life Online is an excellent resource to implement the Flipped Classroom approach.
 - *Education in Virtue:* Go to the “*Education in Virtue*” page on www.ipreligions.com for information on teaching and nurturing virtue in the classroom or at home.

- **Music:** See specific music recommendations in each lesson. The website www.ignatius.com/promotions/adoremus-hymnal/downloadable-mp3s.htm provides links to downloadable MP3s of the music found in the *Adoremus Hymnal*.
- **Bibles:** Go to www.ipreligions.com for the Ignatius Bible: RSV, Second Catholic Edition, or the  *YOUCAT Bible*, YOUCAT:BIB-P

The Catechism of the Catholic Church

The *Catechism of the Catholic Church* is an important tool for all catechists to use as a reference and teaching guide. The structure of the *Catechism* consists of four parts. The first two parts are about God’s saving works: Part 1, The Profession of Faith (the Creed); Part 2, The Celebration of the Christian Mystery (the Sacraments and the Liturgy). The remaining two parts consist of our response of faith: Part 3, Life in Christ; Part 4, Christian Prayer. Catechesis should begin with God’s works as found in the first two parts. “It is significant that these two parts precede those on morality and prayer, which identify the character of our response to God’s saving work for us and in us. God’s action comes first; how we live and pray comes second (*The Catechism of the Catholic Church and the Craft of Catechesis*, p. 21). *The Catechism of the Catholic Church* presents these pillars of truth as a living unity of faith. *Catechism* references are found at the beginning of each lesson.

The Creed: The Creed is a summary of the Faith and the Church’s baptismal promises. As a public profession of faith, Catholics find in it their identity as members of Christ’s Mystical Body. This is the Faith handed down from Christ to the Apostles and to the entire Church.

Sacraments: The seven Sacraments are outward signs instituted by Christ to confer grace. Active participation in the sacramental life of the Church, such as attending Mass prayerfully and faithfully, should be encouraged from a young age.

The Moral Life: The moral life does not limit; instead, it provides the boundaries that define the Catholic identity and allow for proper love of God and neighbor. A right moral life is man’s gift to God, a response to his unconditional love, and a pathway to true freedom. Every Catholic should be an example to others.

Prayer: Prayer unites a person with God (through words, actions, silence, and presence) and should be encouraged and put into practice from early childhood. There are many forms of prayer, and each brings the soul closer to God.

Faith and Life Series

Overview of Parish Catechist Manual Supplemental Lessons

Three Supplemental Lessons

The *Faith and Life* Series Parish Catechist Manual includes three supplemental lessons:

- Supplement #1—Overview of Salvation History (includes an introduction and welcome)
- Supplement #2—Liturgical Year: Advent/Christmas
- Supplement #3—Liturgical Year: Lent/Easter

Aims of Faith and Life Supplemental Lessons

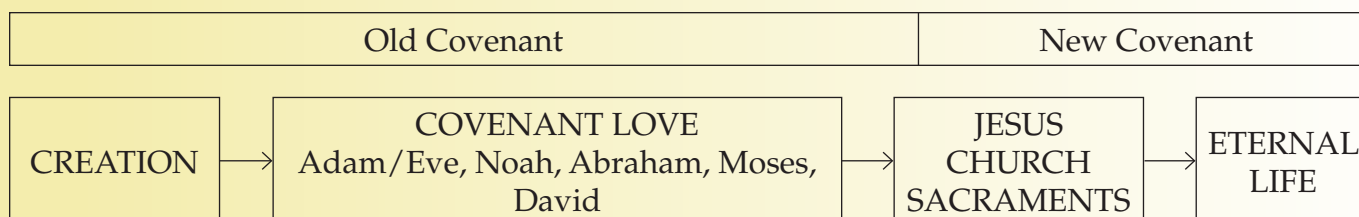
The story of salvation history provides the pedagogical structure of the *Faith and Life* series. Doctrinal, liturgical, spiritual, and moral elements of the Faith flow from this structure. Therefore, the objective of these supplements is to provide students with a bird’s-eye view of God’s saving plan. In these lessons students will learn that

- God has a plan for their lives and that they are part of his plan of love and mercy.
- God reveals his saving plan through covenant love.
- The purpose of our life on earth is to attain eternal life.
- Because of the sin of Adam and Eve the nature of man is fallen; therefore, each of us is in need of a Savior.
- Our Savior Jesus Christ became man and was crucified for our sins; he was resurrected from the dead and is a living God.
- God gave us the gift of the Church and the Sacraments as part of his plan.
- Each of us is called to a response of faith to Jesus’ act of self-giving love. In our response of faith we come to encounter the Risen Christ and live out the gospel message.
- Through our faith response we come to know, love, and serve Our Lord, through whom we will attain eternal life.
- Through our participation in the liturgical year, we walk with Christ as we celebrate the history of our salvation.

Salvation History Overview

This supplement provides students with a general overview of God’s saving plan. Lessons for the Student Text should be presented within the context of this larger picture. Understanding salvation history provides purpose for learning and purpose for life itself. In order to implement the pedagogical structure of the series effectively, *it is strongly encouraged* to begin the year with the overview of salvation history found in each grade level lesson plan.

GOD’S PLAN OF SALVATION HISTORY OVERVIEW



Scripture References	Catechism References
<p>Salvation History Creation: Genesis 1:1–2—2:4–25 Man Made in the Image of God: Genesis 1:26–27 Fall of Man: Genesis 3:1–24 The First Gospel: Genesis 3:15 Covenant with Adam and Eve: Genesis 1:27–28 Covenant with Noah: Genesis 9:1–17 Covenant with Abraham: Genesis 12:1–3 Covenant with Moses: Exodus 12:5; 24:8 Covenant with David: 2 Samuel 7:11–14 Jesus’ Fulfillment of Prophecies: Matthew 28:19 (Mark 1:8); John 19:32–33 (Psalm 34:20) Eternal Life: Revelation 21:1–3</p>	<p>Salvation History Old Law Preparation for the Gospel: 1964 God Forms His People: 62 Covenants: 54–64 Jesus’ Mission of Salvation: 456–60 Typology and Unity of the Old and New Testaments: 128–30, 140</p>
<p>Advent/Christmas Word Becomes Flesh: John 1:1, 14 Annunciation: Luke 1:28–35 Birth of Christ: Luke 2:5–7 Shepherds: Luke 2:8–11 Epiphany: Matthew 2:2–8</p>	<p>Liturgical Year: 1168–73 Advent: 522–24, 1095 Christmas: 1171</p> <ul style="list-style-type: none"> • The Incarnation: 258, 262, 456–64 • Conceived by the Power of the Holy Spirit and Born of the Virgin Mary: 484–511 • The Christmas Mystery: 525–26 • He Will Come Again in Glory: 668–77
<p>Lent/Easter Temptation of Christ: Matthew 4:3–7; Luke 4:5–7 Trial of Jesus: Mark 15:1–26 Last Supper: Matthew 26:17–30; Mark 14:13–26; Luke 22:11–22 Agony in the Garden: Mark 14:34–36 Passion of Christ: Matthew 26:30—27:54; Mark 14:26—15:25; Luke 22:39—23:33; John 19:23–42 Resurrection: Matthew 27:55—28:8; Mark 16:1–5; Luke 23:53—24:49; John 19:40—20:18 Ascension: Acts 1:1–11</p>	<p>Lent: 540, 1095, 1438 Easter: 638–58, 1168–70</p> <ul style="list-style-type: none"> • Passion and Death of Christ: 595–637 • Resurrection: 638 • Ascension of Christ: 659–66 • Pentecost: 731–32, 1076, 1287, 2623 • Penance: 1430–39, 1450–60 • Sin: 1846–76

Liturgical Year Supplement

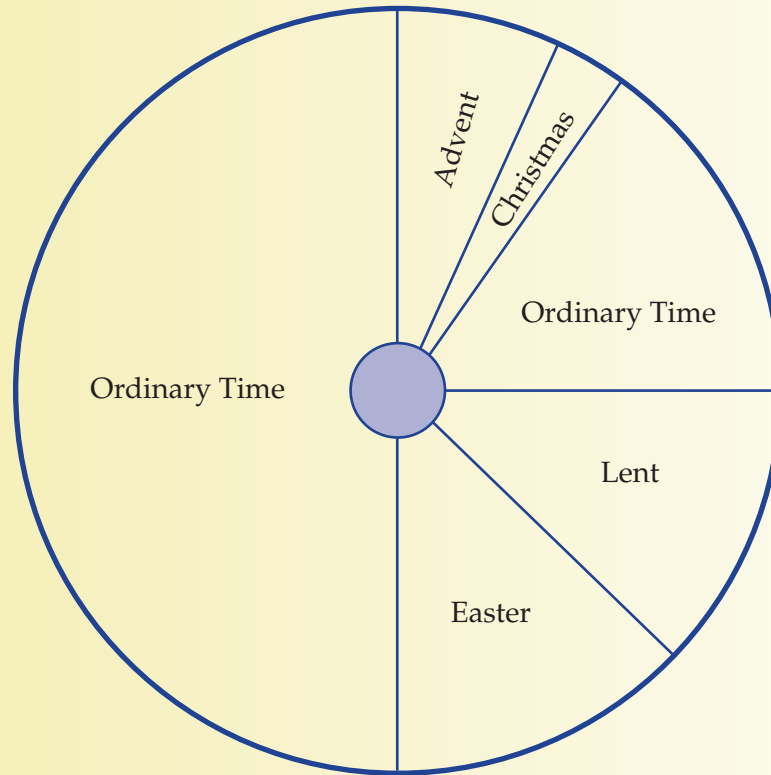
The Church celebrates the history of our salvation through the liturgical calendar. This celebration begins with the season of Advent and culminates in the Easter season with the Resurrection of Jesus Christ. The last Sunday in the liturgical calendar is the feast of Christ the King. The liturgical calendar is marked by events of the mysteries of the life of Christ as well as the lives of the saints and the Blessed Mother.

In the *Faith and Life* series the liturgical year is naturally woven into the curriculum as it appropriately fits into the story of salvation history. However, in some grade levels, supplemental chapters found at the end of the text highlight particular Church seasons. These liturgical year lessons maximize use of existing text material as they highlight aspects of the Church seasons. Through our participation in the liturgical year, which highlights the mysteries of Christ, salvation history continues and God’s story becomes our story.

Liturgical Calendar

Use the following liturgical year calendar (or the one found in the Appendix). Point out to students that through the liturgical calendar year they participate in the story of salvation history.

Almost every feast of the Church gives me a deeper knowledge of God and a special grace. That is why I prepare myself for each feast and unite myself closely with the spirit of the Church. (St. Faustina Kowalska)



Grade 8

Introduction to Salvation History

Note to catechist: See Salvation History Overview in Introduction.

Correlated Materials

This lesson is an overview of the story of salvation history from Creation to Jesus Christ. The Grade 8 book picks up the story of salvation beginning with the birth of the Church; there are no correlating chapters in the Grade 8 text.

LESSON FOCUS

In this lesson students will review the whole of God’s plan for mankind. God created us for himself, to be one with him in eternal life. God promised a Savior and fulfilled that promise in Jesus Christ.

AIMS

- Students will be welcomed into the class and come to know their classmates.
- Students will see that salvation history continues until the end of time and that they are part of the story.
- Students will reflect on the whole of salvation history as depicted in *The Annunciation* by Fra Angelico.
- Students will begin to form an appreciation for the Church as a gift from God for their salvation.

Begin the Lesson

Preparation (5–10 minutes)

Use one or more of the following resources for prayer and student preparation for the lesson.

SCRIPTURE:

“What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him” (1 Corinthians 2:9).

We were made for God, to be one with him in heaven for all of eternity. St. Paul tells us that nothing we have seen or heard, or even thought of, can come close to what God has prepared for us in heaven. We should keep our eyes on God, who alone can give us love and peace beyond our imagination.

SACRED ART AND PHOTOS: cover of Student Text

Have students look at the picture on the front of their texts. Explain that this is a picture of St. Peter’s Basilica in Rome (the Vatican is the Holy See or Holy City where the governing body of the Church is located). This year we will be studying about the significance of the Church and our life in the Church.

PRAYER WITH CHILDREN: Pray the Glory Be, giving glory to God for his plan of salvation.

Welcome (15–20 minutes)

- **Optional icebreaker:** Two Truths and a Lie. Have each student write down three things: two truths about themselves and one lie. Take turns reading them. The class tries to guess which one is the lie.
- Welcome students to their eighth-grade class. Invite students to open their books to the Table of Contents and examine the four parts of the year:
 - The Church
 - The Christian in the World
 - The Means to Fulfill Our Call to Holiness
 - The End of the Christian Life

MATERIALS

- Chalkboard or dry erase board
- Bibles
- **Y** *YOUCAT* Bible
- Handout: Appendix B-24

WORDS TO KNOW

none

FOCUS I OPTIONAL ACTIVITIES

- **Y** *YOUCAT* Bible; see salvation history timeline in the front and back cover.
- Print out the timeline found in the back of this book and online. Have students use the timeline as a reference to use for the remainder of the year.

- Explain to students that this year we will study that the Church is our gift from God to guide us to heaven; through the Church we will receive the graces necessary for salvation.
- Explain that we will also study our life in the Church, learning what God is calling us to do, and through what means we will be able to accomplish all that God asks of us.

Proclamation (1 minute)

(Proclaim slowly, then repeat.)

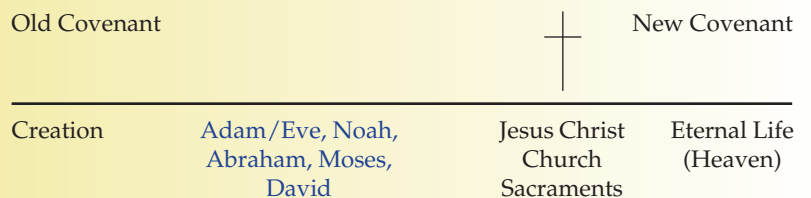
God's plan for each of us is eternal life. The story of salvation shows us how God's plan unfolds.

Lesson Explanation and Application (35–45 minutes)

Note: The lesson explanation and application are combined in this lesson.

Focus I: God has a plan for each of us so that we may share in eternal life.

- **Draw** this timeline on the board.



- **What is God's plan for each of us?** *(For each of us to share the happiness of eternal life.)*
 - God had a plan from the beginning of time; that is, out of love he created us so that we can share heaven with him for all of eternity.
 - That plan was thwarted with the disobedience of Adam and Eve. Grace was lost; death entered the world.
 - In God's great mercy, he promised to send a Savior to restore us to eternal life.
 - Through covenant love, God made promises and formed a people through whom the Messiah would come.
 - Jesus Christ redeemed us by dying on the Cross. He completes his mission, the salvation of souls, by dispensing the graces necessary for salvation through the Church.
 - Our hope is eternal life.

Conclusion: God has a plan for each of us so that we may share in eternal life.



Focus 2: The story of salvation becomes our story as we reflect on its meaning. This artwork, *The Annunciation* by Fra Angelico, will help us to see the story of God’s plan for us unfold.

- **Visually display sacred art**, *The Annunciation* by Fra Angelico, in one of the following ways:
 - Display digital copy (use link in Appendix B-24) on a screen in the classroom or on individual computers.
 - Use license or purchase activities packet for interactive display of artwork through www.faithandlifeonline.com.
 - Use image at the end of this document; print out individual copies or print out one copy to enlarge for classroom use or to pass around during class.
 - **Optional:** Use Appendix B-24 as a handout for each student in class and/or to take home to answer the reflection questions in their journals.
- We are going to look at the story of salvation history through the lens of a work of sacred art, *The Annunciation* by Fra Angelico.
 - The Annunciation is the turning point of the story of salvation because the moment the Word became flesh in the womb of Mary, we have hope for eternal life.
 - Take a moment to look over the entire work of art. ***What one part of the painting strikes you the most? How would you interpret its meaning?*** (Answers will vary.)
 - **The Fall:** Use **bulleted points** below to explain the symbolism in the artwork that depicts the story of salvation and assists students to reflect on their personal story of salvation. Direct students to locate each of these aspects in the artwork:
 - This work of art tells the entire story of salvation, from the Fall of Adam and Eve to eternal life.
 - Note the detail of Adam and Eve in the upper left-hand corner as they are being expelled from the garden.
 - ***Why are Adam and Eve being expelled from the garden?*** (As a result of their disobedience to God.)
 - Notice the **barren desert** into which Adam and Eve are being expelled; this desert image brings Genesis 3:17 to mind when God said, “Cursed is the ground because of you.”
 - Focus on Adam and Eve being cast into the barren desert; we all feel empty when we sin. Think of times that you have fallen:
 - ***Did you feel rejected or lifeless?*** (Answers will vary.)
 - ***Did you seek God’s forgiveness?*** (Answers will vary.)
 - ***How did you replenish the life of grace in your soul?*** (Answers will vary.)
 - ***Do you cooperate with the grace you receive in the Sacraments to change your ways?*** (Answers will vary.)

○ Old Covenant and New Covenant

- Notice the two gardens, separated by a fence on the left-hand side of this painting. They depict the Old Covenant and the New Covenant. The fence illustrates that there is a change between the gardens (Covenants).
- The top garden represents the Old Covenant. The buds portray the promises God made.
- ***What were the promises made to mankind in the Old Covenant?*** (Prompt students to recall the following:)
 - *Adam and Eve: God promises to send a Savior (Genesis 3:15).*
 - *Noah: God promises never to flood the earth again (Genesis 9:11).*
 - *Abraham: God promises to give Abraham many descendants (Genesis 15:5), the Promised Land (Genesis 15:18), and many blessings (Genesis 12:1–3).*
 - *Moses: God promises to make a great nation of the Israelite people, to lead them out of their slavery in Egypt, and never to abandon them (Genesis 6:2–13).*
 - *David: God promises that the Messiah will come through the line of David (2 Samuel 7:11–14). Through the Messiah, God will give them an everlasting kingdom.*
- Beneath the fence, we find the second garden in full bloom; the full buds recall the abundance of life that came when Jesus fulfilled the promises made by God.
- Gabriel’s wings stretch to both sides of the fence, indicating that it is through Mary’s fiat that the New Covenant (garden) comes into full bloom.
- ***Knowing that God kept all of his promises throughout Scripture, how can this help you to trust in him more fully?*** (Answers will vary.)
- Look at the many blooms in the lower garden. Each of these blooms can represent the promises God has kept with you. ***What are the many blessings God has given to you?*** (Answers will vary, to include love, faithfulness, forgiveness and mercy, etc.)

○ The Passion of Jesus Christ

- The palm tree that is above the fence can be linked to several aspects of the story of salvation.
 - First, the palm tree reminds us of Jesus riding into Jerusalem on a donkey, thus symbolizing the Passion and death of Jesus on the Cross.
 - ***What happens as a result of the Passion of Christ in the story of salvation history?*** (Jesus redeems mankind through his Passion and death; the gates of heaven are opened.)
 - Because the tree is alive, it can be linked to eternal life brought about through Christ’s death on the Cross.

- Look at the two larger white flowers at the bottom of the tree. The tree also symbolizes the Cross of Christ; therefore, the two white flowers can be attributed to Mary and St. John, who stood at the foot of the Cross.
- Just as the palm tree is placed between the gardens in this picture, Jesus stands between us and heaven.
- Reflection: *Think of the times you have turned to Jesus when you were in need. Think of the times you should have turned to Jesus, but did not. Pray silently, or write a prayer allowing Jesus into your life, asking him to lead you every day. (Answers will vary.)*

- **The Church**

- The columns (Corinthian pillars) and structure of Mary's home remind us of the structure of a church with its pillars and inner sanctuaries.
 - The red curtain recalls the veil of the temple, which was drawn to seclude the Holy of Holies, where God was present.
 - Notice that the structure, like a church, is open to the heavens, reminding us of eternal life with God.
- *Can you think of why it is significant that Fra Angelico used a structure resembling a church in a painting that represents the story of salvation history? (Because it is through the Church that we receive the graces necessary for salvation.)*
- **Emphasize:** The Catholic Church is not just another religion. Jesus founded the Church so that his mission, to save souls, could be accomplished.
- *What do we receive through the Church that will lead us to salvation? (The Sacraments, especially Jesus himself in the Eucharist.)*
- At the Annunciation, the Word became flesh in the womb of Mary. In the Church, the Word becomes flesh in the Eucharist.
- Jesus gave us the Church to help us to heaven.

- **The angel Gabriel announces the Word**

- The golden wings and clothing of the angel Gabriel indicate that he is a messenger from God. He leans toward Mary to make the announcement as he points to her womb with his right hand.
- *What is the angel Gabriel pointing to with his left hand? (To the icon of the Holy Spirit [dove above Mary's head].)*
- *Why do you think that the angel is pointing to the Holy Spirit? (Jesus was conceived through the power of the Holy Spirit.)*

- **Mary's response of love**

- Mary's head is adorned with a golden halo, signifying that she is full of grace and born without the stain of Original Sin.

- Notice that Mary’s veil is transparent. The transparency of her veil signifies:
 - Her total transparency (openness to God).
 - Her receptivity (she receives the word and is receptive to God’s will).
 - Her purity (she is full of grace and without sin).
- ***Are you always open to God, do you always trust in his word, and do you consistently receive his grace in the Sacraments? (Answers will vary.)***
- Mary’s red gown indicates that she is fully human. Yet, her blue garment indicates to us that she is full of grace because she was born without the stain of sin.
 - Mary’s arms, folded in submission, show that she was completely open to the will of God.
 - Mary sits with the Scriptures on her lap. Through the Scriptures, Mary knew of the need for a Savior and God’s promise to send one.
 - The angel Gabriel announces to Mary that through the power of the Holy Spirit she will become the Mother of God. The announcement is written in gold lettering in Latin: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Luke 1:35).
- Mary is leaning forward in anticipation, possibly contemplating the words of Isaiah 7:14. Notice an icon of Isaiah at the top of the pillar between the angel and Mary. Remember the prophecy of Isaiah: “Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.”
 - Mary’s response to the angel is written in gold words upside down in Latin: “Let it be to me according to your word” (Luke 1:38). We can see God’s plan unfold at this very moment that Mary becomes the Mother of God.
 - When Mary said yes to God, the Word became flesh in her womb through the power of the Holy Spirit. Jesus was conceived in the womb of Mary.
 - ***How, in this very moment, did all of salvation history change? (God’s promise to send a Savior was fulfilled. Jesus, Our Lord and Savior, was conceived in the womb of Mary.)***
 - ***Why should this moment in salvation history give us hope? (Jesus is the Savior who opened the gates of heaven through his death and Resurrection; Jesus founded the Church through which we receive the graces necessary for our salvation.)***
- **Stars** are a part of the orderly system of the universe.
 - The stars here are used to indicate that God has a plan that will be orderly carried out, according to his will and in his time.

- Notice that there are no stars above the scene depicting the Fall of Adam and Eve, signifying that the Fall of Adam and Eve went against God's plan for mankind.
- Notice the many, many stars against the night sky, both above Mary and through the shutters in the inner sanctuary.
- *What do you think that the change from no stars above Adam and Eve to a plethora of stars above Mary may indicate? (That Mary followed the will of God according to his plan of salvation.)*
- Through the stars we can see that Mary's fiat (her yes to God) is a turning point between the Old Covenant and the New Covenant.
- **The Eucharist**
 - This work of art was used as an altarpiece, behind the altar, because it is Eucharistic in nature; the Word becomes flesh in the womb of Mary just as the Word becomes flesh in the Eucharist.
 - *Who is the Word that becomes flesh in the womb of Mary? (Jesus.)*
 - *Who is the Word that becomes flesh in the Eucharist? (Jesus.)*
 - *What other aspects of this painting remind you of the Mass? (Prompt students to find the following in the artwork:)*
 - *The church-like structure.*
 - *The Scripture (Liturgy of the Word) on Mary's lap.*
 - *Mary's communion with God as we see her lean forward to listen intently to the message.*
 - *Mary's communion with Jesus as he is conceived in her womb.*
 - *Mary's humility and submission, which are required for our own communion with God at Mass.*
 - *The Mass as the heavenly liturgy. The stars represent a heavenly dimension of the Mass.*
- **The power of the Holy Spirit in your life**
 - Looking at the painting, reflect on the power of the Holy Spirit in the following:
 - The moment that the Word became flesh in the womb of Mary.
 - The Word becomes flesh in the Mass: the bread becomes the Body and Blood of Jesus Christ in the Eucharist.
 - God also wants to work in our lives through the power of the Holy Spirit. God desires that his Word would become flesh in your heart so that you will love him above all else.
 - *How will you respond to Jesus' love for you? How will you say yes to God? (Answers will vary.)*

FOCUS 2 OPTIONAL ACTIVITY

- Have the students look up Scripture verses related to the artwork and discuss how they are being depicted: Genesis 3:1–17; Isaiah 7:14; Luke 1:26–38

- *What changes would you like to see the Holy Spirit work in your heart? (Answers will vary.)*
- *Do you believe that through the power of the Holy Spirit, these changes can occur? (Answers will vary.)*
- *How will you give yourself to Jesus so that, through you, he can do great things? (Answers will vary.)*
- **Reflection:** Mary’s role is to lead us to Jesus; slowly pray the Hail Mary as you contemplate this painting and ask Mary to lead you to her son.

Conclusion: The story of salvation becomes our story as we reflect on its meaning.

Review Supplemental Lesson Introduction to Salvation History (3 minutes)


- God has a plan for each of us so that we may share in eternal life.
- The story of salvation becomes our story as we reflect on its meaning.

Application

(Reflection questions above are used for application.)

Celebration (5–10 minutes)

Choose one or more of the following.

- Song: “I Sing the Mighty Power of God,” *Adoremus Hymnal*, #616
- Prayer:  *YOUCAT Prayer Book*, p. 70, *Gather Your Church Together in Your Kingdom*.

Take Home

- Appendix B-24



Lesson 1

Chapter I—Christ’s Abiding Presence

Correlated Materials

Student Text: Chapter 1, pp. 11–14
Activity Book: Chapter 1, pp. 1–4
Family Guide: G 8–1, pp. 198–99

LESSON FOCUS

The Gospels tell us that Christ founded the Church. Through her, he is with us always. The Apostles received from him the authority to make decisions, proclaim the gospel, administer the Sacraments, and forgive sins. Christ also established a hierarchy to govern the Church and set rules. Because Christ founded her and is her head, and because the Holy Spirit guides her, the Church is a divine institution. Although her members are human, she isn’t something men have made, and men don’t have authority to change her.

AIMS

- Students will learn that Jesus suffered, died, and rose from the dead as an act of love for them.
- Students will learn that the Father and the Son sent the Holy Spirit for the life of the Church, which continues Jesus’ mission in the world.
- Students will learn that Christ remains with them in the Word of God, the People of God, and most especially in the Eucharist.
- Students will know that the Church is both human and divine.

Begin the Lesson

Preparation (5–10 minutes)

Use one or more of the following resources for prayer and student preparation for the lesson.

SCRIPTURE: Student Text, p. 11

“According to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith ... to him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen” (Ephesians 3:16–17, 21).

St. Paul is praying that through faith, Jesus will dwell in our hearts and that we will be strengthened by the Holy Spirit, so that God will be glorified for his great works in the Church, now and forever.

SACRED ART AND PHOTOS: Student Text, p. 12

Christ and the Four Evangelists, Fra Bartolommeo

Here we see Jesus Christ as the Savior of the world (*Salvator Mundi*). He stands triumphantly with his right hand raised above the four evangelists: Matthew, Mark, Luke, and John. This painting was used as an altarpiece to give glory to Jesus in the Mass, the greatest act of worship in the Church. The Gospel writers remind us of the Liturgy of the Word in the Mass. The chalice below Christ between the two angels reminds us that it is through the blood of Christ that we were redeemed, and through the grace received in the Eucharist that we are sanctified. Jesus is present in the Eucharist, and he will remain with us until the end of time.

PRAYER WITH CHILDREN: Holy Spirit Prayer (traditional).

Prayer to the Holy Spirit *traditional*

Come Holy Spirit, fill the hearts of your faithful.

R/ *And enkindle in them the fire of your love.*

Send forth your Spirit and they shall be created.

R/ *And you will renew the face of the earth.*

CATECHISM OF THE CATHOLIC CHURCH REFERENCES

- Christ's Presence in the Church: 669, 787–96, 823
- Church as Divine: 772–73, 932
- Church as Human: 672, 824, 853
- Church's Origin, Foundation, and Mission: 758–69, 778
- Holy Spirit and the Church in the Liturgy: 1091–109, 1112
- Christ Founded the Church: 424, 726
- The "Keys of the Kingdom": 551–53, 567
- Mission of the Apostles: 858–60, 869
- Mystery of the Church: 770–76, 779–80
- Pentecost: The Holy Spirit and the Church: 731–41, 746–47, 767–68

MATERIALS

- Chalkboard or dry erase board
- Bibles
- **Y** YOUCAT
- **O** YOUCAT Confirmation 9.1–9.3
- Diocese of Lincoln resources on www.faithandliferies.com
- Journals for students—optional

WORDS TO KNOW

Mystical Body of Christ: the Church; the union of the members of the Church with each other and Christ

Proclamation (1 minute)

(Proclaim slowly, then repeat.)

Jesus instituted his Church to spread the gospel and dispense grace.

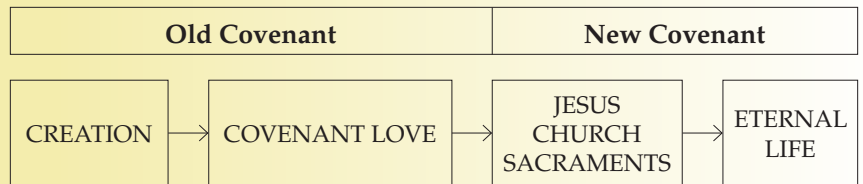
Lesson Explanation (35–45 minutes)

Explain focus points in your own words or use the discussion points and questions.

Focus 1: In order to complete his mission to save souls, Jesus left us with the Church after he ascended into heaven.

- We all know people who are no longer in our lives. Maybe you moved away from a friend, or a friend moved away from you; maybe someone you know died; maybe you just don't see a certain friend or family member anymore; maybe your parents are separated or divorced and you do not see one of them as much as you would like.
 - No matter what the circumstance, when someone leaves our life we should never give up hope, knowing that in time, God will open another door.
 - *If someone is no longer in your life and you were saddened, did you have hope and trust that things would get better? (Answers will vary.)*
 - *What do you think that the Apostles were thinking when Jesus ascended into heaven and left them? (Accept reasonable answers; lead students to realize that the Apostles were confused and felt abandoned, but Jesus gave them hope with his words.)*
 - When Jesus left this earth, the Apostles were devastated, but they held on to Jesus' words. (Read the last paragraph of the Student Text, page 11.)
 - *How do you think that these words of Jesus helped the Apostles? (Accept reasonable answers; lead students to the following.)*
 - *"I will not leave you orphans." (When Jesus made a promise not to leave them on their own, they trusted and had hope that he would fulfill his promise. They held on to their knowledge that Jesus had provided for them in the past and that he would provide again.)*
 - *God the Father would send "the Spirit of Truth." (Jesus told them that he was sending the Holy Spirit. Even though the Apostles did not really know what this meant, they trusted God and did not give up hope.)*
 - After Jesus ascended into heaven, the Apostles prayed in the upper room and waited for the Holy Spirit.
 - *What should we do if we are facing a situation where there is nothing we can do to fix it? (Pray; do not lose hope; trust; keep positive; etc.)*

- From the beginning, God had a plan to save mankind from the devastation of Original Sin. Jesus suffered, died, and rose from the dead for the salvation of souls because of his love for us. He did not just abandon us after he ascended into heaven. **Draw a simple timeline.**
- *Here we can see what God had planned after Jesus ascended into heaven so that we can attain eternal life. What is it? (The Church and the Sacraments.)*



- The Apostles knew that Jesus loved them, and they waited and prayed in the upper room. They were afraid, but they had hope.
- What the Apostles did not fully realize was that Jesus had already laid the foundation for the Church. It is through the Church that Jesus' mission, the salvation of souls, would be completed.
 - Jesus founded the Church before he ascended into heaven by choosing the twelve Apostles, showing them how to live, giving them the Sacraments, and even giving the keys to the Kingdom to Peter.
 - **Read Acts 2:1–4. What did the Apostles receive on Pentecost, the birthday of the Church, that gave them the strength, courage, fortitude, and understanding that they needed to build the Church? (The Holy Spirit.)**
 - The Church has grown from the twelve apostles to millions of people around the world. It is the longest-lasting institution in existence, lasting over two thousand years. As baptized Catholics, we are part of the Church started by Jesus Christ. We will spend the rest of this year talking about what the Church is, including her mission and how each of us has a part of that mission.
 - If we do not see God's plan clearly, it would be easy to underestimate the value of the Church as a gift for our salvation.
 - Sometimes we can overlook the fact that not only did Jesus, the Son of God, give us his life to redeem us and show his love for us, but he did not abandon us when he ascended into heaven.
 - The Church is the gift through which we receive the graces we need to merit eternal life.
 - **Do you or have you ever underestimated the beauty and goodness of Jesus and his Church? (Answers will vary.)**
 - We can make an analogy between Noah's Ark and the Church.
 - The Ark is the vessel that saved mankind from the flood. Without the Ark, Noah and his family would

FOCUS | OPTIONAL ACTIVITIES

- Have students pray a novena to remind them of the hope we find in prayer and the nine days that the Apostles prayed after Jesus ascended into heaven.
- Have students begin a journal of faith. Have them start the journal by listing the gifts they have been given, including the spiritual gifts from God. Encourage them to show gratitude for all that they have.
- Discuss Confirmation preparation (see sidebar).

have died; mankind would have been wiped off the face of the earth, without hope. We know that our good and merciful God saved Noah and his family through the Ark.

- **God saved mankind from the flood through the ark. How does Jesus save mankind through the Church?** (Accept reasonable answers; use the following to begin discussion.)
 - *Through the Church:*
 - *We are led to Jesus, who saved us and leads us to heaven.*
 - *We receive the graces necessary for our salvation, especially in the Sacraments.*
 - *We are guided by the Holy Spirit.*
 - *We become one with God in Holy Communion.*
 - *We become the Body of Christ.*
 - *We spread the good news of Jesus Christ to all people in the world.*
 - *The truth of Jesus Christ is protected and passed on without error.*
 - *We become disciples of Christ. We become like Christ, by living out the gospel message.*

Conclusion: After Jesus ascended into heaven, he left us with the Church to complete his mission on earth.

Confirmation Preparation

- You will receive the Sacrament of Confirmation this year. When you are confirmed, you will receive:
 - The grace necessary to become a disciple of Christ. You will also receive the seven gifts of the Holy Spirit that you will need to help Jesus complete his mission to save souls.
- **How do you see Confirmation as the beginning of your faith journey?** (Accept reasonable answers; lead students to include the following: *Once we receive these graces, we must act on them by participating in the mission of the Church: to spread the gospel and lead others to Jesus.*)
- As Confirmation candidates, it is important to begin thinking about what your role in the Church will be.
 - **Do you see yourself in any particular role?** (Answers will vary.)
- Jesus will not abandon you in your journey. He will strengthen you in the gifts of the Holy Spirit.
 - Jesus chose each of us to help him complete his mission through the Church.
 - **What do you think Jesus may be calling you to do to help him complete his mission?** (Answers will vary.)

Focus 2: Jesus founded the Church and is present in his Church today.

- Let's look at Scripture to go back to when Jesus founded the Church.
 - **Read** Matthew 16:16–19 and then focus on these verses:
 - Verse 16: Peter professes that Jesus is the Savior: “You are the Christ, the son of the living God.” *Would you consider Peter’s profession about Jesus, “You are the Christ, the son of the living God,” the central truth of our Faith? (Yes, Jesus is the center of our Faith.)*
 - Verse 17: *According to Jesus, who revealed this truth to Peter? (God, the Father.)*
 - Verse 18: *What words does Jesus use to assign Peter as the head of the Church? (“You are Peter, and upon this rock I will build my Church.”)*
 - *In verse 18 what words tell us that the Church has a power that extends to heaven and is stronger than the powers of hell? (“I will build my Church, and the gates of Hades shall not prevail against it.”)*
 - *What words in verse 19 tell us that Peter is the head of the Church and he has authority over the Church? (“I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”)*
- Jesus gave full authority to Peter and his Apostles. (For more information, see Matthew 18:18 or CCC 553.)
 - The Apostles were entrusted with continuing the work of Christ. As the first bishops, they were to teach, sanctify, and govern the Church. These roles are still given to all bishops.
 - *If Jesus gave Peter and the Apostles the authority to teach, sanctify, and govern the Church, does this tell us that we are obliged to follow the authority of the Church? Why? (Yes, because their authority came from Jesus.)*
- We have learned that Jesus’ authority is present in the Church. **How else is Jesus present in the Church?** (Accept reasonable answers; lead students to the following.)
 - *Jesus is present in the Word of God. The Bible is the Word of God; Jesus is present in the Word. St. John tells us in his Gospel that Jesus is “the Word [that] became flesh” (1:14).*
 - *Jesus is present in the Eucharist. The Catechism of the Catholic Church says that in the most Blessed Sacrament of the Eucharist, the Body, Blood, Soul, and Divinity of Jesus are truly present (CCC 1374).*
 - *Jesus is present in each of us. We are made in the image of God, and through Baptism we receive an indelible mark that makes us children of God. We are also the Body of Christ, with Jesus as the head.*

Conclusion: Jesus founded the Church. Through the power of the Holy Spirit, Jesus is present in the Church: in the Word of God, in the Eucharist, and in the People of God.

FOCUS 2 OPTIONAL ACTIVITIES

- Activity Book, pp. 1, 2 #1–4
- Discuss **Y** YOUCAT 123: *What is the task of the Church?*
- Diocese of Lincoln video link “Who do you say that I am, Jesus founded his Church, the Body of Christ” at www.faithandliferies.com.
- Discuss Christ’s presence in other Christian denominations or other non-Christian churches. **How do other churches experience or not experience the presence of Jesus?** (Answers will vary; remind students that only in the Catholic Church, where priests have the authority to consecrate the bread and wine, does the Eucharist become the Body, Blood, Soul, and Divinity of Jesus Christ; through Baptism we become children of God; Baptism is recognized in other Christian churches, when it is done according to Church teaching.)

Focus 3: The Church is the Mystical Body of Christ. It is human and divine.

- The **Mystical Body of Christ** is the Church, or the Body of Christ.
- The Body of Christ is the people of the Church, and Jesus is the head of the Church. Therefore, we can say that the Church is both human and divine.
 - *Why do you think we can call the Church divine?* (Accept reasonable answers; lead students to the following.)
 - *Because the Church was founded by Jesus Christ we can say she is of divine origin.*
 - *Jesus, who is divine, is the head of the Body of Christ, the Church.*
 - *The Church is guided by the Holy Spirit.*
 - **Use Chalk Talk and sidebar** “The Church of Christ” to help students see that the beauty of the Church is part of God’s plan of salvation: God uses the people and hierarchy (Pope, bishops) led by the Holy Spirit to lead souls to heaven.
 - The Church has a human structure of the Pope and bishops, as well as a structure of rules and people.
 - The Church has a divine soul or form. Jesus is the head, and the Church is guided and protected by the Holy Spirit.
 - The fact that the Church is both human and divine is part of God’s plan and beauty of the Church.
 - *Does it make sense to you that God would use both a divine and human Church to complete his mission of the salvation of souls?* (Accept reasonable answers.)
- The Church is part of God’s plan to save souls. *Why do you think that God wanted to use imperfect people as part of his plan to save souls?* (Answers will vary.)

The Church of Christ

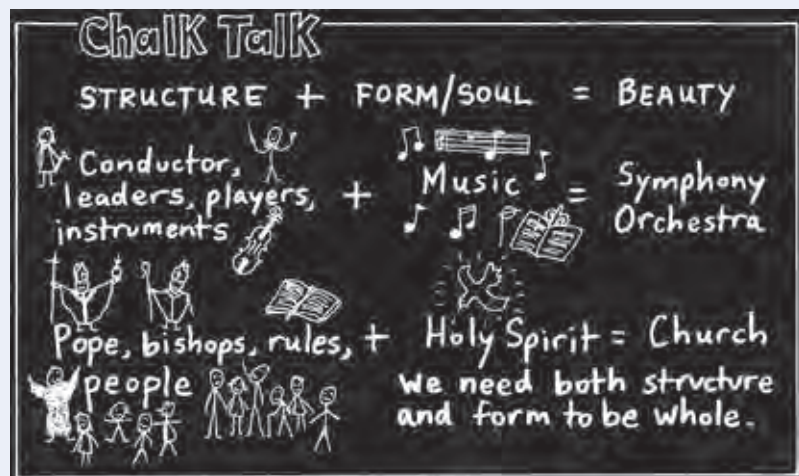
Human

- Exists in time
- Exists on earth
- Made up of men
- Her members may sin

Divine

- Infallible
- Spotless
- Eternal
- Universal
- Founded by Jesus

CHALK TALK: MATTER AND FORM OF THE CHURCH



FOCUS 3 OPTIONAL ACTIVITIES

- Activity Book, p. 2, #5–6, and p. 3
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 122: *Why does God want there to be a Church?*
 - **Y** YOUCAT 124: *Why is the Church more than an institution?*
 - **Y** YOUCAT Confirmation 9.1: *The Church is not a club for the perfect.*
 - **Y** YOUCAT Confirmation 9.2: *If you want to understand the mystery of the Church.*
 - **Y** YOUCAT Confirmation 9.3: *You are the Body of Christ.*

- There are many reasons Jesus uses mere human and imperfect people to complete his mission. Let's look at one of those reasons.
 - Let's look at Peter. Peter denied Jesus three times. We might think that it doesn't make sense that Jesus chose Peter, who denied him, to be the head of his Church.
 - We can even go back to King David. King David was a murderer and an adulterer; we might think that it doesn't make sense that God would choose a sinner such as David to make an everlasting covenant.
 - **What do Peter and King David have in common?** (*Sin.*)
 - **What else do they have in common?** (*Conversion. Each of them turned away from his sin and changed his ways.*)
 - **What do we see working in these two lives?** (*We see the power of God and his grace at work in these lives.*)
 - **When we see that God has the power to turn sinners away from their sin and toward himself, what happens to us?** (*We learn to trust in the power of God in our own lives; we believe in him, have hope for ourselves, and learn to love him.*)
- There are many reasons God uses people to complete his mission. One is that he converts sinners, causing all of us to realize his power and to give him glory for his great works.
 - This is the work of the Church: to complete Christ's mission, to work in the lives of sinners, to convert them, to turn them back to God. Part of our job as members of the Church is to witness to the power of God in our lives. By doing this, we give others hope.
 - God's plan of salvation is a mystery. God will use each of us to bring others to Christ.
 - **Can you think of a change you made in your own life that you could use as a witness to tell others about the power of God in your life?** (*Answers will vary.*)
- **What is the downside of God using imperfect human beings as part of his plan of salvation?** (*We have sinners in the Church who can cause scandal. Many people in the Church make mistakes; sometimes even Church leaders can lead us astray. We must trust that God in his infinite wisdom and through the power of the Holy Spirit works through the whole Church for his greater glory.*)

Conclusion: The Church is the Mystical Body of Christ, with Christ as the head. She is human with baptized Christians as her members; and she is divine, founded by Christ and guided by the Holy Spirit.

Focus 4: Jesus loves the Church. Jesus loves the Church as a bridegroom loves a bride.

- In the Book of Revelation, we read, "Blessed are those who are invited to the marriage supper of the Lamb" (19:9).

FOCUS 4 OPTIONAL ACTIVITIES

- Activity Book, p. 4
- Have students write a prayer of thanksgiving for the gift of the Eucharist and our ability to be in union with Jesus.

- Here we read about the wedding feast of the Lamb. Write “wedding feast of the Lamb” on the board. *Who is the Lamb? (Jesus.)*
- *Who do you think the bridegroom of the wedding feast is? (Jesus.)*
- *If Jesus is the bridegroom, who do you think the bride of Christ is? (The Church; we are!)*
- **Read** Ephesians 5:29–32 and discuss the following points:
 - Jesus is the head of the Church; we are the Body of Christ, the Church. In Ephesians 5:29, we read, “For no man ever hates his own flesh, but nourishes and cherishes it, as **Christ does the Church**, because we are members of his body.”
 - *What does this reveal about Jesus’ love for his Church and the members of his Church? (Jesus nourishes and cherishes the Church as a bridegroom loves his bride.)*
 - In verses 31 and 32 we read, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, and I mean in reference to Christ and the Church.”
 - St. Paul is telling us that the mystery of two becoming one flesh is in reference to Christ and the Church. *When do we receive the flesh of Jesus Christ and become one with him? (In the Eucharist.)*
 - Jesus is the bridegroom; we are the bride of Christ. Our eternal destiny is to be one with Jesus in heaven. Jesus gives us a foretaste of heaven in the Eucharist, where we become one with him in Holy Communion.
 - *Do you understand how the Mass is a foretaste of heaven? (We are in communion with Jesus in the Eucharist. In heaven, we will be one with God or in communion with God.)*
 - *Do you desire to be loved by Jesus in Holy Communion? (Answers will vary.)*
 - *Do you desire to respond to his love in prayer? (Answers will vary.)*

Conclusion: Jesus loves the Church as a bridegroom loves his bride. We come into communion with Jesus in the Eucharist.

Review Lesson I, Chapter I (3 minutes)


- After Jesus ascended into heaven, he left us with the Church.
- Jesus founded the Church and is present in the Church today.
- The Church is the Body of Christ, with Christ as the head.
- Jesus the bridegroom loves his bride, the Church.

St. Joan of Arc

From 1337 to 1453, France and England fought a series of battles now known as the Hundred Years' War. England was trying to take land on the European continent, and France was fighting back. Things were not going well for France. Their prince, the Dauphin, wasted his time at court and made no attempt to fight back as the English conquered city after city. In 1412, a French peasant girl named Joan of Arc was born. Growing up, she was renowned for her holiness and charity, spending many hours in prayer and giving food, and even her bed, to poor travelers who came through her village. When she was fourteen, St. Michael, St. Catherine, St. Margaret, and others appeared and spoke to her. Gradually they began to reveal to her that she had a special mission from God: she was to save France. As a poor peasant girl who could not read or write, she was naturally afraid, but by the time she was seventeen she presented herself before the Dauphin, who gave her command of a small army and sent her to save the city of Orleans, which was under siege by the English. St. Joan's troops saved Orleans and went on to free many cities from the English. Soon the Dauphin was crowned King Charles VII. But the war was not over, and St. Joan was later captured and sold to the English. While she was being interrogated, the English asked her about her understanding of the Church, and she answered, "Christ and the Church are One!" In the end, the English burned her at the stake, but in 1920, she was canonized by Pope Benedict XV.

Application (10–20 minutes)

Choose one or more of the following for discussion.

- Discuss with the students how the Church's authority plays a significant role in a Christian's interaction with civil authority. For example, under civil authority one may have a legal abortion; but in hearing the Church as our moral authority, Christians know that this is not morally good. Emphasize that civil authority and Church authority are not always necessarily in conflict, but there may be times when we have to make a decision between the two. Remind the students from where the Church receives her authority. You may use St. Thomas More as an example (see sidebar).
- The students should understand that although the members of the Church (even the clergy) can and do sin, the Church herself is guided by the Holy Spirit. The Holy Spirit uses the members of the Church to do the work of Christ. When they sin, they cease doing the work of Christ. There have been times in the Church's history when her members were very sinful. Even in these times, though, the Church is protected from erroneous teachings on matters of faith and morals. We must remember that our faith is in Christ and his teachings, not in the individual members of the Church. *When you look at the world that God made, what does it tell you about him? (Answers will vary. See  YOUCAT Confirmation 9.1.)*

St. Thomas More, England, 1478–1535

Some saints had lives of quiet devotion, monastic industry, or great leadership within the Church. St. Thomas More was a saint who served in the public life of his country, England. After studying for many years at Oxford, he gained a reputation as a respected attorney and for authoring widely popular works of political literature, such as his classic, *Utopia*. St. Thomas More was appointed lord chancellor of England by King Henry VIII. As long as the king recognized his duty to God and his Church, St. Thomas was able to serve both God and country with steadfast loyalty.

However, in 1531, King Henry VIII began to split with Rome. He attempted to have himself named "Protector and Supreme Head of the Church of England." In doing so, King Henry broke with the Holy Father and the true Church and demanded that St. Thomas More do the same. For several years, St. Thomas More openly opposed the king's move, and finally Henry had him imprisoned in the Tower of London, where he stayed for fifteen months. On July 6, 1535, St. Thomas More was condemned to death for refusing to recognize the king as head of the Church of England. Before losing his head, St. Thomas declared: "I die the king's good servant, but God's first."

Prayer to the Holy Spirit

by St. Augustine

Breathe in me, O Holy Spirit, that all my thoughts may be holy.

Act in me, O Holy Spirit, that my work may be holy.

Draw my heart, O Holy Spirit, that I may love but what is holy.

Strengthen me, O Holy Spirit, to defend all that is holy.

Guard me, O Holy Spirit, that I may always be holy.

“Let us rejoice and exult and give him glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure.”

—Revelation 19:7–8

Celebration (5–10 minutes)

Choose one or more of the following.

- Saint: St. Joan of Arc or St. Thomas More. (See sidebars on page 9.)
- Song: “The Church’s One Foundation,” *Adoremus Hymnal*, #560
- Concluding Prayer: Prayer to the Holy Spirit. (See sidebar.)

Take Home

- Student reading for next lesson: Student Text, Chapter 2, pp. 15–18; Chapter 3, pp. 19–24
- Optional: Family Guide: G 8–1, pp. 198–99
- Optional: Activity Book: Chapter 1, pp. 1–4

CHAPTER 1

Christ’s Abiding Presence

“According to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith . . . to him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen.”

Ephesians 3:16–17, 21

“I will not leave you desolate; I will come to you” (Jn 14:18).

These overwhelming words of Our Lord Jesus at the Last Supper ring in our ears as they have rung through the ages. Christ suffered the agony of his Passion and the ignominious death on the Cross because of his love for us. He said, “Greater love has no man than this, that a man lay down his life for his friends” (Jn 15:13). He died to save us from sin and to show us the way to glory through taking up our daily crosses. He wanted to lift us up to himself.

But what would happen after Jesus’ death, Resurrection and final Ascension into heaven? His friends feared what would happen. Would he leave only a memory of those days when his friends and disciples so keenly felt the joy of his presence among them? Imagine what it would be like if you had been among them and known him.

The disciples on the road to Emmaus said to each other after Jesus parted from them, “Did not our hearts burn within us while he talked to us?” (Lk 24:32). That question shows something of the mysterious power his words

and his presence must have had. Was this loving holy presence of Jesus to be gone forever from the earth? No, Jesus Christ himself said, “I am with you always, to the close of the age” (Mt 28:20).

Abiding Presence

A good father does not forget his children when he goes away. He wants to make sure that they will be taken care of in his absence. Jesus’ love for us was so great that it did not stop even with dying for each one of us personally. He wanted to continue to take care of us.

How did Jesus provide for us? How is he with us always?

The words to the Apostles “I will not leave you orphans” were immediately preceded by the promise that the Holy Spirit would be sent to them. God the Father would send “the Spirit of Truth,” also called the Spirit of Love, or the Fire of Love, who would be the soul of his Church. Christ has left us that Church. Christ is the eternal Shepherd and has appointed a chief shepherd and other shepherds to represent him in the care of his flock.

11



Christ Founded His Church

It is recorded in the Gospels that many times Christ spoke of the Church in parables or implicitly. But twice he spoke of her explicitly.

1. First Christ said to Peter in front of the other Apostles, “You are Peter, and on this rock I will build my Church, and the gates of Hades shall not prevail against it” (Mt 16:18). What did he mean when he said he will build *his* Church? He obviously meant what he said. He said so with some emphasis and solemnity.

2. In another passage Jesus says that if disputes and grievances cannot be settled charitably among those involved, they should be

brought to the Church and the Church will make the ultimate decision about the argument.

If then the offender “refuses to listen even to the Church, let him be to you as a Gentile and a tax collector” (Mt 18:17). In other words in the mind of Christ, the Church was to be the final judge and arbiter of whatever questions might arise among his followers.

In both these passages Jesus clearly speaks of his intention to begin his Church. He in fact continues immediately after both these declarations to say to his Apostles, “Whatever you bind on earth shall be bound in heaven . . .” (Mt 16:19; 18:18). This is an almost shocking statement. Christ here was actually giving power

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over heaven to a select group of twelve Apostles. It was a divine authority that he gave them. So we see that the Church was willed, founded and built by Christ. He said, "I will build my Church." The Church is therefore of divine origin. She is different from any other society or community. No other human society can claim the presence and guidance of the Holy Spirit. The Church is not man-made nor merely human. This is why we call the Church a supernatural mystery.

The Church Has a Structure

Her members are human, to be sure. And God who understands and provides for our needs, made us to live together in community. "It is not good that man should be alone" (Gen 2:18). He also takes into account the universal characteristics of human societies: for instance, that a society needs leaders, a hierarchy (or assistant leaders), members, rules, and some kind of organization. Without these, societies would become chaotic. It belongs to the nature of things that societies cannot function without structure. We see this in a family or in a sports team.

Or take the example of an orchestra. There is a conductor. Then there is the first violinist, who leads the string section, while the clarinetist leads the woodwinds. It is also necessary to have all sorts of instruments, not just one or one kind. Some—for example, the cymbals—may seem to have an insignificant role. But what would it sound like at the crucial moment without them? They are truly necessary for the music to sound complete.

Using the example of an orchestra as a comparison to the Church we can say that the structure of the whole orchestra, the conductor, the various leaders, the players, and the instruments are absolutely necessary for the sake of the music. The music cannot come



through harmoniously without a structure. On the other hand, they would all be mute without the music. The music is the soul of the whole thing. So it is with the Church. The Holy Spirit—the Spirit of Truth, the Spirit of Love—is, as it were, the music. He is the very soul of the Church. So Christ has promised us this heavenly music, the Holy Spirit sent by the Father, coming through the structure of the institutional Church. In the case of the Church, the fundamental structure itself is willed by Christ.

Christ's Church

Through, with, and in the Church, Christ Our Lord is present. She is *his* Church. She is not someone's idea of what is needed, or the decision of some group that it would be a sensible thing to found a community and elect leaders. She is not a mere human construction,

something created by man which can be reorganized at will. It is Christ himself who has founded his Church and divinely appointed his Apostles and their successors. He has called each one of us through Baptism to play a vital role as a living member of the Church. It is through the Church that we receive the Sacra-

ments. It is through the Church that we receive the Holy Eucharist, which is the amazing gift of his presence among us.

In this section of the book we will study this Church of Christ in detail—what she is, what she teaches, her order, her members and what, in brief, has been her history.

Q. 1 What is the Church?

The Church is the community of disciples, who, through the Holy Spirit, profess the Faith of Jesus Christ, participate in his Sacraments, and are united in communion with the pastors he has appointed (CCC 815).

Q. 2 Who founded the Church?

The Church was founded by Jesus Christ, who gathered his faithful followers into one community, placed her under the direction of the Apostles with St. Peter as her head, and gave her himself as perfect sacrifice, the Sacraments, and the Holy Spirit, who gives her life (CCC 763–66).

Name: _____

Christ's Abiding Presence

Answer the following questions in complete sentences.

- How much does Jesus love us?
Jesus loves us so much that he suffered and died for us.
- What did he mean when he said he will not leave us orphans?
When Jesus said that he would not leave us orphans he meant that he would be with us always by being present in the Eucharist and by sending his Holy Spirit to guide the Church.
- Who did Jesus and God the Father send to us?
Jesus and God the Father sent us the Holy Spirit.
- Why did Christ found a Church?
Christ founded a Church to continue his presence on earth and to shepherd his people.
- What does it mean for you to be a member of Christ's Church?
To be a member of Christ's Church means that each member plays a vital role and adds to the overall harmony.

Name: _____

The Church of Christ

Answer the following questions in complete sentences.

- Read Matthew 16:16–19 in which Jesus says he will build his Church. What do we know about the Church from this passage?
We know that the Church is willed, founded, and built by Christ. It is therefore of divine origin. It is not like any other human society or community, which are man-made. It is a supernatural mystery.
- What role would Peter have in this Church?
Peter would be leader of the Church.
- Why do you think Jesus gave his authority to Peter in front of the other Apostles?
Jesus gave his authority to Peter in front of the Apostles so that all would know that the authority came directly from Jesus.
- In Matthew 18:17, Jesus speaks again of his Church. What role will the Church have according to this passage?
The Church has the role of final judge and arbiter.
- Is the Church merely a human institution?
The Church is not merely a human institution, but of divine origin and led by God.
- Is the Church only divine?
The Church is both divine and human since it is also made up of human beings.

Lesson 2

Chapter 2—The Birth of the Church Chapter 3—The Nature of the Church

Correlated Materials

Student Text: Chapter 2, pp. 15–18;
Chapter 3, pp. 19–24
Activity Book: Chapter 2, pp. 5–8;
Chapter 3, pp. 9–12
Family Guide: G 8–2, pp. 200–201;
G 8–3, pp. 202–3

LESSON FOCUS

Ten days after he ascended into heaven, Jesus sent the Holy Spirit to his Apostles. This day, called Pentecost, is considered the birthday of the Church. It is the day on which the Church was made known to the world. Long before Pentecost, however, God began the work of building the Church. She was prefigured in the Old Testament by Israel and made manifest on earth when Christ was born.

To understand what the Church is, we first have to understand that she is Christ's Mystical Body. All her members are intimately united to him through Baptism, so what we do to others, we also do to Christ. The Church is one, holy, catholic, and apostolic. These are the four marks of the Church, and they establish that the Catholic Church is the Church Christ founded. He founded her to bring to all men the salvation he won for them. This happens through the Sacraments and the Church's teaching.

Begin the Lesson

Preparation (5–10 minutes)

Use one or more of the following resources for prayer and student preparation for the lesson.

SCRIPTURE: Student Text, p. 15

“But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you” (John 14:26).

Through the power of the Holy Spirit, the Apostles were able to recall all that they had learned about Jesus. We too can call on the Holy Spirit to be with us and help us to remember all that we learned when we are evangelizing others.

Student Text, p. 19

“He is the head of the body, the Church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent” (Colossians 1:18).

The Body of Christ is the Church, with Christ as the head. Jesus is the beginning and the end. Christ is the first to be raised from the dead, and on the last day our bodies too will be raised in glory.

SACRED ART AND PHOTOS: Student Text, p. 16

The Pentecost, Mosan

This depiction of Pentecost is an enamel plaque. Peter is seated in the center. Notice the rays (symbolizing the Holy Spirit) coming forth as though they are infusing grace to each Apostle. The Holy Spirit is the love of the Father and the Son. The Holy Spirit guides and protects the Church so that the gates of hell will not prevail against her (Matthew 16:18).

Student Text, p. 20

Conversion of St. Paul, Caravaggio

The conversion of St. Paul is portrayed in this artwork through the use of the contrast of light and dark (chiaroscuro). The dark background portrays the darkness of sin. This darkness is in

AIMS

- Students will learn that the Church was born on Pentecost through the power of the Holy Spirit.
- Students will learn that Christ entrusted the mission of his Church to the Apostles and that the Church is to manifest herself to the world and bring all men to Christ.
- Students will learn that the Holy Spirit empowered the Apostles and will empower them with many graces and gifts in order to fulfill Christ's mission and bring the good news to all.
- Students will learn that Jesus Christ fulfilled his mission on earth for all men in all times. He established the Church to continue the work of his mission and to communicate his grace to all men, especially through the Sacraments.
- Students will be able to explain how the Church is one, holy, catholic, and apostolic.

CATECHISM OF THE CATHOLIC CHURCH REFERENCES

- Church's Origin, Foundation, and Mission: 758–69, 778
- Deposit of Faith, Deposit of Grace: 84, 97, 175, 2003
- God's Promise to Abraham: 705–6, 762
- Jesus' Mission of Salvation: 456–60
- Mission of the Apostles: 858–60, 869
- Pentecost: The Holy Spirit and the Church: 731–41, 746–47, 767–68, 1076
- Priesthood in the Old Covenant: 1539–43
- Revelation of God's Plan of Salvation: 51–53, 68
- Apostolic Succession: 77–79, 861–62, 869
- Christ's Missionary Mandate in the Church: 849–56, 868

contrast to the light of Christ ("light from heaven" [Acts 26:13]). Using the contrast of light is effective because spiritual conversion is usually described by the light of Christ coming into the darkness of our lives. Look closely at the black background; imagine that the darkness represents your sins. Think about where you would like the light of Christ to shine in your life.

Student Text, p. 22

Column figures from the south transept, central portal of the Chartres Cathedral, France

Here we see different saints who have come before us and are still part of the Mystical Body of Christ, the Church.

PRAYER WITH CHILDREN: Apostles' Creed, Student Text, p. 181

Review Lesson I, Chapter I (3 minutes)

- After Jesus ascended into heaven, he left us with the Church.
- Jesus founded the Church and is present in the Church today.
- The Church is the Body of Christ, with Christ as the head.
- Jesus the bridegroom loves his bride, the Church.

Proclamation (1 minute)

(Proclaim slowly, then repeat.)

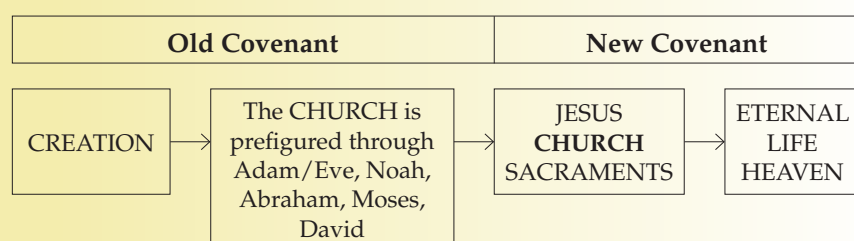
Jesus instituted his Church to spread the gospel and dispense grace. We can know Christ's Church by her four marks: one, holy, **catholic**, and **apostolic**.

Lesson Explanation (35–45 minutes)

Explain focus points in your own words or use the discussion points and questions.

Focus I: There were three stages in the development of the Church. It was prefigured in the Old Testament, made present during Christ's life on earth, and made manifest to the world on Pentecost.

- **Tell the story** of the stages of the development of the Church, using the timeline below and the following outline. Use the questions at the end for discussion.



- Church as One, Holy, Catholic, Apostolic: 811–935
- Church as the Body of Christ: 787–96, 805–8

MATERIALS

- Chalkboard or dry erase board
- Bibles
- **Y** *YOUCAT*
- Diocese of Lincoln resources on www.faihandliferies.com

WORDS TO KNOW

Pentecost: the special feast of the Holy Spirit. It recalls the coming of the Spirit upon the Apostles. We celebrate Pentecost fifty days after Easter.

ekklesia: Greek word for “assembly,” which is used in the New Testament for the Church

vicar: a representative; one serving as an agent for someone else

deposit of grace: all the grace necessary for salvation which Jesus merited for us by his death

deposit of Faith: the whole of revelation entrusted to the Church by Jesus Christ and handed on through the Scripture and Tradition by the Apostles and their successors

Mystical Body of Christ: the Church; the union of the members of the Church with each other and Christ

catholic: universal

apostolic: connected with the Apostles

- **Note:** there is a lot of information here, so in light of limited time, keep to the point that the Church was prefigured in the Old Testament. You may want to limit this explanation to a few examples and then skip to the discussion questions at the end as a summary.
- **Ekklesia** is a Greek word meaning “assembly.” It is from this word that “church” is derived.
 - The Church is an assembly of believers who come together for worship. They are called together by God. God did not need a church, but he established one for our good.
 - **Why do you think that we need a community for our beliefs?** (*Answers will vary, but should include for support, to make us accountable, to safeguard and pass on teachings, to provide rites and traditions which assist us in expressing our Faith, etc.*)
- (Point out the Church on the timeline.) Even though the Church was founded by Jesus, it was prefigured or foreshadowed in the Old Testament. Here are some examples:
 - **Adam and Eve:** The Church can be found in the promises God made to Adam after the Fall.
 - **What was that promise?** (*To send a Savior, Jesus, who founded the Church.*)
 - **Noah:** Through Noah God saved mankind. The Ark is a symbol of the Church (the Ark saved Noah; through the Church we are saved).
 - **Abraham:** With Abraham and the formation of the chosen people, the formation of the Church became more clear. At this stage, God promised Abraham land, a blessing, and many descendants. God’s people were “**set apart**” to become holy. This is the meaning of *ekklesia*, an assembly **set apart** for God.
 - **Moses:** When Moses led the chosen people out of Egypt, God renewed his covenant, making them into a true nation. Through Moses, God’s people began to worship God through a formal religion, with special ceremonies and a certain code of moral behavior—namely, the Ten Commandments.
 - **Laws of the Old Covenant and Levitical Priesthood:** This chosen race, a people set apart, was established with a sacred priesthood to celebrate their liturgy. This worship of God was a corporate act—that is, the action of the whole people.
 - At the head of the chosen race was God himself, but on earth Moses was his representative. Under Moses there was a hierarchical structure. Aaron and his sons were priests, and all other priests would come from their descendants, members of the tribe of Levi. All of this was so that this “church” could fulfill its purpose—to make the people **holy**.

- **David:** Under David, God formed his people into a kingdom. He renewed his covenant with David, who foreshadowed the eternal King—Jesus Christ.
 - God was King and David was God’s earthly **vicar**, or representative. This is a foreshadowing of the relationship of Christ and the Pope as the visible head of his Church.
- **Prophets:** God continued to reveal himself and his will through the prophets. Through these prophets God prepared this chosen race for the coming of the Savior, through whom the Church would be firmly established.
- Jesus fulfilled the Old Testament promises of establishing the Church, the Kingdom of God to be fully manifested in heaven.
 - **Jesus:** When the Son of God became a man and made his dwelling among us, the Church was actually established on earth.
 - Christ laid the foundations as he preached during his public life.
 - The content of revelation entrusted to the Church by Jesus Christ and handed on through Scripture and Tradition is called the **deposit of Faith**.
 - Through Jesus’ death and Resurrection, he merited for us the grace of salvation. These graces are called the **deposit of grace**, which is dispensed to us through the Church.
 - **Apostles:** Jesus chose twelve disciples, called Apostles, who were to be the leaders of the Church. Jesus spent a great part of his time teaching and forming this group of specially chosen men. His intention clearly was that they would be carriers of his message: “Follow me and I will make you become fishers of men” (Mark 1:17).
 - **Peter:** Jesus gives the keys to the Kingdom to Peter. (See Matthew 16:18–19.)
 - Keys are a sign of authority given to a lead steward in the absence of the master. The steward then makes decisions on behalf of the master and acts on his behalf until the master returns.
 - **Prayer for unity:** At the Last Supper, the night before he died, Our Lord prayed for unity in his Church. He prayed “not . . . for these only, but also for those who believe in me through their word, that they may all be one” (John 17:20–21).
 - **Holy Spirit:** He also promised to send them the Holy Spirit so that they might recall all that Jesus had taught them and be able to teach his message.
 - **Great Commission:** Through these words Jesus made it clear that his Church was to continue after his death. The last instruction of Our Lord to the Apostles, according to St. Matthew’s Gospel, mandated the **mission of his Church**.

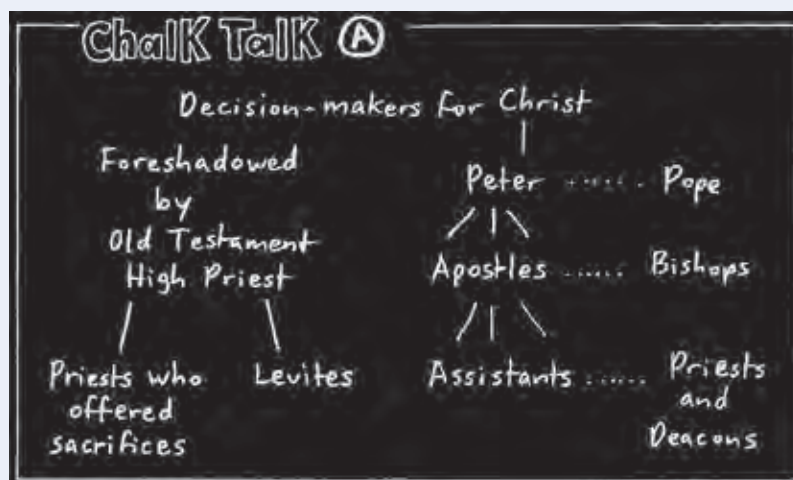
- On the day of the Ascension, Our Lord told his followers, led by St. Peter and the Apostles, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, to the close of the age” (Matthew 28:19–20).
- **The mission of the Church begins:** The Holy Spirit descended upon the Apostles, and they were filled with the Spirit of Love and Truth, who gave them the grace to go forth and preach.
- The same Church that was prefigured in the Old Testament, formed by Christ, and manifested to the world on **Pentecost** still exists today, leading men to God.
- (Use the following questions for discussion. Accept reasonable answers, leading students to the following answers explained above.)
 - **Why did God want a church?** (To form a holy people who would participate in his plan of salvation.)
 - **Why didn't God just implement a church without the prefigurements and development?** (The Church was always part of God's plan of salvation. God formed a foundation for the Church throughout the Old Testament.)
 - **How can we know the Church is what God wants?** (Because the Church fulfills all that God has promised.)
 - **What is our responsibility as baptized Christians?** (To fulfill the mission of the Church, to bring the gospel to all.)
 - **What is the Great Commission?** (It is the last instruction of Our Lord where Jesus explicitly commissions us to baptize all nations in the name of the Father, the Son, and the Holy Spirit.)
 - **Is the instruction in the Great Commission merely to baptize? Why must we also teach?** (We must know the truth of Jesus Christ and pass his truth on to all generations. The truth empowers us to evangelize.)
 - **How does Christ remain until the close of the age?** (Through his Word, through the Eucharist, through the Church, and in each baptized person.)
 - **How have the Apostles fulfilled this Great Commission?** (The Apostles baptized three thousand people on Pentecost Sunday, and their mission continued all over the world. [See sidebar on page 20 for the specifics on where each Apostle traveled.])
 - **How does it continue today?** (The Church continues today to spread the gospel all over the world. She also evangelizes in each home diocese, bringing Christ to those who do not know him, even close to home. Today, the Church is embarking on a New Evangelization, which includes bringing Christ to those who have fallen away from the Church.)
 - **How do we encounter Christ in the Church?** (In prayer, Scripture, the Eucharist, the Mass, and in others.)

FOCUS | OPTIONAL ACTIVITIES

- Activity Book, p. 12
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 123: *The Tasks of the Church.*
 - **Y** YOUCAT 122: *Why does God want there to be a Church?*
 - **Y** YOUCAT Study Guide: reflection and discussion, pp. 21–22
- Use the Chalk Talk to discuss how the Church hierarchy was foreshadowed in the Old Testament.

Conclusion: The same Church that was prefigured in the Old Testament, formed by Christ, and manifested to the world on Pentecost still exists today, leading men to God.

CHALK TALK: DECISION-MAKERS FOR CHRIST

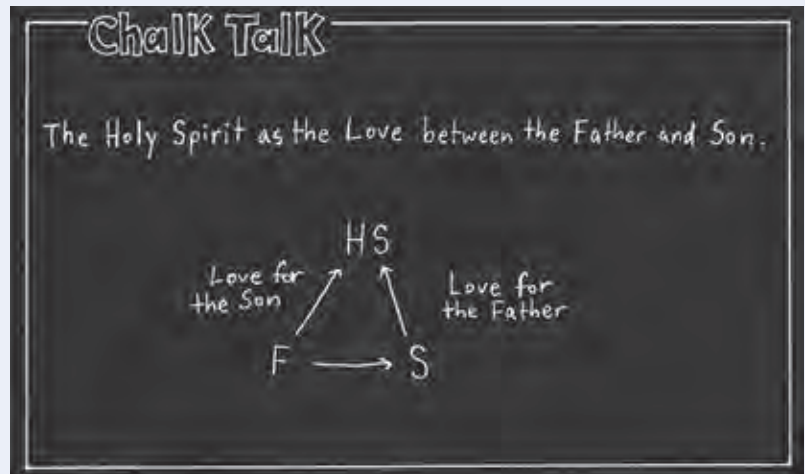


Focus 2: The Father and Son sent the Holy Spirit upon the Apostles at Pentecost.

- Before Jesus ascended into heaven, he promised that the Holy Spirit would come.
 - In the Gospel of John we hear Jesus say, “But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you” (14:26).
 - In John 15:26 Jesus says, “But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me.”
 - **What do we learn about the Holy Spirit from these verses?** (Answers below.)
 - He is a counselor.
 - He is sent by the Father.
 - He is sent in Jesus’ name.
 - He will teach us all things.
 - He will remind us what we know about Jesus.
 - He is the Spirit of Truth.
 - He proceeds from the Father and the Son.
 - He will bear witness to Jesus.
- Each Person of the Blessed Trinity has a role in the salvation of mankind. **Prompt students** to tell each role:
 - The Father is our **Creator**, who loved us into existence.
 - In an act of perfect self-giving love, the Son is our **redeemer**.
 - The Holy Spirit **sanctifies** each of us through the Church.

- Use the Chalk Talk to review that the Holy Spirit is the love of the Father and the Son.
 - The Father pours his love out to the Son. The Son responds in total self-giving love; the fruit of the love between the Father and the Son is the Holy Spirit. Because of the love of the Father and the Son, the Holy Spirit was sent to the Church.

CHALK TALK: THE HOLY SPIRIT



- It is significant to understand the role of the Holy Spirit in the origin of the Church. The Holy Spirit guides, protects, and sanctifies (makes us holy) us.
 - **Read or summarize** the account of the descent of the Holy Spirit at Pentecost and the events occurring immediately thereafter (Acts 2:1–47).
 - **What were the Apostles like before Pentecost?** (They were afraid; they did not know how to build the Church; etc.)
 - **What were the Apostles like after Pentecost?** (They were filled with the Holy Spirit. Filled with his gifts, they were evangelizing others. They knew what to do and what to say.)
 - **Why did St. Peter say they were not drunk?** (They were speaking other languages and sounded as though they could have been drinking. Peter wanted the people to know that their words were from the Holy Spirit.)
 - **How were the people from different countries able to understand the Apostles?** (They were speaking different languages and all could understand.)
 - **Why did the preaching of St. Peter affect so many? What happened?** (Peter was filled with the Holy Spirit and spoke eloquently.)
 - **Why can we say that Pentecost is the birthday of the Church?** (Even though Jesus founded the Church before he ascended into heaven, the Church is the Body of Christ, inspired by the Holy Spirit. Therefore, until the Holy Spirit came on Pentecost Sunday, the people were not able to build the Church.)

FOCUS 2 OPTIONAL ACTIVITIES

- Activity Book, pp. 5, 8
- Diocese of Lincoln resources on www.faihandliferieseries.com. Video link on Pentecost.
- Diocese of Lincoln resources on www.faihandliferieseries.com. Video link on Saint Mother Teresa (how the Holy Spirit worked in her life)
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 118: *What happened on Pentecost?*
 - **Y** YOUCAT 119: *What does the Holy Spirit do in the Church?*
 - **Y** YOUCAT 120: *What does the Holy Spirit do in my life?*
- Discuss the effect of the Holy Spirit on the Apostles. See sidebar and Appendix B–20 (map of missionary journeys of the Apostles).
 - *What will you do to become a disciple of Christ and evangelize others? (Answers will vary; remind students that we do not have to travel to distant lands to bring the gospel message to those who do not know Christ.)*
- Discuss the symbols for the Apostles (see sidebar).

- *Has the Holy Spirit ever inspired you to speak to others about Jesus? What did you do? (Answers will vary.)*

Conclusion: The birth of the Church occurred when the Holy Spirit came to the Apostles on Pentecost Sunday. The Holy Spirit is the fruit of the love between the Father and the Son.

The Apostles After Pentecost

- **Simon Peter:** first Pope; traveled to Antioch, Corinth, and finally Rome. He was crucified in Nero's Circus on the Hill of Vaticanos around A.D. 64.
- **Andrew, brother of Peter:** traveled to Greece as a missionary. He was martyred by being tied to a cross. Even while hanging on the cross, he continued to preach to the people who came to see him until his death.
- **James the Greater, son of Zebedee:** martyred under Herod soon after Pentecost (Acts 12:1–2).
- **John, son of Zebedee:** leader of the churches in Asia; settled in Ephesus in A.D. 97. He was exiled to the prison island of Patmos during the persecution of Domitian. He was later released and returned to Ephesus, where he died.
- **Philip:** traveled to Greece to preach and was crucified during the persecution of Domitian.
- **Bartholomew:** preached in India and Armenia. He was flayed and beheaded in Armenia by King Abanopolis.
- **Thomas:** preached to the Parthians, Medes, and Persians, then traveled to India and was martyred.
- **Matthew:** unknown; may have traveled to Ethiopia or Persia.
- **James the Lesser, son of Alphaeus:** first bishop of Jerusalem. He was martyred by the Jews there around A.D. 62.
- **Jude Thaddeus:** traveled to Persia with St. Simon and was martyred there.
- **Simon the Cananean:** traveled to Persia with St. Jude and was martyred there.
- **Judas Iscariot:** betrayed Christ. He committed suicide soon after.

Symbols for the Apostles

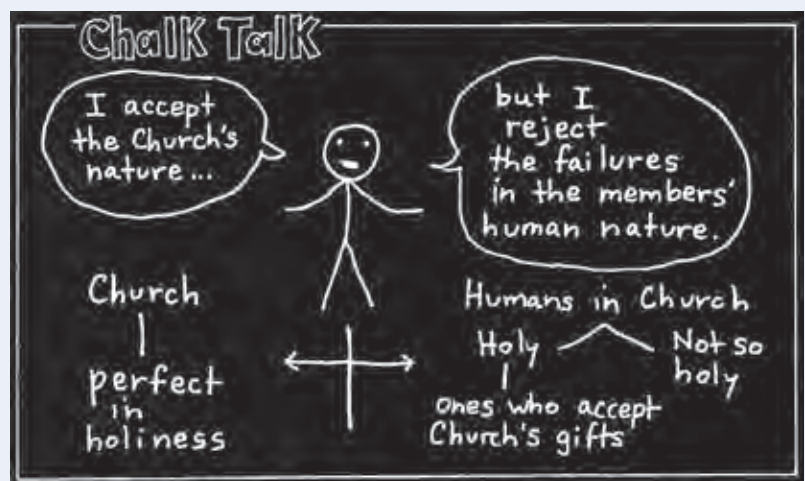
(For a handout, copy Grade 6 Appendix B–12, 13)

- **Simon Peter:** crossed keys
- **Andrew:** X-shaped cross
- **James the Greater:** scallop shell
- **John:** eagle
- **Philip:** cross-topped staff, serpent, three loaves of bread
- **Bartholomew:** curved knife
- **Thomas:** carpenter square
- **Matthew:** winged man or angel
- **James the Lesser:** saw
- **Jude Thaddeus:** lance, club
- **Simon:** fish
- **Judas:** rope, money purse

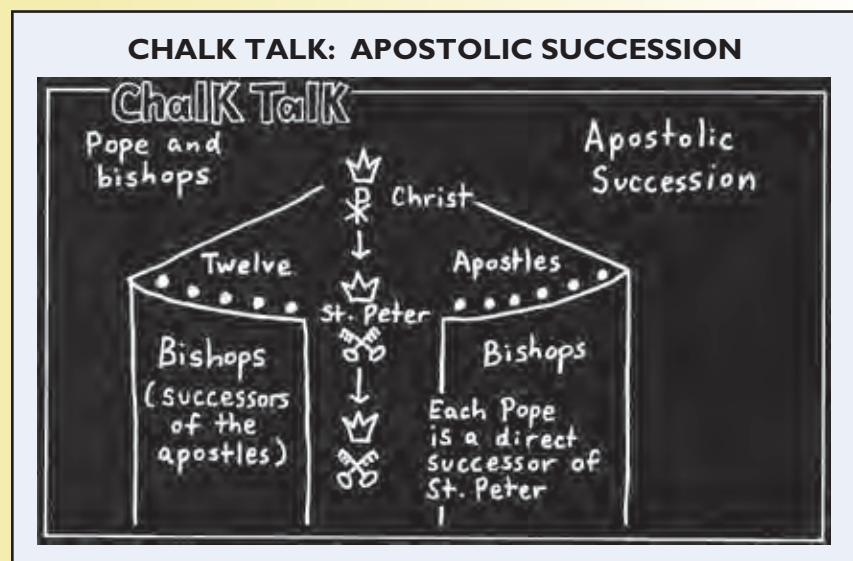
Focus 3: Christ's Church has four marks and was instituted to spread the gospel and dispense grace.

- **Discuss** common marks, such as brand names, imprints on silver, or stamps on fine china. Tell students that a mark identifies something.
 - *Name a logo or other mark that makes an impression on you. (Answers will vary.)*
- There are also four marks of the Church to identify the true Church of Jesus Christ. We profess the four marks of the Church in the Nicene Creed when we say, "I believe in one, holy, catholic, and apostolic Church."
- For each of the following, prompt students to tell how the Church is one, holy, catholic, and apostolic:
 - The Church has one ...
 - **One Faith** (doctrines, creeds, and moral teachings)
 - **One worship, liturgy, and Sacraments**
 - **One Sacrifice of the Mass** (which is the same sacrifice as that of the Cross)
 - **One membership in the Mystical Body of Christ**
 - **One Magisterium** (one divine authority, government [Pope and bishops in union with him], rules)
 - **The Church is holy.** (Because she is the Bride of Christ we refer to the Church as "her" or "she.") We say that
 - Her **origin** is holy—Jesus Christ (founder of Church).
 - Her **purpose** is holy—to teach and sanctify.
 - Her **teachings** are holy, and her means of grace (Sacraments) are holy.
 - Her **members**, who accept the life of grace (saints), are holy.
 - The Holy Spirit, who is holy, is the life of the Church.
 - **Use the Chalk Talk to discuss** how the Church is holy, although not all of her members are holy.

CHALK TALK: THE CHURCH, HUMAN AND DIVINE



- You may discuss current issues in the Church (if there are any) or create a fictitious scenario to help the students understand that even when the members of the Church are not holy (even priests or the Pope), the Church is still holy (because Christ is the head and she is inspired by the Holy Spirit).
- **The Church is “catholic,”** meaning “universal.”
 - We are called Catholics. *Why are we not merely called Christians like members of Protestant denominations? (Catholic is one of the four marks of the Church. “Catholic” means “universal.”)*
 - **How is this understanding of universal seen in our Church?** (Answers will vary; lead students to the following:)
 - *The Faith (and Church) is for all people of all places. If we go to Europe, Asia, South America, or Africa, the Faith will be the same. The Mass will be the same, and we have the same Pope, the same doctrine, etc.*
 - *The Faith (and Church) is for all times. Jesus didn’t just save the people in his time. He established the Church so that all people can know him and his salvation until the end of time.*
- **The Church is apostolic,** meaning she originated with the Apostles, whose succession lasts today.
 - Holy Orders can be traced back to the Apostles. Each ordained priest receives the powers necessary to continue Jesus’ saving work by the Sacrament of Holy Orders that has been handed on in an unbroken line since the Apostles. This continuation is called apostolic succession.
 - **Use the Chalk Talk to review apostolic succession.** Point to the bold words as you explain in the diagram:
 - The Church originated with the **Apostles** (upon whom **Christ** built his Church).
 - The Church is still ruled by the successors of **Peter** and the Apostles (**Pope and bishops**).



Conclusion: The four marks of the Church are that she is one, holy, catholic, and apostolic. We profess these in our Creed, and we can identify the true Church through these marks.

FOCUS 3 OPTIONAL ACTIVITIES

- Discuss **Y** YOUCAT 129–37: *I believe in the one, holy, catholic, and apostolic Church.*
 - **How can we promote unity and holiness in the Church?** (Answers may vary; lead students to the following.)
 - **Oneness:** *Pray for unity of Christians; learn the Faith, pray for the Pope; do works of charity.*
 - **Holiness:** *Receive Penance and Communion; live a moral life; pray to the Holy Spirit; learn about the saints.*
 - **Discuss how students can promote the universality and apostolicity of the Church.** (Answers will vary.)
 - **Universality:** *pray for missionaries; pray with your family.*
 - **Apostolicity:** *pray for the Pope; pray for priests.*
- Activity Book, pp. 10–11, or have students present a poster or create a video explaining the four marks of the Church.
- Images of the Church: Explain that there are many images or models for the Church. They are not perfect, however. They are meant to help us better understand the great mystery of the Church. Each model gives us some insight. Direct your students to research in the Bible the various images for the Church (or use Activity Book, p. 9). If time permits, have students draw /make collages of the models of the Church.
 - Mustard Seed: Mark 4:30–32
 - Sheepfold: John 10:1–10
 - Vineyard: Matthew 21:33–43
 - Building: 1 Corinthians 3:9; Ephesians 2:19, 22
 - Bride: Revelation 21:9; 19:7; 22:17; Ephesians 5:23–33
 - Flock: Isaiah 40:11
 - Field: 1 Corinthians 3:9
 - Kingdom: John 14:2; Matthew 3:2; 5:1–12
 - Sower and Seed: Luke 8:5–15
 - Leaven in Bread: Matthew 13:33
 - Treasure: Matthew 6:21; 13:44
 - Pearl: Matthew 13:46
 - Net: Matthew 13:47
 - Mystical Body: 1 Corinthians 12:12–31

St. Paul

St. Paul was an Apostle to the Gentiles and one of the greatest missionaries the Church has ever known. The first mention of St. Paul in the Bible is his participation in St. Stephen's martyrdom and the persecution of the Church. Paul continued to persecute the Church until his famous encounter with Our Lord on the road to Damascus (Acts 9), after which he became a fervent follower of Christ. He became involved with the Church in Antioch and then went on three great missionary journeys through Israel, Palestine, Asia Minor, Greece, and all the way to Rome. His epistles inspired many and make up a large part of the New Testament. In his Letter to the Corinthians, St. Paul describes his conversion and mission: "Last of all, as to one untimely born, [Christ] appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and his grace toward me was not in vain" (1 Corinthians 15:8–10).

Review Lesson 2, Chapters 2–3 (3 minutes)

- There are three stages in the development of the Church. It was prefigured in the Old Testament, made present during Christ's life on earth, and made manifest to the world on Pentecost.
- The Father and the Son sent the Holy Spirit at Pentecost, the birthday of the Church.
- The four marks of the Church are that she is one, holy, catholic, and apostolic.

Application (10–20 minutes)

Choose one or more of the following for discussion.

- Discuss that it may be easy now to be followers of Christ and faithful to the teachings of the Church, but it may not always be so.
 - Because our world is troubled with sin, often people we know and love are tested with circumstances that make it difficult to follow the Church (e.g., homosexuality, contraception, impurity, and abortion).
 - When we are confronted with choices that we find difficult or confusing, it is important that we turn to the Church and accept and seek to understand her guidance. The *YOUCAT* or *Youth Catechism of the Catholic Church* is a good reference that provides guidelines to Church teachings.
- *Do you think the Church could have endured through so many centuries and spread to so many places without God's help? Why or why not? (Answers will vary.)*
- *How can you help the Church fulfill the Great Commission—that is, to make disciples of all men? (Answers will vary.)*
- Have students reflect on the following quotation from St. Josemaria Escriva. Discuss how we are temples of the Holy Spirit and what it means to listen to him and be docile to his inspirations.
 - "Don't forget that you are God's temple. The Advocate is in the center of your soul: listen to him and be docile to his inspirations." —St. Josemaria Escriva

Celebration (5–10 minutes)

Choose one or more of the following.

- Saint: St. Paul. (See sidebar.)
- Song: "Christ Is Made the Sure Foundation," *Adoremus Hymnal*, #561

- Concluding Prayer: Thank God for being present to us through his Church. Pray the Prayer to the Holy Spirit.

Prayer to the Holy Spirit
traditional

Come Holy Spirit, fill the hearts of your faithful.

R/ *And enkindle in them the fire of your love.*

Send forth your Spirit and they shall be created.

R/ *And you will renew the face of the earth.*

Take Home

- Student reading for next lesson: Student Text, Chapter 4, pp. 25–31
- Optional: Family Guide: G 8–2, pp. 200–201; G 8–3, pp. 202–3
- Optional: Activity Book: Chapter 2, pp. 5–8; Chapter 3, pp. 9–12

CHAPTER 2

The Birth of the Church

“But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.”

John 14:26

The words above, taken from the last discourse of our Lord on the night before he died, contain his promise to send the Holy Spirit to give life to his Church. In the second chapter of the Acts of the Apostles we find St. Luke’s account of this great event.

The feast of the descent of the Holy Spirit upon the Apostles is called **Pentecost** and is considered the “birthday” of the Church. On this day the Holy Spirit appeared—in the form of tongues of fire—to the small community of Jesus’ followers who had gathered in the upper room in Jerusalem—the first members of the Catholic Church. The Holy Spirit gave them the grace to preach the Good News of Jesus Christ so that the Church might increase and spread as Our Lord had commanded.

Pentecost was, however, only the final step in God’s plan to establish his Church on earth. For thousands of years God had been preparing for this moment when his Church would finally be manifested to the world. There were, in fact, three stages in the establishment of the Church. It was prefigured in the Old Testament, made present during Christ’s life on earth, and made manifest to the world on Pentecost.

The beginnings of the Church can be found in the promises God made to Adam after the Fall. God made further promises to Noah after the flood. In fact, the ark, which saved Noah and his family from the waters of the flood, is a symbol of the Church.

With Abraham and the formation of the chosen people, the origins of the Church become more clear. At this stage, God made a covenant with Abraham and his descendants to be their protector. This was the beginning of the “**ekklesia**”—the people set apart—that they might become holy. (Ekklesia is the Greek word for “assembly.” It is the word used in the New Testament for the Church. God calls together the “assembly” of his people, the Church, through his word.)

As we follow the history of the chosen people—the Jews—we see even more clearly the early stages of the Church. When Moses led his people out of Egypt God renewed his covenant (now with the whole people), making them into a true nation. Now they began to worship God through a formal religion, with special ceremonies and a certain code of moral behavior, namely, the Ten Commandments. They

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now prefigured what Peter said of the Christian Church. They were a “chosen race, a royal priesthood, a holy nation, God’s own people . . .” (1 Pet 2:9).

In the laws of the Old Covenant we can see the Church prefigured. This chosen race, a people set apart, was established with a sacred priesthood to celebrate their liturgy. This worship of God was a corporate act, that is, the action of the whole people. At the head of the chosen race was God himself, but on earth Moses was his representative. Under Moses there was a hierarchical structure. Aaron and his sons were priests and all other priests would come from their descendants, members of the tribe of Levi. All of this was so that this “church” could fulfill its purpose—to make the people holy.

Later in their history God formed his people into a kingdom, renewing his covenant with David, who foreshadowed the eternal King—Christ. This chosen people was now firmly established, with God as King and David as God’s earthly vicar, or representative, a foreshadowing of the relationship of Christ and the Pope as the visible head of his Church.

God continued to reveal himself and his will to the people through the prophets. Through these prophets God prepared this chosen race for the coming of the Savior, through whom the Church would be firmly established.

“In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the ages” (Heb 1:1–2).

When the Son of God became a man and made his dwelling among us, the Church was actually established on earth. Christ laid the foundations as he preached during his public life. First he chose twelve disciples, called Apostles, who were to be the leaders of the Church. They were from different backgrounds: some were uneducated—simple fishermen; another was educated and held a position in the government—a tax collector. Jesus spent a great part of his time teaching and forming this group of specially chosen men, the twelve Apostles. To the multitude he taught in parables, but to the Twelve he spoke directly, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables” (Mk 4:11). His intention clearly was that they would be carriers of his message: “Follow me and I will make you become fishers of men” (Mk 1:17).

One of the Apostles, Peter, was chosen by Our Lord to be the leader of all and to be Jesus’ representative on earth. After Peter demonstrated great faith, Our Lord said to him, “. . . you are Peter, and on this rock I will build my Church, and the gates of Hades shall not prevail against it. I will give you the keys of the kingdom . . .” (Mt 16:18–19). By giving Peter the “keys” Our Lord signified the authority that was given to Peter.

At the Last Supper, the night before he died, Our Lord prayed for unity in his Church. He prayed “not . . . for these only, but also for those who believe in me through their word, that they may all be one. . .” (Jn 17:20–21). He also promised to send them the Holy Spirit so

Church Teaching

“The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus” (LG, 3).

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that they might recall all that Jesus had taught them and be able to teach his message. Through these words Jesus made it clear that his Church was to continue after his death.

When Our Lord ascended into heaven, the basic structure of the Church was complete. By his death and Resurrection he merited for us the graces of salvation. We call this the **deposit of grace**, which is dispensed to us through the Sacraments of the Church.

The truths that Our Lord revealed during his three years of public life and during the forty days after the Resurrection were given in a special way to the Apostles so that they might teach others. This we call the **deposit of Faith**.

The last instruction of Our Lord to the Apostles, according to St. Matthew’s Gospel, mandated the mission of his Church. On the day of the Ascension Our Lord told his followers, led by St. Peter and the Apostles, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, to the close of the age” (Mt 28:19–20). The Church, in other words, must manifest herself to the world and bring all men to Christ.

Ten days later, while the leaders of the Church were gathered in prayer, this manifestation began. The Holy Spirit, promised by Our Lord, descended upon them, and they were filled with the Spirit of Love and Truth, who gave them the grace to go forth and preach. On this day Peter, as the leader of the Church, preached his first sermon to the Jewish pilgrims gathered in Jerusalem, urging them to be baptized. “Those who received his word were baptized, and there were added that day about three thousand souls” (Acts 2:41). At this point the Church began her mission to the world.

Since the descent of the Holy Spirit at Pentecost, the Church has grown and spread into every part of the world. The same Church that was prefigured in the Old Testament, formed by Christ, and manifested to the world on Pentecost still exists today, leading men to God. The Church was finally established as “a chosen race, a royal priesthood, a holy nation. . . . Once you were no people but now you are God’s People” (1 Pet 2:9–10).

Words to Know:

Pentecost ekklesia vicar
deposit of grace deposit of Faith

- Q. 3** *Why did God choose one people from among all nations?*
God chose one people from among all nations to provide a witness of his promise to them (CCC 60).
- Q. 4** *Why did Jesus Christ institute the Church?*
Jesus Christ instituted the Church so that men might have in her a secure guide and the means of holiness and eternal salvation (CCC 775–76).
- Q. 5** *What is Pentecost?*
Pentecost is the event of the descent of the Holy Spirit upon Mary and the Apostles fifty days after Easter. It is the birthday of the Church (CCC 731, 737).

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Name: _____

The Birth of the Church

Answer the following questions in complete sentences.

- What did Jesus promise during his last discourse?
Jesus promised that he would send his Holy Spirit to teach and to bring remembrance of all he did on earth.
- Who gives life to the Church?
The Holy Spirit gives life to the Church.
- Explain why Pentecost is called the “birthday” of the Church?
Pentecost is called the “birthday” of the Church because that is the day that Jesus sent his Holy Spirit to give life to the Church.
- What grace did the Holy Spirit give the followers of Jesus who gathered in the upper room?
In the upper room, the Holy Spirit gave the followers of Jesus the grace to preach and spread the Good News.
- Was Pentecost the beginning of God’s plan for the Church? Explain your answer.
No, Pentecost was not the beginning of God’s plan for the Church. The beginnings of the Church can be found in the promises made to Adam after the Fall.
- Read all of Acts 2 and write what happened after the descent of the Holy Spirit.
Answers will vary.

Name: _____

The Church in God’s Plan

Answer the following questions in complete sentences.

- Write about God’s plan for the Church through the Old Testament in the events of the following people’s lives.
 - Adam and Eve:
The beginnings of the Church can be found in the promises God made after the Fall.
 - Noah (see Gen 6:1–9:11):
God made a covenant with Noah and every living creature that never again would a flood destroy the earth. The Ark is a symbol of the Church.
 - Abraham:
God made a covenant to set apart and protect Abraham and his descendants.
 - Moses:
God renewed his covenant and formed the Israelites into a true nation with a religion.
 - David:
God renewed his covenant and formed a kingdom with David as king.
- Define the Greek word *ekklesia* and explain how it relates to the Church.
Ekklesia is an assembly. God calls all men to his “assembly” in his Church in order that they may be made holy.



the same thing? What was meant by these words?

For the rest of his life St. Paul would think about these words telling him that Christ and his Church are one. This was such a great mystery that its meaning seemed inexhaustible. He later developed this image of the Church as the Body of Christ in his first letter to the Corinthians (1 Cor 12:12–31), his letter to the Ephesians (Eph 1:22–23, 4:4, 5:23–33), and in many other letters.

Our physical bodies have many different parts, which are arranged so that they can work together. All of these parts—eyes, ears, hands, feet, heart, lungs, and so on—form *one* body, and each part must work for the good of the whole. If one part of the body suffers, the other parts share in this pain, while the healthy parts must come to the assistance of the sick parts. If one part—such as an infected limb—threatens the health of the whole body, it may need to be removed.

As St. Paul tells us, the same is true of the Church. The individual members of the Church must help their fellow members. A sin committed by one member hurts the whole. One saint lifts up the whole. “If one member suffers, all suffer together; if one member is honored, all rejoice together” (1 Cor 12:26). Sometimes it is even necessary to remove one member from the community in order that the whole may remain healthy.

Furthermore, each of the many organs of the body has its own specific function and is arranged in some kind of order. Each has its own task. The eye cannot and should not want to do what the ear does. The hand cannot and should not want to do what the feet do. The same is true of the Church. In the unity of the Body of Christ there is a diversity of members. There are many individuals in the Church occupying special positions and exercising special functions, but all are united in one

In another place, when Jesus sent the disciples out to preach in his name, he said, “He who hears you hears me, and he who rejects you, rejects me . . .” (Lk 10:16). From both of these passages, we see that Christ in some way identifies his followers—the Church—with himself.

There are other passages that teach how Christ is one with the Church. Not long after Pentecost a man named Saul of Tarsus was fanatically hounding and pursuing the early Church. “I persecuted the Church of God,” he later admitted (1 Cor 15:9). One day on the road to Damascus he was knocked down by a light from heaven and heard mysterious words. A voice said, “Saul, Saul, why do you persecute me? . . . I am Jesus, whom you are persecuting” (Acts 9:4–5). How was it that Saul (later St. Paul) was persecuting Christ by persecuting his Church? Did it amount to

whole under Christ. The head of this Body is Christ. St. Paul reminds us, “He is the head of the body, the Church . . .” (Col 1:18). It is Christ who unites this Body and whose life we share. The Church lives from Christ, in Christ, and for Christ. Christ lives with her and in her. As members of the Church, we are joined together by the Holy Spirit who is present throughout the Church.

The Pope is the *visible* head of the Church, representing Christ. The bishops with the Pope teach, sanctify, and rule in the name of Christ. The priests and deacons assist in this work. Lay people, who make up the bulk of the Church, have their special tasks within the Body of Christ. They may, for instance, be the hands that take care of children in their families or help the poor. They may be the feet that go to visit the sick. They may be the tongues that teach their children the ways of God or spread the Word of God to others in the world. They may be defenders of the Faith, like St. Thomas More. Each one has his special vocation, and all work for the one Body of Christ. All are called to holiness.

Again, the individual parts of the body form one living organism, which requires nourishment to grow and mature. The Body of Christ, like the human body, must be nurtured constantly by the graces that are received through the Sacraments.

Calling the Church a “body,” however, is not just a figure of speech. The Church is truly the Mystical Body of Christ. *Mystical* here means spiritual. It is also called mystical to remind us of the supernatural character of the Church, which is both human and divine. Unlike purely human organizations, the ultimate purpose of the Church is salvation. The goal is heaven. The Church includes the souls in heaven and those in purgatory. The Church helps us to know, love, and serve God in this life so that we can be united with him forever in the next.

Marks of the Church

The Church, as we have seen, is a visible institution made up of human beings united with Christ as the invisible head. Since the earliest centuries, Christians have believed that there are four signs, or *marks*, by which the true Church can be recognized. These marks are included in the Nicene Creed: “I believe in one, holy, catholic, and apostolic Church.”

Let us now examine what each of these four marks means.

One

The *unity* in the Church is striking and is probably the clearest of the marks. This unity is found in three areas.

First, there is the unity of belief. The Church teaches the same doctrines everywhere and always. Throughout the world the members of the Church profess this one Faith. The clearest statements of this Faith are in the creeds, particularly the Apostles’ Creed and the Nicene Creed. There is also unity of moral teaching, based on the Ten Commandments and the teachings of Jesus Christ. These doctrinal and moral beliefs have through the ages always been and will always remain the same.

Second, the Church is one through her unity of worship and liturgy. There is one sacrifice, the Mass, by which all members are united in worshipping God. The Church is united also in receiving the Eucharist and other Sacraments, by which all share in the life of Christ. While there is absolute unity in the *essentials* of worship, there is rich variety in the rituals and ceremonies that surround them, as we shall see later in our studies.

Third, there is unity of government in the Church. All members submit themselves to one divine authority, Christ. Christ promised us that there would be “. . . one flock, [and] one shepherd” (Jn 10:16). The shepherd is

Christ, and he is represented by his Vicar on earth, the Pope. The bishops, successors of the Apostles, are shepherds. The Pope is the supreme shepherd, and he, together with them, rules the Body of Christ. Christ knew that any community needed a leader to survive, so he appointed Peter to be his visible representative. It is Peter’s successor and those bishops in union with him who now govern the Church. We are united to our bishop, and he in turn is united to the Pope.

Holy

The second mark of the Church is *holiness*. The Church is holy in her origin, first of all, because her Founder, Jesus Christ, is holy and is the source of all holiness. The Church is holy also in her purpose, which is the sanctification and salvation of all her members. She has all the means at her disposal to make her members holy. Her Sacraments are also holy because they lead to holiness.

Finally, the Church is holy in those of her members who open themselves to grace, God’s life, which is given by the Holy Spirit. Throughout history, the Church has been manifested in the holiness of many men and women who have wholeheartedly accepted Christ and his Church. These *saints*, both canonized and un-

canonized, are living proofs that the Church is holy. Christ said, “By their fruits you shall know them.” We can see the fruits of the Church in her saints.

It is important to remember that the holiness of the Church does not mean that all members of the Church are holy. Far from it, unfortunately. Most of us fall far short of holiness and many times even fall into sin. In fact, our Church history reveals that there have been many who have led “unholy” lives. But sin is the result of imperfections in our human nature, not in the nature of the Church herself. Despite our failures we must always strive to imitate the holiness of our Founder.

Catholic

The third mark of the Church is that she is **catholic**, or universal. The Church is called catholic because she possesses the fullness of Christ’s truth and revelation, and also because she is for all men at all times and in all places. She is not limited to one race or nation. Her members include both the rich and the poor, the educated and the uneducated, the young and the old. The Church founded by Jesus Christ, unlike the pagan religions at the time, was meant to include every human being.

This mark has become more evident as the

Church has grown over the centuries. The Church has spread throughout many nations according to the command of Christ. And through her missionary work, the Church continues to manifest this mark of universality.

Apostolic

The final mark of the Church is that she is **apostolic**. This means that the Church originated with the Apostles, upon whom Christ built his Church. We have already seen how Christ chose the Twelve to be the foundation of his Church. Apostolicity also refers to the fact that the Church is still ruled by the legitimate successors to Peter and the Apostles, namely, the Pope and the bishops. In other words, the mark of apostolicity is made clear by the fact that authority in the Church can be traced in an unbroken line back to the Apostles.

The Church is also apostolic in the sense that she professes the same doctrine taught by the Apostles, the deposit of Faith given to the Church by Christ. This deposit of Faith remains the same in all essentials. Thus the Church is founded on the Apostles and the teaching given to them by Our Lord.

Why the Church?

We have seen that Christ founded the Church, his Mystical Body, and identified her by four unique and visible marks. But why did he establish this Church? Understanding this will give us a more complete grasp of the nature of the Church.

To begin with, Our Lord was on earth for only a short time. In order to offer salvation to all men, not just those living in Palestine two thousand years ago, he established his Church to continue his work. By his death Our Lord merited sufficient graces to save all men. He then entrusted to Peter and the Apostles the power and the means necessary to carry out

the work of salvation. Our Lord himself gave the Apostles the task of administering the Sacraments.

At the Last Supper, for example, they were given the power to celebrate the Holy Eucharist. After the Resurrection, they received the power to forgive sins. And on the day of the Ascension, they were directed to baptize in the name of the Father and of the Son and of the Holy Spirit.

So that the Church could carry out this mission of sanctification, Christ also gave the Church the powers to govern and to teach. The power to govern is necessary so that our weakened wills will have the guidance and support needed to follow Christ and his commands. This power was indicated when Christ told first Peter, and later all of the Apostles, “. . . whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Mt 16:19). The Church, then, has the power from Christ to be the final judge determining what is necessary for salvation and sanctification.

Finally, the Church has the power from Christ to teach, so that we may know the truths that Christ has revealed to us. The Church safeguards us from false teaching. We have already seen that Christ instructed his Apostles to go forth and teach what he had taught them. This work is carried on primarily by the successors of the Apostles, the Pope and the bishops, and those who share in their authority.

In the next chapter we will consider in more detail the teaching mission of the Church and especially the sources of her teaching. In later chapters we will consider the governing and sanctifying missions of the Church.

Words to Know:

Mystical Body of Christ
catholic apostolic



Q. 6 *What are the means of holiness and of eternal salvation that are found in the Church?*
The means of holiness and of eternal salvation which are found in the Church are the Sacraments, prayer, spiritual counsel, and good example (CCC 1692).

Q. 7 *Which is the Church of Jesus Christ?*
The Church of Jesus Christ is the Catholic Church, which alone is one, holy, catholic, and apostolic as Jesus willed her to be (CCC 811).

Q. 8 *How is the Church one?*
The Church is one in her origin from God; in her founder Jesus Christ; and in her life of the Holy Spirit; and also one in her Faith, in the Sacraments, and in her pastors (CCC 813, 815).

Q. 9 *How is the Church holy?*
The Church is holy through her founder Jesus Christ and his Holy Spirit, as well as through her holy Faith (CCC 823).

Q. 10 *How is the Church catholic?*
The Church is catholic, or universal, in that she possesses the fullness of Christ's truth and she was instituted for all men, is suitable for all men, and has extended over the whole world (CCC 836).

Q. 11 *How is the Church apostolic?*
The Church is apostolic in that she was founded on the Apostles and continues in their teaching, Sacraments, and authority, through their successors, the bishops (CCC 857).

Name: _____

Creation

Explain the following images of the Church.

Kingdom (Jn 14:2; Mt 3:2; 5:1–12): [Answers will vary.](#)

Mustard Seed (Mk 4:30–32):

Vineyard (Mt 21:33–43):

Sheepfold (Jn 10:1–10):

Treasure (Mt 6:21; 13:44):

Net (Mt 13:47):

Bride (Rev 21:9; 19:7; 22:17; Eph 5:23–33):

Mystical Body (1 Cor 12:12–31):

Name: _____

The Marks of the Church I

Explain the following marks of the Church.

The Church is One:

[Answers will vary.](#)

The Church is Holy:

Name: _____

The Marks of the Church II

Explain the following marks of the Church.

The Church is Catholic:

[Answers will vary.](#)

The Church is Apostolic:

Name: _____

Why the Church?

Answer the following questions in complete sentences and find Bible passages to support your answers.

1. Why did Jesus Christ found the Church?
Jesus Christ was only on a part of this earth for a short time. So to reach all men everywhere for the rest of time, he established the Church to carry out the work of salvation.
2. What did Jesus entrust to Peter and the Apostles?
Jesus entrusted to Peter and the Apostles the power and means to carry out his work of salvation.
3. What did Jesus give the Church in order to continue his work?
Jesus gave the Church the task of administering the Sacraments, and the powers to govern and teach.
4. What power did the Apostles receive at the Last Supper?
At the Last Supper the Apostles received the power to celebrate the Holy Eucharist.
5. What power did the Apostles receive after the Resurrection?
The Apostles received the power to forgive sins after the Resurrection.
6. What were they commanded to do on the day of the Ascension?
The Apostles were commanded to baptize in the name of the Father and of the Son and of the Holy Spirit.

Name: _____

The Nature of the Church

Quiz 3

Part I: Explain the four marks of the Church.

one: The Church is one in unity of belief, worship, liturgy, and government.

holy: The Church is holy in her origin, in her purpose, and in her members who open themselves to grace.

catholic: The Church is catholic because she has the fullness of Christ's truth and is for all men at all times and in all places.

apostolic: The Church is apostolic in that she originated with the Apostles and professes the same doctrine as the Apostles, and she continues to be led by the legitimate successors of Peter and the apostles.

Part II: Explain how the Church is the Mystical Body of Christ.

Answers will vary but should be based on Student Text.

Lesson 3

Chapter 4—The Teaching Church

Correlated Materials

Student Text: Chapter 4, pp. 25–31
Activity Book: Chapter 4, pp. 13–16
Family Guide: G 8–4, pp. 204–5

LESSON FOCUS

So that we might know and love him better, God revealed himself to us through his dealings with Israel, through the words of the prophets, and finally and fully through the Incarnation of Jesus Christ. That revelation has been preserved through Sacred Scripture and Sacred Tradition. It has been taught, interpreted, and defended against errors by the Apostles, their successors, priests, and faithful Catholics. Through her creeds, her councils, her magisterial writings, and the writings of her great saints and Doctors, the Church has handed on intact all that Christ taught and God revealed.

AIMS

- Students will learn that Christ teaches us through the Church and that they are to uphold the deposit of Faith.
- Students will learn how Christ's revelation is unfolded in the development of doctrine within the context of the Church's Magisterium.
- Students will be familiar with important ecumenical councils and Fathers and Doctors of the Church throughout history.

Begin the Lesson

Preparation (5–10 minutes)

Use one or more of the following resources for prayer and student preparation for the lesson.

SCRIPTURE: Student Text, p. 25

“They asked him, ‘Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God’” (Luke 20:21).

The Apostles turned to Jesus because they understood that what Jesus taught was the truth. We are made for the truth; we should seek the truth in all that we do.

SACRED ART AND PHOTOS: Student Text, p. 26

La Disputa: Theology, Raphael

This artwork appropriately shows that the Church is a teaching Church, entrusted with the deposit of Faith and protecting the truth. The true name of this fresco is the *Triumph of the Blessed Sacrament*, although it has been given the name *Disputa of the Blessed Sacrament*. This fresco illumines what is taking place both in heaven and on earth simultaneously—that is, that heaven and earth are united with a mystical bond in the Sacrament of the Holy Eucharist. Raphael's masterpiece illumines the theologians and Doctors of the Church who are attesting to the true presence of Christ in the Holy Eucharist. It becomes clear that through the power of the Holy Spirit, who proceeds from the Father and the Son, Jesus is present in the Blessed Sacrament. Raphael highlights Jesus Christ as the central focus, both in heaven and on earth.

PRAYER WITH CHILDREN: Pray the Apostles' Creed, Student Text, p. 181

Review Lesson 2, Chapters 2–3 (3 minutes)

- There are three stages in the development of the Church. It was prefigured in the Old Testament, made present during Christ's life on earth, and made manifest to the world on Pentecost.
- The Father and the Son sent the Holy Spirit at Pentecost, the birthday of the Church.

CATECHISM OF THE CATHOLIC CHURCH REFERENCES

- Apostolic Succession: 77–79, 861–62, 869
- Church’s Task of Teaching: 888–92, 939
- Deposit of Faith: 84, 97, 175
- Doctors and Theologians: 236, 2033, 2038
- Ecumenical Councils: 884
- Encyclicals: 2033, 2049–50
- Fathers of the Church and Catechesis: 8
- Holy Spirit as Interpreter of Scripture: 109–14, 137
- Inspiration and Truth of Scripture: 105–8, 136
- Magisterium of the Church: 85–87, 100
- Fathers of the Church: 8, 688
- Jesus Christ as the Fullness of All Revelation: 65–67, 73
- Relation between Tradition and Holy Scripture: 80–83, 96–97
- Revelation: 51–73
- Sacred Deposit of the Word of God: 78, 80–84, 95
- *Sensus Fidei*: 889, 911

MATERIALS

- Chalkboard or dry erase board
- Bibles
- **Y** *YOUCAT*
- Diocese of Lincoln resources on www.faithandlifeseries.com

- The four marks of the Church are that she is one, holy, catholic, and apostolic.

Proclamation (1 minute)

(Proclaim slowly, then repeat.)

God has given us his revelation in Christ, who is the Word of God. The Word of God is communicated to us through Scripture and Tradition.

Lesson Explanation (35–45 minutes)

Explain focus points in your own words or use the discussion points and questions.

Focus 1: God revealed himself perfectly in the Person Jesus Christ. There are two modes of the transmission of the truth of Jesus Christ: Sacred Scripture and Sacred Tradition.

- *Have you, or someone you know, ever tried to get to the bottom of a story, but could never really get the facts straight? (Answers will vary.)*
 - We have all seen detective stories where finding the truth may have been a matter of life and death.
 - With God, the truth is far more important and it can be a matter of life and death—that is, eternal life with God in heaven.
- As human beings we naturally seek the truth, particularly the truth of Jesus Christ, because we were made for God.
 - *Do you ever wonder about who God is, who you are, or what we are doing on this earth? (Answers will vary.)*
- God did not just create us and leave us wondering about truth and life; he revealed his truth to us so that we could love him and find meaning in our lives.
 - “**Revelation**” literally means “to unveil” something. God revealed himself and his teaching to man because we could not have discovered these truths on our own (in time and without error).
 - Revelation is complete because it has been fulfilled in Jesus Christ; there will be no more public revelations.
 - God revealed himself to us so that we will know the truth of his love and goodness.
- He revealed himself to us perfectly in the Person Jesus Christ.
 - **Draw Chalk Talk on board to explain.**
 - *What are the two modes of transmission of the truth of Jesus Christ? (Sacred Scripture and Sacred Tradition.)*

WORDS TO KNOW

revelation: the truths of Faith which God has made known to us through Scripture and Tradition

Tradition: the teachings of Christ that were preached by the Apostles and handed down from century to century

Sacred Scripture: the Bible

apostolic Fathers: early Christian saints whose writings have a special value because they witness to the teaching of the Apostles

Fathers of the Church: early Christian writers of the early centuries whose writings and teachings are among the early expressions of the Tradition of the Church

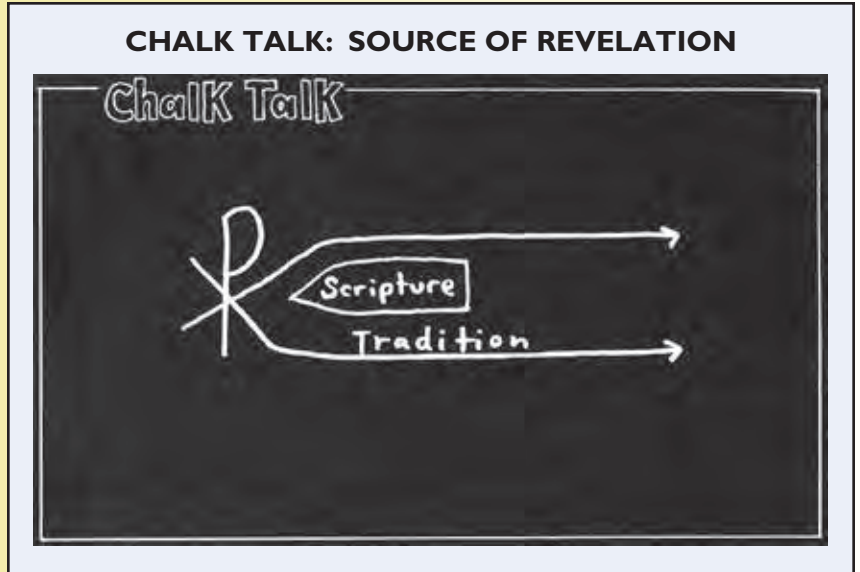
Doctors of the Church: saints whose writings are acknowledged by the Church for their enduring theological and spiritual value

encyclical: a pastoral letter written by the Pope and sent to the whole Church to express Church teaching on some important matter

sensus fidelium: means “the sense of the faithful” and refers to what the faithful have believed over the centuries

development of doctrine: growth in the understanding of God’s revelation, which continues through the contemplation and study of believers, theological research, and the preaching of the Magisterium

CHALK TALK: SOURCE OF REVELATION



- God revealed his love for man in Sacred Scripture. In the Bible God tells us a love story about who he is, who we are, our relationship with him, and what our goal in life is. God revealed himself gradually.
 - The Bible is the story of salvation history; it begins with Creation, and it ends with eternal life. This is your story.
 - **Sacred Scripture:** The Word of God put down in writing under the breath of the Holy Spirit.
 - **What are the two parts of Sacred Scripture? Explain the difference.** (The Old Testament and the New Testament; lead students to the following:)
 - *Old Testament:* In the Old Testament God revealed his existence as the one true God. He revealed his plan for salvation through his covenant promises.
 - *New Testament:* In the New Testament we hear God’s perfect revelation of himself in becoming man (Jesus Christ). Jesus fulfills all of the promises made in the Old Testament.
- **In your family, how are your traditions passed down from your grandparents or parents?** (Answers may vary; emphasize that besides a diary or written format, most traditions are handed down orally from generation to generation.)
 - It is the same with God. He does not just reveal himself through **Sacred Scripture**. He also reveals himself through **Sacred Tradition**, or the truths of Jesus Christ handed down orally through the Apostles.
 - Revelation in Sacred Scripture and Sacred Tradition are closely connected and must be kept together for proper understanding of the truths of God and their faithful transmission.
 - **Do you think that there are truths in Scripture that contradict truths in Sacred Tradition?** (No, it would be impossible; for the truth cannot contradict itself.)

“It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God’s most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.”

—*Dei Verbum* 10

FOCUS | OPTIONAL ACTIVITIES

- Activity Book, p. 13
- Read the *Dei Verbum* quotation that is in the sidebar.
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 7: *Why did God have to show himself in order for us to be able to know what he is like?*
 - **Y** YOUCAT 8: *How does God reveal himself in the Old Testament?*
 - **Y** YOUCAT 9: *What does God show us about himself when he sends his Son to us?*
 - **Y** YOUCAT 10: *With Jesus Christ, has everything been said, or does revelation continue even after him?*
 - **Y** YOUCAT 11: *Why do we hand on the Faith?*
 - **Y** YOUCAT 12: *How can we tell what belongs to the true Faith?*
 - **Y** YOUCAT 13–19: *Sacred Scripture*

- ***In your family, do you have anything that can be considered a family heirloom or treasure?*** (Answers will vary. Lead students to talk about something very special, not necessarily monetarily valuable—it could even be family recipes, a trophy or special degree or certificate, etc.)
 - We always protect and safeguard our treasures. The truth of God is a treasure that is more valuable than any amount of money or any family heirloom.
 - ***If God’s truth reveals who he is and what our life is about, do you think that it needs to be carefully protected?*** (Yes.)
 - ***What would happen if someone distorted the truth or replaced it with his own ideas?*** (We would lose the truth.)
- The truths of God are entrusted to the teaching Church, called the **Magisterium** (the Pope and the bishops in union with the Pope), to safeguard and faithfully transmit truth to God’s people.
 - ***How can you protect God’s truth?*** (Learn it, pray to understand the mysteries, pray to embrace the truth, tell others about God’s truth, never change or twist the truth to a current fad or need, etc.)
- It is sometimes difficult in a secular culture to explain the teachings of the Church. Many times, God’s truth does not coincide with what the culture is saying or doing.
 - The truth never changes; it cannot change because if it did, it would never have been the truth to begin with.
 - ***What should you do if someone else distorts the truths of the Church, if you doubt the teachings of the Church, or if you just cannot understand how the Church could possibly teach something that just doesn’t make sense in a secular culture?*** (Answers will vary. Lead students to understand that we cannot change the truth to suit our needs or the culture we live in; we should pray, ask for guidance from the Holy Spirit, read **Y** YOUCAT or another book, or talk to a priest or someone who can direct us to an understanding of our Faith.)

Conclusion: God revealed himself perfectly in the Person Jesus Christ. There are two modes of the transmission of the truth of Jesus Christ: Sacred Scripture and Sacred Tradition. Each of us is called to embrace and safeguard the truth.

Focus 2: Ecumenical councils are called to clarify Church teaching. We also have a great treasury of teachings from Popes, Church Fathers, and the Doctors of the Church that contribute to the Church’s understanding of the deposit of Faith.

- ***Have you ever had situations in your family where the truth of a story became confusing; one witness recounted it one way, another recounted it another way, and the real truth was unknown? Who would be the best person to tell the full truth?*** (The person who was actually part of the story.)

Early Ecumenical Councils

- First Nicaea, 325: affirmed that Jesus is true God (same substance as the Father).
- First Constantinople, 381: affirmed the divinity of the Holy Spirit.
- Ephesus, 431: proclaimed Mary *Theotokos* (God bearer) and affirmed the unity of Jesus as one Divine Person, even in the womb of Mary.
- Chalcedon, 451: affirmed that Jesus is one Divine Person with two natures: human and divine.
- Second Constantinople, 553: affirmed Church teaching on the Blessed Trinity and the Incarnation.
- Third Constantinople, 680–681: affirmed that Jesus has two wills, human and divine, along with his two natures, and that the human will, although separate, submits in all things to his divine will.
- Second Nicaea, 787: affirmed that worship is due to God alone and that we can venerate saints, relics, and sacred images.

- In the early Church there were similar situations. *To whom did the early Church always turn for the truth of the Faith? (The source, Jesus himself, the Apostles, and others. Remind students that someone’s personal interpretation or opinion of the Faith is never a good source. We should always go back to the Catechism or to someone we can trust.)*
- We should always go back to the source of God’s truth in Sacred Scripture or Sacred Tradition. The teaching Church or the Magisterium safeguards, interprets, and faithfully transmits these truths.
 - The *Catechism of the Catholic Church* is a compilation of Catholic doctrine. All doctrine is correlated to both Sacred Scripture and Sacred Tradition.
 - **Y** **YOU**CAT is a Youth Catechism that simplifies Church teachings in a meaningful way with a question-and-answer format. Questions were written by young people.
- *Is it possible for the truth to change? (It is impossible. The truth cannot change, nor can it contradict itself, nor can it be adapted to suit the needs or the culture.)*
- **There are several ways the Church safeguards the treasures of the Faith.**
 - **Ecumenical council**—The teaching Church (Pope and bishops from all over the world) gathers together to discuss matters of concern, sometimes to clarify (not change) teachings. There must be
 - Universal invitation (all bishops invited)
 - Sufficient representation (most bishops attended)
 - Papal authorization (Pope has the last word, and if the bishops are not in union with the Pope, they do not have authority)
 - Some doctrines clarified in ecumenical councils are the Blessed Trinity, the Incarnation, the Eucharist, Mary as the Mother of God.
 - **Optional: Read** the sidebar, or print an extensive list of ecumenical councils from Grade 7, Appendix B-8–B-10 (available at www.faithandliveseries.com). Note that the ecumenical councils condemned heresies and affirmed or proclaimed the truths of the Faith. These councils never changed doctrine.
 - **Church Fathers**—The Church Fathers are saintly Christian writers of the early centuries of the Church who are recognized as special witnesses of the Faith.
 - They often wrote against heresies (false teachings) or helped people to understand the Faith better. (Have the students read the list of the Fathers provided on p. 28 of the Student Text; also, see sidebar on p. 36 here.)
 - **Doctors of the Church**—The Doctors of the Church are saintly theologians of any century whose writings are outstanding in guiding the faithful at all times and who have been recognized officially by the Pope.

Doctors of the Church

(all are saints)

Albert the Great
Alphonsus Liguori
Ambrose of Milan
Anselm of Canterbury
Anthony of Padua
Augustine of Hippo
Basil the Great
Venerable Bede
Bernard of Clairvaux
Bonaventure
Catherine of Siena
Cyril of Alexandria
Cyril of Jerusalem
Francis de Sales
Gregory the Great
Hilary of Poitiers
Isidore of Seville
Jerome
John Chrysostom
John Damascene
John of the Cross
Lawrence of Brindisi
Peter Canisius
Peter Damian
Robert Bellarmine
Teresa of Avila
Thérèse of Lisieux
Thomas Aquinas

Major Church Fathers

St. Ambrose of Milan	St. Hilary of Poitiers
St. Athanasius	St. Ignatius of Antioch
St. Augustine of Hippo	St. Irenaeus of Lyons
St. Basil the Great	St. John Chrysostom
St. Benedict of Nursia	St. John of Damascus
St. John Cassian	St. Julius I
St. Clement of Alexandria	St. Justin Martyr
St. Clement I	St. Leo the Great Novatian
St. Cyprian of Carthage	Origen
St. Cyril of Jerusalem	St. Peter Chrysologus
Eusebius of Caesarea	St. Polycarp
St. Gregory of Nyssa	Rufinus of Aquileia
St. Gregory the Great	Tertullian
Hermas	

- **Have the students** read the list of the Doctors of the Church provided on p. 28 of the Student Text; also, see sidebar here. Note that there are three women Doctors of the Church: St. Teresa of Avila, St. Catherine of Siena, and St. Thérèse of Lisieux (St. Thérèse of Lisieux was recently named a Doctor).
- **Development of doctrine**
 - The **deposit of Faith**, God’s revelation, was completed with Jesus Christ; however, our understanding of the deposit of Faith has developed over the last two millennia.
 - This is called the **development of doctrine**: the gradual unfolding of the meaning of the truths that Christ revealed to us.
 - **Use the following analogy** to demonstrate this:
 - We all know our mothers. However, we grow in our understanding of their love through the sacrifices they make and their displays of this love (e.g., affection, gifts, ongoing support, etc.).
 - As we grow older, we also learn about our parents’ relationship (how they met, how they fell in love, etc.) and who they are individually (hobbies, dreams, etc.).
 - Although our understanding of our parents is growing, they have not changed (and in some way we already knew these things).
 - We simply learned to communicate or articulate what we already knew: this person we call Mom is the same person who dreams of her child’s wedding and children, loves her spouse and children, etc. All of this is what we mean by “mom” or “dad.”

FOCUS 2 OPTIONAL ACTIVITIES

- Activity Book, pp. 14–16
- Use the sidebar of ecumenical councils or handout copies of Grade 7 Appendix, B-8–B-10 (available online). Have each student take one ecumenical council and describe what heresy may have been condemned and/or which teachings were affirmed or proclaimed in a presentation.
- Read about Blessed John Henry Newman and the development of doctrine on Student Text, p. 29. (See sidebar.)
- Have students research one of the Church Fathers or Doctors of the Church.

Blessed John Henry Newman

Blessed John Henry Cardinal Newman was born in England in 1801. He was an Anglican scholar who founded the Oxford Movement in England in order to reform the Anglican church. In many sermons, lectures, and books, Newman expounded the “Anglo-Catholic” position. One of his most important works was a book entitled *On the Development of Christian Doctrine*, in which he discussed how the Church’s understanding of her Faith deepens over time. His discussion of this question was the most complete treatment of it up until that time.

Eventually John Henry Newman was led to the true Church of Christ through his studies and his writings. Toward the end of his life he was made a cardinal of the Church by Pope Leo XIII.

- The development of doctrine relies upon revelation in Scripture and Tradition as interpreted by the Magisterium, as well as taught and understood by the **apostolic Fathers**, Church Fathers, Doctors of the Church, and the *sensus fidelium* (the sense of the faithful, what the faithful have believed over the centuries).
- *Is it possible for a Pope to change Church teachings? (No. Although our understanding of the doctrine can be developed, the truth cannot be changed, or it would never have been truth to begin with.)*

Conclusion: The deposit of Faith must be safeguarded. We do this through ecumenical councils, the Church Fathers, and the Doctors of the Church.

Review Lesson 3, Chapter 4 (3 minutes)

- God revealed himself perfectly in the Person Jesus Christ. There are two modes of the transmission of the truth of Jesus Christ: Sacred Scripture and Sacred Tradition.
- The deposit of Faith must be safeguarded. This is done through ecumenical councils, the Church Fathers, and the Doctors of the Church.

Application (10–20 minutes)

Choose one or more of the following for discussion.

- *What do you think would happen to the truths Christ entrusted to us without the Church to guard, hand on, and interpret them? Why would that be a problem? (Answers will vary.)*
- *Sometimes people struggle to accept others’ authority; why do you think this is? (Answers will vary.)*
- *What reasons do you have for trusting the Church’s teaching authority? (Answers will vary.)*
- *How do you think it will help you to continue to trust the Church as you grow older? (Answers will vary.)*
- Explain that because public revelation was fulfilled in Christ, there is no more revelation necessary. St. John the Evangelist was the last firsthand witness of these truths, which he recorded in his Gospel and in the Book of Revelation.

Celebration (5–10 minutes)

Choose one or more of the following.

- Song: “Glorious Things of Thee Are Spoken,” *Adoremus Hymnal*, #563
- Concluding Prayer: Thank God for his revelation to us in the Word of God.
- Pray the Prayer to St. Michael, Student Text, p. 185

Take Home

- Student reading for next lesson: Student Text, Chapter 5, pp. 32–38; Chapter 6, pp. 39–42
- Optional Family Guide: G 8–4, pp. 204–5
- Optional: Activity Book: Chapter 4, pp. 13–16

CHAPTER 4

The Teaching Church

“They asked him, “Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God.”

Luke 20:21

“This gospel was to be the source of all saving truths and moral discipline. This was faithfully done: it was done by the apostles who handed on, by the spoken word of their preaching, by the example they gave, by the institutions they established, what they themselves had received” (DV, 7).

As we have already seen, Our Lord left to the Church the *deposit of Faith*. His final command to the Apostles was to teach all that he had instructed them. He relied on his Apostles and their successors to carry his message to the world. This is made known to us today through the living voice of the Church—the Pope, the bishops, the priests—and even the laity. Each of these conveys to us the message of Christ, especially the clergy, who are, by their office, the representatives of Christ. The Church bases her teaching on the deposit of Faith revealed to us by God. Before we look at the source of this teaching we should first consider what is meant by *revelation*.

What Is Revelation?

Revelation literally means to “draw back the veil” or to uncover. God is primarily a mystery to us. On our own we can have only a lim-

ited knowledge of him. However, God has unveiled some of the mysteries about himself so that we might come to know and love him. He has helped us to know who he is and what he expects of us.

In other words, revelation is the communication by God to man of the truths about himself that he wants man to know but that man could never uncover on his own. These truths are known as doctrines or teachings of our Faith.

God did not reveal these truths about himself all at once but only gradually with the passing of time. The process of public revelation began with Adam and Eve and ended with the death of the last Apostle, St. John.

The first phase of God’s revelation can be found in the Old Testament. Because this revelation took place long before the birth of Christ, we call it “pre-Christian” revelation. If we look at the Old Testament, we can see that God gradually revealed more about himself as the centuries passed.

This revelation was completed when God fully showed himself to us by becoming man and living among us. This phase is known as “Christian” revelation. It contains the truths revealed by Jesus Christ to his Apostles. These

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revelations include the most important mysteries of our Faith. Among them are the Blessed Trinity, the Incarnation, and the Eucharist.

Source of Revelation

"God graciously arranged that the things he had once revealed for the salvation of all people should remain in their entirety, throughout the ages, and be transmitted to all generations" (DV, 7). This sacred deposit of the Word of God has been entrusted to the Church.

There is only one single sacred deposit of the Word of God, but from it flow both Sacred Tradition and Sacred Scripture, the Bible. It is important to recognize that Tradition and Scripture are bound closely together and communicate one with the other. "Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit. Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit" (DV, 9). By means of Tradition, the books of the Bible are known to the Church, and the Scriptures are more thoroughly understood and interpreted.

Sacred Scripture, the Bible, is the written Word of God. It is made up of a collection of books written at various times by different men who wrote under God's inspiration. As we know, the Bible is made up of the Old Testament, which contains pre-Christian revelation, and the New Testament, which contains Christian revelation.

The New Testament, however, does not contain all that Jesus did and said. In fact, the various books of the New Testament were not even begun until some twenty or thirty years after the death of Christ. The Apostles began to preach the message of Christ first, and only later were some of these teachings committed to writing. Scripture itself testifies to the fact that the Gospels do not include all of Jesus'

words. At the end of his Gospel, St. John says, "... there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written" (Jn 21:25).

What Jesus taught his Apostles was passed on to their disciples. For example, St. Polycarp of Smyrna, St. Ignatius of Antioch, and St. Clement of Rome all lived during the last part of the first century and the beginning of the second century. Because they were personally taught by the Apostles, they are known as **Apostolic Fathers**. Their writings contain some of Jesus' teachings that are not explicitly found in the New Testament.

Over the centuries many varied and contradictory interpretations of the Bible have arisen. Who had the authority to decide which was the right one? It is important to note that the Church—which, as we have seen was given authority by Christ (Mt 16:19) to settle all disputes on earth—is the interpreter of Sacred Scripture. She is the custodian (or guardian) of Scripture and Tradition because she was promised the guidance of the Spirit of Truth.

The Second Vatican Council says, "Sacred Tradition and Sacred Scripture make up a single deposit of the Word of God, which is entrusted to the Church" (DV, 10).

Creeds

An important written expression of Tradition is found in the *creeds*, or statements of belief, of the Church. These creeds are summary statements of the main doctrines proposed for belief by the Church. The earliest of these dates back to very early times and is called the *Apostles' Creed*.

The *Nicene Creed* was formulated at the council of Nicaea and approved in its final form at the Council of Constantinople in the fourth century. It is an expansion and explanation of

the Apostles' Creed. In the first creed, and in fact in the early days of the Church, most doctrines were stated in plain and simple language. Over the years questions and difficulties arose concerning many of these doctrines. The later creeds, particularly the Nicene, were written to explain more fully some of these doctrines.

Councils

A second written expression of Tradition is found in the statements of the ecumenical councils of the Church. An ecumenical council is a gathering of bishops from all around the world to discuss matters of concern to the Church under the authority of the Pope. We call them *ecumenical*, meaning whole or worldwide, because they involve all the bish-

ops. Only the Pope can convene or confirm an ecumenical council. Over the centuries councils have frequently been called in response to controversies over basic doctrines of the Faith. The councils have given the Church the occasion to explain more completely and accurately certain beliefs. The most recent council was the Second Vatican Council (1962-65).

The earliest controversies were over the Blessed Trinity and the human and divine natures of Christ. The Council of Nicaea addressed these questions. It is evident that when there was a controversy there had to be an arbiter (or umpire) to decide what the true teaching was. Later councils addressed questions about which books were in fact inspired and thus to be included in the Bible, the nature and number of the Sacraments,

The lists that follow contain some of the most important of the Fathers and Doctors of the Church.

FATHERS OF THE CHURCH

St. Ambrose	St. Jerome
St. Augustine	St. John Chrysostom
St. Basil the Great	St. John Damascene
St. Benedict	St. Leo the Great
St. Cyprian	St. Paulinus of Nola
St. Gregory the Great	St. Polycarp
St. Ignatius of Antioch	

DOCTORS OF THE CHURCH

St. Albert the Great	St. Francis de Sales
St. Alphonsus Liguori	St. John of the Cross
St. Anselm	St. Peter Canisius
St. Bernard of Clairvaux	St. Robert Bellarmine
St. Bonaventure	St. Teresa of Avila
St. Catherine of Siena	St. Thérèse of Lisieux
	St. Thomas Aquinas

and the nature of the Church. The decisions of these councils clarify or define the teaching of the Church.

Fathers and Doctors of the Church

The writings of the *Fathers and Doctors* of the Church are also written records of witnesses. The **Fathers of the Church** are saintly Christian writers of the early centuries of the Church who are recognized as special witnesses of the Faith. Among the more well-known are the following: St. Athanasius, a bishop during the fourth century who defended the doctrine that Christ was both God and man against the Arian heresy; St. Augustine, a bishop of the fourth century who converted after leading a life of great sin and became one of the greatest theologians in the Church; and St. Jerome, a monk and a scholar during the fourth century who translated the Bible into Latin, the common language of the people at that time.

The **Doctors of the Church** are the saintly theologians of any century whose writings are outstanding in guiding the faithful at all times and who have been recognized officially as such by the Pope. One of the foremost among these is the great Dominican St. Thomas Aquinas, who lived in Italy during the thirteenth century. Three women are included among the Doctors: St. Teresa of Avila, St. Catherine of Siena, and St. Thérèse of Lisieux. To help you understand more about the Fathers and Doctors, you might want to choose one from the list in this chapter and read about his life.

The writings and decrees of individual Popes are another expression of the teachings of Christ. Some of these are known as **encyclicals**, letters sent by the Pope to the bishops and the faithful, expressing the teaching of the Church on matters of faith, morals, social responsibility, and other important topics.

Over the centuries, the faithful have believed a consistent body of truth. The thoughts and

writings of the saints, as well as the actions and prayers of the faithful, are part of this sense of the faithful, or **sensus fidelium**, for the truth. Their testimony does not contradict the formal teachings of the Church.

The Church teaches us that the "whole body of the faithful who have an anointing that comes from the Holy One cannot err in matters of belief. This characteristic is shown in the supernatural appreciation of the faith (*sensus fidei*) of the whole people, when, 'from the bishops to the last of the faithful' they manifest a universal consent in matters of faith and morals" (LG, 12).

Development of Doctrine

One last point remains to be made here about the teaching of the Church. Although the deposit of Faith was completed with the death of the last Apostle, St. John, our understanding of it has developed over the last twenty centuries. We call this the **development of doctrine**. This is the gradual unfolding of the meaning of many things that Christ revealed to us. It is this development of doctrine that we find in the councils of the Church, the writings of the Fathers and Doctors, and the practical experience of the Faith among the faithful of the Church. Since the Holy Spirit, who

continues to guide the Church, is the Spirit of Truth, any further development can never be—and never has been—in contradiction to any previous doctrine. One example to illustrate this is the definition of the doctrine of the Immaculate Conception of Our Lady. This doctrine is hinted at in Scripture ("Hail, full of grace," Lk 1:28), was defended by some of the Doctors of the Church, and was part of the *sensus fidelium* for centuries. Yet it was not officially declared until 1854, by Pope Pius IX. It was not a new revelation, but rather an unfolding of one doctrine over time. Something that is implicit in a doctrine becomes explicit, or it can be the logical consequence of a doctrine.

In this chapter we have discussed the sources of the Church's teaching. In the next chapter we will consider the authority of the Church, first, as it pertains to matters of doctrine and the teaching of the Church and, second, as it pertains to matters of discipline, the governing of the Church.

Words to Know:

revelation Tradition Sacred Scripture
Apostolic Fathers Fathers of the Church
Doctors of the Church encyclical
sensus fidelium development of doctrine

Q. 12 What is the Apostles' Creed?

The Apostles' Creed is the summary and profession of faith in the chief mysteries and other truths revealed by God through Jesus Christ (CCC 187, 194).

Q. 13 What is a mystery?

A mystery is a truth revealed by God which is beyond our reason (CCC 237).

Q. 14 *What are the chief mysteries of Faith that we profess in the Creed?*

The chief mysteries of Faith that we profess in the Creed are the Blessed Trinity and the Incarnation, Passion, death, and Resurrection of Jesus Christ (CCC 189–90).

Q. 15 *What is the deposit of Faith?*

The deposit of Faith is all that is contained in Sacred Scripture and Sacred Tradition, handed on in the Church from the time of the Apostles, and from which the Magisterium draws all that it presents for belief as being revealed by God (CCC 84–86).

Q. 16 *What is the development of doctrine?*

The development of doctrine is the growth in understanding of God’s revelation through the study and prayer of believers and the teaching of the Magisterium (CCC 66, 94).

Q. 17 *What is the sensus fidei?*

The *sensus fidei* is a supernatural appreciation of the Faith shown by universal consent in matters of faith and morals, as expressed by the whole body of the faithful under the guidance of the Magisterium (CCC 92–93, 889).

Q. 18 *What is an ecumenical or general council?*

An ecumenical or general council is a gathering of all the bishops of the world with the consent of the Pope, to exercise their collegial authority over the universal Church (CCC 884).

Q. 19 *What is an encyclical?*

An encyclical is a pastoral letter written by the Pope and sent to the whole Church to express Church teaching on some important matter. (CCC 892).

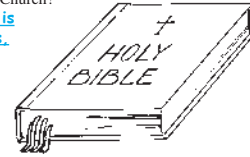
Name: _____

Revelation

Answer the following questions in complete sentences.

1. Who comprises the living voice of the Church?

The living voice of the Church is comprised of the Pope, bishops, priests and laity.



2. What is revelation?

Revelation is communication by God to man regarding the truths about himself.

3. When did public revelation begin and end?

Public revelation began with Adam and Eve and was fulfilled in Jesus Christ. Public revelation ended with the death of the last Apostle, St. John.

4. Who is the source of revelation?

The Word of God is the source of revelation.

5. In what two ways is the Word of God passed on to us?

The Word of God is passed on to us through Sacred Tradition and Sacred Scripture.



6. What is Sacred Tradition?

Sacred Tradition is the entirety of the Word of God, which has been entrusted to the Apostles by Christ the Lord and the Holy Spirit.

7. What is Sacred Scripture?

Sacred Scripture is the Bible, the written Word of God.

Name: _____

Creeds and Councils

Answer the following questions in complete sentences.

1. What is a creed?

A creed is a statement of belief.

2. What is the Apostles’ Creed?

The Apostles’ Creed is the earliest summary of the Church’s beliefs.

3. What is the Nicene Creed?

The Nicene Creed is an expansion and explanation of the Apostles’ Creed. It was formed at the Council of Nicaea.

4. Why were creeds written?

Creeds are written to explain more fully, and in better detail, some of our doctrines.

5. What is an ecumenical council?

An ecumenical council is a gathering of bishops from all over the world to discuss Church matters under the authority of the Pope.

6. What is discussed at ecumenical councils?

Normally, controversies over doctrine are discussed and more completely and accurately stated at ecumenical councils.

Name: _____

Our Heritage of Faith

Write descriptions of the Fathers and Doctors of the Church below:

Fathers of the Church:

Answers will vary.

Doctors of the Church:

Name: _____

Development of Doctrine

Answer the following questions in complete sentences.

1. What is *sensus fidelium*?
Sensus fidelium means "the sense of the faithful" and refers to what the faithful have believed over the centuries.
2. What is *sensus fidei*?
Sensus fidei is the fact that the whole body of the faithful cannot err in matters of belief when they manifest a universal consent in matters of faith and morals.
3. What are encyclicals?
Encyclicals are letters by the Pope to bishops and the faithful expressing the teaching of the Church on faith, morals, social responsibilities, and other important topics.
4. Explain the development of doctrine. Do the truths of the Church change?
The development of doctrine is the gradual unfolding of the meaning of many things Christ revealed to us, making explicit what was already understood implicitly. The truths of the Church do not change.
5. Using the example of the Immaculate Conception, explain the process of the development of doctrine?
Answers will vary, but should be based on p. 30 of the student text.

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Faith and Life Series • Grade 8 • Chapter 4 • Lesson 4

Name: _____

The Teaching Church

Quiz 4

Part I: Matching.

- | | |
|--|----------------------------|
| 1. <u>d</u> men personally taught by the Apostles | a. revelation |
| 2. <u>g</u> letter written by the Pope about Church teaching | b. Sacred Scripture |
| 3. <u>a</u> communication by God to humanity | c. Tradition |
| 4. <u>h</u> growing in our understanding of God's revelation | d. Apostolic Fathers |
| 5. <u>b</u> the written Word of God | e. Doctors of the Church |
| 6. <u>e</u> teachings of Jesus passed on to his followers | f. Fathers of the Church |
| 7. <u>i</u> statement of belief | g. encyclical |
| 8. <u>e</u> holy theologians of Christian doctrine | h. development of doctrine |
| 9. <u>f</u> Christian writers of the early centuries of the Church | i. creed |

Part II: Answer in complete sentences.

1. What do Sacred Scripture and Sacred Tradition have in common?
They are the means by which God reveals himself to man. They are safeguarded by the Church, the custodian of Scripture and Tradition.
2. What is a Father of the Church?
A Father of the Church is a Christian writer of the early centuries whose writings and teachings are among the earliest expressions of the Tradition of the Church.
3. What is a Doctor of the Church?
A Doctor of the Church is a saint whose writings are acknowledged by the Church for their enduring theological and spiritual value.
4. What is an ecumenical council?
An ecumenical council is a gathering of the bishops from all around the world—under the authority of the Pope—to discuss matters of concern to the Church.

A-4

Faith and Life Series • Grade 8 • Appendix A

Name: _____

Unit 1 Test

Chapters 1–4

Part I: On a separate piece of paper, write an essay on *one* of the following topics:

- a) Jesus said, "I will not leave you desolate; I will come to you." (Jn 14:18). How is he still present?
- b) How is the Church like an orchestra?
Answers will vary.

Part II: Answer in complete sentences.

1. Briefly explain the four marks of the Church.
The Church is one in unity of belief, worship, liturgy, and government.
She is holy in her origin, in her purpose, and in her members who open themselves to grace.
She is catholic because she has the fullness of Christ's truth and is for all men at all times and in all places.
She is apostolic in that she originated with the Apostles and professes the same doctrine as the Apostles, and she continues to be led by the legitimate successors of Peter and the Apostles.
2. What flows from the single deposit of the Word of God?
Sacred Scripture and Sacred Tradition flow from the single deposit of the Word of God.
3. What is revelation?
Revelation is God's communication to man of truths about himself that he wants man to know.

Faith and Life Series • Grade 8 • Appendix A

A-5

Name: _____

Unit 1 Test (continued)

Part III: Explain how God began the early stages of the Church through these people from the history of the Jews.

1. Abraham: God made a covenant with Abraham and his descendants; this is the beginning of the chosen people.
2. Moses: Through Moses, God gave his people formal worship and standards of behavior (the Ten Commandments), and set them apart as his own people.
3. The priests of Levi: God gave his people a sacred priesthood, a liturgy, and a hierarchical structure for the purpose of making the people holy.
4. David: God was King of his people, and David was his earthly vicar; this foreshadowed the relationship of Christ and the Pope.
5. The prophets: Through the prophets, God continued to reveal himself and to prepare his people for the coming Savior, who would establish the Church.

Part IV: Explain the role of the following in the founding of the Church.

1. Jesus Christ: Jesus founded the Church.
2. "You are Peter": Jesus chose Peter to be the leader of the Church and his representative on earth, the first Pope.
3. The Last Supper: Jesus prayed for unity for his Church and promised to send the Holy Spirit to the Apostles, making it clear that his Church was to continue after his death. (He also instituted the Sacraments of the Eucharist and Holy Orders).
4. The last instruction of Jesus: Jesus told his followers to make disciples of all nations and baptize them.
5. Pentecost: The Holy Spirit descended upon the Apostles, and they began the Church's mission to the world. Three thousand people were baptized that day.

A-6

Faith and Life Series • Grade 8 • Appendix A

Lesson 4

Chapter 5—Authority in the Church: Teaching and Governing Chapter 6—The Visible Hierarchical Church

Correlated Materials

Student Text: Chapter 5, pp. 32–38;
Chapter 6, pp. 39–42
Activity Book: Chapter 5, pp. 17–20;
Chapter 6, pp. 21–24
Family Guide: G 8–5, pp. 206–7;
G 8–6, pp. 208–9

LESSON FOCUS

So that his work on earth could continue, Christ commissioned his Apostles (and in turn their successors) to teach and govern his Church. To assist them in that work, the Holy Spirit gives the Pope, and the bishops in union with the Pope, the gift of infallibility. This means that, when certain conditions are met, the teachings of the Pope and ecumenical councils on faith and morals are free from error. The Pope and the bishops in union with him also have the authority to establish Church disciplines—rules that, unlike doctrine, can change with time.

The Church’s governing structure is different from other governing structures in that it is supernatural. It was established by Christ, acts with his authority, and is guided by the Holy Spirit. The Pope is the visible head of the worldwide Church, bishops are the heads of the Church in their dioceses, and priests serve under them by helping govern

Begin the Lesson

Preparation (5–10 minutes)

Use one or more of the following resources for prayer and student preparation for the lesson.

SCRIPTURE: Student Text, p. 32

“Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God” (Romans 13:1).

All authority comes from Jesus Christ; we are all called to obedience to Jesus Christ and the teachings of his Church.

Student Text, p. 39

“And they cast lots for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles” (Acts 1:26).

Judas was replaced by Matthias. The process of selection was not a game of chance; rather, it was a means of discerning God’s will through the power of the Holy Spirit.

SACRED ART AND PHOTOS: Student Text, p. 34

Assumption of the Virgin, Guido Reni

On November 1, 1950, Pope Pius XII defined as revealed by God the truth that Mary was assumed body and soul into heaven (Assumption of Mary).

Student Text, p. 40

Pope Benedict XVI Ordains New Bishops, photograph

Here we see Jesus’ authority being passed directly from Pope Benedict to the bishops he ordains. The bishops are successors of the Apostles. Through apostolic succession, priests and bishops receive the authority of Jesus to confer the Sacraments.

PRAYER WITH CHILDREN: Act of Faith, Student Text, p. 181

individual parishes. Deacons assist priests in their work. The outlines of this structure were established by Christ and developed over time to meet the people's needs.

AIMS

- Students will learn that the Church has the authority from Christ to govern and to protect the truth.
- Students will learn that true freedom is found in being able to choose the truth of Christ.
- Students will understand the difference between doctrine and discipline, and will be able to explain their obligations of obedience with respect to both.
- Students will learn that the Church has the mission of evangelizing the world and that the hierarchy has an important role in that mission.
- Students will be familiar with the Sacrament of Holy Orders and the roles of ordained men in the governance of the Church.

CATECHISM OF THE CATHOLIC CHURCH REFERENCES

- Church's Hierarchical Constitution: 871–96, 911, 934–39
- Heritage of Faith Entrusted to the Whole Church: 84–98
- Magisterium of the Church: 85–87, 100, 889–91
- Dogmas of Faith: 88–90
- Growth in Understanding the Faith: 94–95
- Infallibility: 891, 2035
- Man's Freedom: 1730–48
- Church's Origin, Foundation, and Mission: 758–69, 778
- Diocese: 833
- Mission of the Apostles: 858–60, 869
- Obedience: 144–49, 176
- Structure of the Church: 1556–59
- Three Degrees of the Sacrament of Holy Orders: 1554–71, 1593–96

Review Lesson 3, Chapter 4 (3 minutes)

- God revealed himself perfectly in the Person Jesus Christ. There are two modes of the transmission of the truth of Jesus Christ: Sacred Scripture and Sacred Tradition.
- The deposit of Faith must be safeguarded. This is done through ecumenical councils, the Church Fathers, and the Doctors of the Church.

Proclamation (1 minute)

(Proclaim slowly, then repeat.)

Jesus has given the Church the authority and duty to teach, sanctify, and govern the members of the Church, and he has given her the gift of infallibility to protect her from error.

Jesus gave the Apostles the mission of baptizing and evangelizing the world, and instituted his Church with a hierarchy to continue that mission after the death of the Apostles.

Lesson Explanation (35–45 minutes)

Explain focus points in your own words or use the discussion points and questions.

Focus 1: Jesus gave authority to his Apostles; the hierarchy is the order of authority in the Church. We are called to exercise the gift of freedom properly by choosing what is true and good.

- **Authority**
 - *Who has authority (power, control) over you? (Our parents, guardians, teachers, law enforcement, etc.)*
 - God has a supernatural or divine authority. He is in complete control of everything in the heavens and the earth.
 - *What can get in the way of our ability to submit to divine authority? (Pride, just as Adam and Eve chose to go against God's command not to eat of the fruit of the tree of good and evil. Through pride, we too struggle to always submit to the authority of God.)*
 - *What usually happens in our life if we choose not to submit to the authority of those who have authority over us? (There are consequences.)*
 - We can tend to be like Adam and Eve, wanting to be our own gods and falling prey to the temptations around us. In their pride, Adam and Eve ate the forbidden fruit after the serpent lied to Eve, telling her, "You will not die" (Genesis 3:4). The consequence of their pride was that they lost the hope of eternal life; they died spiritually. For us, we too figure out that God does have supernatural and divine authority over us.

MATERIALS

- Chalkboard or dry erase board
- Bibles
- **Y** *YOUCAT*
- Diocese of Lincoln Resources on www.faithandliferies.com

WORDS TO KNOW

hierarchy: the order of authority in the Church. The bishops united under the Pope as the true successors of St. Peter and the Apostles form the hierarchy in the Church. It is their duty to teach the Faith, govern Christians in their dioceses, and administer the Sacraments.

Pope: the visible leader of the Church and supreme teacher of the Catholic Faith. The Pope receives his authority from Christ as a successor of St. Peter. All Catholics are obliged to respect and obey the Pope as the representative of Christ for the whole Church.

primacy: means “first place”

bishop(s): successors of the Apostles who have received the fullness of the priesthood. Bishops are the spiritual leaders of Christians in their dioceses (geographical areas). They alone can ordain men to the priesthood and to the office of bishop. United with the Pope, they are the official teachers of the Faith in the world.

infallibility: the truth that the Catholic Church, by the special help of the Holy Spirit, is kept free from any error in teaching us about what we must believe (faith) and how we must live (morals). Only the Pope, or all the bishops united under the Pope, can teach us infallibly.

ex cathedra: a Latin expression that means “from the chair” and refers to the authority of the Pope when he teaches infallibly

impeccability: not capable of sinning or liable to sin

- *Name a time that you chose not to submit to authority. Were there any consequences? (Answers will vary.)*
- In the Gospel of Matthew we hear the following words by Jesus: “All authority in heaven and on earth has been given to me” (28:18).
 - Jesus passed this authority on to his Apostles who, through apostolic succession, handed this same authority to the teaching authority of the Church.
 - *Knowing that Church authority came directly from Jesus, does this help you to desire to obey Church teachings? (Accept reasonable answers. Lead students to know that we are called to obey the authority of the Church. There is further discussion on obedience and freedom below.)*
- **Hierarchy**
 - Holy Orders is the Sacrament by which a man is configured to Christ and is given the authority to continue the apostolic ministry as a bishop, priest, or deacon.
 - **Hierarchy** is the *order* of authority in the Church. Jesus provided the original hierarchical structure, which has developed over time with the needs of the Church.
 - The **Pope** is the head of the hierarchy; he has **primacy** or the “first place” in the Church. This is called the primacy of Peter, since the Pope is the successor of Peter.
 - The Pope holds the primary authority to teach, govern, and sanctify all members of the Church. He is thus the visible head of the Church, representing Christ (the invisible head) on earth.
 - United with the Pope are the **bishops** (successors of the Apostles). Each bishop has his authority from Christ, as well, and is responsible for governing a local church (**diocese**).
 - The **Magisterium** is the teaching office or authority in the Church. The Magisterium is exercised by the Pope and the bishops united with him.
 - **Priests and deacons**, although they share in the Sacrament of Holy Orders, are dependent upon their bishop, and they are his representatives to the parishes in his diocese.
 - They share in the teaching, sanctifying, and governing ministry of the bishop, though it is not their own. This is why they promise obedience to the bishop in their ordinations. (See the sidebar on the Sacrament of Holy Orders.)
- **Obedience**
 - As Catholics, we have an obligation to respond properly to the Church’s authority. We have an obligation to believe the doctrines of the Faith if we wish to be faithful members of the Church.
 - *What should we do if we do not fully understand the mysteries of our Faith? (We should strive to learn more about the mysteries and to embrace them. We should*

Magisterium: the teaching office or authority in the Church. The Magisterium is exercised by the Pope and the bishops united with him. By Christ's command, all Christians are solemnly obliged to obey the teachings of the Magisterium.

synod: a meeting of bishops of an ecclesiastical province to discuss the doctrinal and pastoral needs of the Church

diocese: the part of the Church over which a bishop has authority

monsignor: a title of honor given to certain members of the clergy

cardinal: a person, usually a bishop, selected by the Pope to belong to a special group in the leadership of the Church

curia: the body of officials who assist a bishop (diocesan curia) or the Pope (the Roman curia) in governing a diocese or the universal Church

Apostle

The word "apostle" comes from the Greek language. *Apo* means "away" and *stellein* means "to send." *Apostolos* means "a person sent forth" or "a messenger."

The Sacrament of Holy Orders

- **Matter:** laying on of bishop's hands on a man
- **Form:** prayer of the bishop
- **Minister:** bishop
- **Effects:** confers indelible spiritual seal; configures recipient to Christ to act as his representative as priest, teacher, and pastor (priest, prophet, and king); actual graces particular to vocation; for priests: ability to confer Sacraments of the Eucharist, Penance, Confirmation, and the Anointing of the Sick; for bishops: ability to confer Sacrament of Holy Orders

Servus Servorum Dei

The office of the papacy has many titles. We may refer to the man who holds it as Pope, Bishop of Rome, Vicar of Christ, Supreme Pontiff, Successor of Peter, and Holy Father. Another traditional title is *Servus Servorum Dei*, which is Latin for "Servant of the Servants of God." Pope Gregory the Great (540–604) was the first to use this title commonly. It refers to the humility of the office, and reminds us that we are servants of God and that God instituted the papacy to help us on our way to him. Just like Jesus, Christ's Vicar is here "not to be served but to serve" (Matthew 20:28).

Prayer for the Pope (Student Text, p. 184.)

Father of Providence, look with love on *N.*, our Pope, your appointed successor to St. Peter, on whom you built your Church. May he be the visible center and foundation of our unity in faith and love. Grant this through Our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Prayer for a Bishop (Student Text, p. 184.)

Lord, our God, you have chosen your servant *N.* to be a shepherd of your flock in the tradition of the Apostles. Give him a spirit of courage and right judgment, a spirit of knowledge and love. By governing with fidelity those entrusted to his care may he build your Church as a sign of salvation for the world. We ask this through Our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Prayer for Vocations

by Pope St. John Paul II

Mary, humble servant of God most high, the Son to whom you gave birth has made you the servant of humanity. Your life was a humble and generous service. Let the young people of the third millennium look to you, young daughter of Israel, who have known the agitation of a young heart when faced with the plan of the Eternal God. Make them

Freedom for the Truth

“When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life” (Romans 6:20–22).

“The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death” (Romans 8:2).

“Where the Spirit of the Lord is, there is freedom” (2 Corinthians 3:17).

“For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery” (Galatians 5:1).

“Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God” (1 Peter 2:16–17).

“Clearly the person who accepts the Church as an infallible guide will believe whatever the Church teaches” (St. Thomas Aquinas).

The Sacrament of Holy Orders (continued)

able to accept the invitation of your Son to give their lives wholly for the glory of God. Make them understand that to serve God satisfies the heart, and that only in the service of God and his Kingdom do we realize ourselves in accordance with the divine plan, and life becomes a hymn of glory to the most holy Trinity. *Amen.*

The Curia

In the 1988 Apostolic Constitution *Pastor Bonus*, Pope St. John Paul II defined the Roman **curia** as “the complex of dicasteries and institutes which help the Roman Pontiff in the exercise of his supreme pastoral office for the good and service of the whole Church and of the particular churches. It thus strengthens the unity of the Faith and the communion of the people of God and promotes the mission proper to the Church in the world.” A large part of the curia is the sacred congregations which oversee various aspects of Church life. The following is a list of some of the congregations:

- *Congregation for the Doctrine of the Faith*: protects the Church from heresy and promotes her true doctrine
- *Congregation for Divine Worship and the Discipline of the Sacraments*: works with the Congregation for the Doctrine of the Faith to promote and regulate the Church’s liturgy, especially the Sacraments
- *Congregation for the Oriental Churches*: deals with issues affecting the Eastern Catholic churches
- *Congregation for the Causes of Saints*: oversees everything leading to canonization and beatification of those being considered for canonization

Each diocese also has a curia, which helps the bishop guide the diocese pastorally, including in the administration of the diocese and in diocesan judicial activities.

also pray for a deeper faith and understanding of these mysteries.)

- ***Have you ever doubted the teachings of the Church?*** (*Answers will vary.*)
- If we love Jesus, we will want to follow his teachings. If Jesus is distant to us, we will not necessarily want to follow his teachings.
- ***Do you have a good relationship with Jesus? How can you improve your love for him?*** (*Prayer, Sacraments, read the Bible, study more about his love for us, learn to place our trust in him, etc.*)
- ***What should we do if we disobey the teachings of the Church?*** (*Pray about it; go to confession; talk to a priest or someone who does embrace the Faith.*)

FOCUS | OPTIONAL ACTIVITIES

- Activity Book, p. 17
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 286: *What is freedom and what is it for?*
 - **Y** YOUCAT 287: *But doesn't freedom consist of being able to choose evil as well?*
- The students should consider the true exercise of freedom. It is found in the Christian way of life, including the moral life. Just as a DVD player comes with a user's manual—the rules of the device—the moral life has rules for us to follow. If we choose to follow them, we will be free to live in union with God. We can break the rules; we can put a slice of bologna in a DVD player—it fits! This action breaks the rules of the manual and the DVD player. So, too, we can break God's commandments, but we will harm ourselves and others, breaking our union with God. The effects of sin make it harder for us to live in that union.
- Read and discuss the sidebar on the word "apostle" (p. 45).
- Discuss how the Church is a guide to moral life. (See sidebar on p. 48.)

• Freedom

- *What does freedom mean to you? (Answers will vary.)*
 - Freedom is one of the gifts we most cherish. It is given to us by God and belongs to human dignity. The Church is a great defender of human freedom.
 - **Write on the board:** Freedom is found in choosing what is true and good.
 - **Explain:** If we are involved in a web of lies, we find ourselves trapped in a lie; if we live in a habit of sin, we become slaves to sin. If we let go of our sin by choosing what is good and true, we are no longer slaves to sin; we are free.
- Everything that the Church teaches comes from the Holy Spirit, who is the Spirit of Truth. Remember that Jesus said: "The truth will make you free" (John 8:32).
 - Write on board. Truth = freedom to choose what is true and good. Lies = enslaved to sin.
 - Knowing the truth gives us the freedom to choose what is true and good. If our choices are based on false ideas that lead us to sin, we become trapped or enslaved by sin.
 - *Would you rather be trapped by sin or free to make a good choice? (Free to make a good choice.)*
 - It is a gift of God's mercy to have an authority (the Church) whose teaching, inspired by the Holy Spirit, is truth.
 - *Have you ever thought about thanking God for giving us the gift of the Church because through her we find truth? (Answers will vary.)*
 - *Think of a time you made a decision NOT to follow the truth because it was easier. Think of a time you made a decision to follow the truth, even though it was difficult. Which decision made you feel free to choose that which was good and true? (Answers will vary. Emphasize with students that true freedom gives us the ability to choose that which we ought to choose.)*
- If time permits, read one or more quotations from the sidebar "Freedom for the Truth."

Conclusion: The Church's authority comes from Jesus Christ. He developed the Church hierarchy. Freedom is being able to choose what is true and good.

Focus 2: The Magisterium of the Church exercises the gift of infallibility, which protects the Church from error in matters of faith and morals.

- *What do we call the teaching authority of the Church? (The Magisterium.)*
 - In its role of teaching and protecting the Faith, the Magisterium hands on doctrine, defines dogma, and gives us disciplines.

The Church: Guide to a Moral Life

Man's final end is the vision of God in heaven. If we are to attain that end, we must act in a way that leads us to that goal. But how are we to know which actions are right? God has given us several sources to help us to make that decision. First, there is the natural law and a conscience in every man. Using reason and our conscience, we can determine right from wrong. But since the Fall, we are sometimes mistaken. We may see things other than God as our final end, and even with the proper end, our conscience needs to be well formed. To help us in our weakness, God has revealed his law to us. He began with the Ten Commandments and the Old Testament law. This law was fulfilled in Jesus and is now given to us by the Church. Following the Church's rules is the surest path to heaven.

- **Doctrines**
 - Doctrine is a revealed teaching of Christ that is preserved by the Church. Doctrines cannot be changed, even by those in authority in the Church. Examples include
 - Beliefs about the Blessed Trinity, the Incarnation, and the primacy of Peter and his successors
 - The Ten Commandments
 - The matter and form of the Sacraments
- **Disciplines**
 - The Church needs to create rules to help her members believe what God has revealed and to obey God's laws. These rules are sometimes called disciplines of the Church.
 - Examples include
 - Days of fast and abstinence
 - Holy Days of Obligation
 - The length of the Eucharistic fast
 - Disciplines of the Church may change, depending on the needs of the Church. Examples of disciplines that have changed include
 - The option of receiving Holy Communion in the hand or on the tongue, rather than only on the tongue
 - The language in which Holy Mass is celebrated
- **Infallibility**
 - We have learned that the Church is guided and protected by the Holy Spirit; therefore, *in matters of faith and morals*, the Church cannot err.
 - **Infallibility** ensures that the true Church of Christ is kept free from any error in teaching us about what we believe (faith) and how we must live (morals).
 - Only the Pope and the bishops united under the Pope can teach infallibly (on faith and morals).
 - It does not mean that the Pope or the Pope and bishops together can make up anything and that it will be true.
 - Infallibility is not to be confused with **impeccability** or sinlessness. The leaders of the Church are not sinless—although they should strive for holiness and be an example for the rest of the Church.
- **OPTIONAL: The Church's infallibility in teaching is exercised by the extraordinary and the ordinary Magisterium or teaching office.**
 - The **extraordinary Magisterium** is exercised in two ways:
 - By the Pope alone, when teaching *ex cathedra* and defining a matter of faith or morals as something to be held by the whole Church. This teaching is infallible. *Ex cathedra* is a Latin expression that means "from the chair."

FOCUS 2 OPTIONAL ACTIVITIES

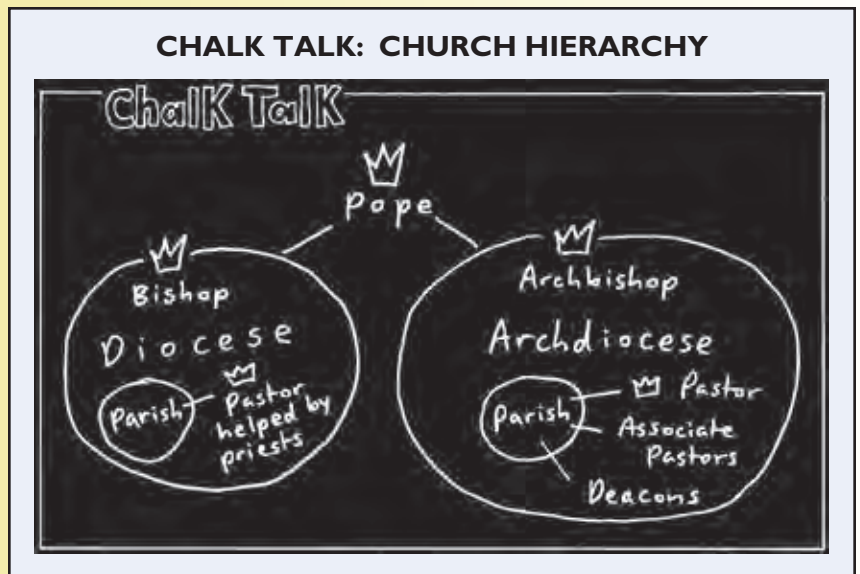
- Activity Book, pp. 18–19
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 140: *Why is the Church not a democratic organization?*
 - **Y** YOUCAT 141: *What is the Pope's responsibility?*
 - **Y** YOUCAT 142: *Can bishops act and teach against the Pope, or the Pope against the bishops?*
 - **Y** YOUCAT 143: *Is the Pope really infallible?*
 - **Y** YOUCAT 144: *What is the task of the bishops?*
- Have students choose and research a topic (faith, morals, or discipline) that they find difficult to understand, embrace, or explain to others. Have them learn about the topic, pray about it, and explain it to the class.

- By an **ecumenical council** when defining matters of faith and morals. An ecumenical council is a meeting of all the bishops, in union with the Pope. The Council of Nicaea (325) is an example of an ecumenical council that taught in an infallible manner. It infallibly declared the Son, as God, to be equal with the Father. (See Grade 7, Appendix B-8–B-10 for a list of ecumenical councils.)
- **Write on the board:** Dogma; underneath write: Immaculate Conception and Assumption.
 - A dogma is a definition of a teaching that has already been revealed by Christ.
 - Two recent examples of such infallible papal teaching are
 - On December 8, 1854, Pope Pius IX defined as revealed by God that Mary was conceived without Original Sin (Immaculate Conception).
 - On November 1, 1950, Pope Pius XII defined as revealed by God the truth that Mary was assumed body and soul into heaven (Assumption of Mary).
- The **ordinary Magisterium** is infallible when the bishops, united with the Pope and each other, all teach that the matter of faith or morals is to be held definitively by all members of the Church.

Conclusion: The Magisterium of the Church (teaching office) is infallible, meaning that through the power of the Holy Spirit, the Church cannot teach in error on faith and morals.

Focus 3: The Church is divided into dioceses that are each led by a bishop who is assisted by priests and deacons.

- **Draw the Chalk Talk** to explain dioceses and the role of the hierarchy.



- The Church is divided into geographical regions called **dioceses**.
 - An **archdiocese** is a very large diocese.
 - The Pope is the bishop of the Diocese of Rome.
 - *What is the name of our diocese/archdiocese? (Answers will vary.)*
- The role of the **bishop** is to teach, sanctify, and govern. The bishop has the fullness of the Sacrament of Holy Orders.
 - He is able to celebrate all seven Sacraments: Baptism, Penance, Eucharist, Confirmation, Matrimony, Holy Orders, and the Anointing of the Sick. He is the ordinary minister of Confirmation. Only a bishop can ordain men to Holy Orders.
 - Every bishop must report to the Pope. They work together in ministering to the needs of the Church.
 - The bishop cannot possibly meet every need in his diocese, and he needs help. By ordaining men to the priesthood, he shares his power and authority to ensure that his Catholic community is being cared for.
- Every **parish** has a pastor or administrator to care for its needs. Sometimes a parish has parochial vicars or associate pastors to help the pastor or administrator in serving the parish.
 - The **priests** can ordinarily celebrate five of the seven Sacraments (Baptism, Penance, Eucharist, Matrimony, and the Anointing of the Sick).
 - A priest needs permission to celebrate Confirmation.
 - A priest cannot confer Holy Orders, only a bishop can.
 - A priest shares in the teaching office of the bishop by giving instruction in his parish (e.g., through the homily), or overseeing instruction in his parish (e.g., religious education programs).
 - A priest has administrative duties in the parish (e.g., caring for the building, recording Sacraments). He must be a careful steward who is responsible to the bishop.
- A **deacon** may be permanent or transitional.
 - A **permanent deacon** may be married when ordained (but if he should become widowed, he must remain celibate).
 - A **transitional deacon** will become a priest and cannot marry in the Latin rite.
 - Deacons can baptize and celebrate weddings and funerals.
 - A deacon does not have the power to forgive sins or to consecrate the Eucharist. He is, however, to be a servant at the altar and an ordinary minister of Communion.
 - Deacons share in the teaching ministry of the Church through reading the Gospel and giving homilies.
 - A deacon has the special role of caring for the poor, counseling, and practicing works of mercy for the diocese.

FOCUS 3 OPTIONAL ACTIVITIES

- Show a video on the priesthood. Go to www.faithandlife.com. See Diocese of Lincoln resources for Grade 8, Chapter 6.
- Have your students research the history of your diocese. They should know important dates, historic sites/churches, the history of bishops, etc.
- Look at pictures of the different degrees of Holy Orders and offices in the Church and discuss their vestments—similarities, differences, proper titles, colors. (See Appendix B-3–B-4 for help.)
- Discuss electing a Pope: When a Pope dies (or resigns as Pope) a conclave is called and all the cardinals from around the world, who are still of the voting age (eighty and under), gather at the Vatican. They meet in the Sistine Chapel to elect a new Pope. During this time, black smoke is seen coming from a chimney to indicate that the conclave is in session, but a new Pope has not yet been elected. The cardinals cannot meet with people from the outside world and must prayerfully elect a new Pope. When the new Pope is elected, white smoke rises from the chimney.
 - Discuss how Matthias was selected to replace Judas. Read Acts 1:15–26.
 - Discuss with the students the difference between a conclave and a political election, focusing especially on the activity of the Holy Spirit.

- A **monsignor** is an honorary title given by the Pope to priests who have given faithful service in the promotion of the Church, often in the service of education, founding a parish, or serving on committees for the good of the Church.
- Generally, **cardinals** are selected by the Pope from among the bishops.
 - The primary function of the cardinals is to elect the Pope, who has for many centuries been elected from the college of cardinals.
- The hierarchy and organization of the Church assists her in the role of evangelization.
 - *What do you think the Church would be like without a hierarchy or organization such as dioceses? Would the Church be able to carry out her role to evangelize effectively without a hierarchy and organization? (Answers will vary.)*

Conclusion: The Church is divided into dioceses that are each led by a bishop who is assisted by priests and deacons.

Review Lesson 4, Chapters 5–6 (3 minutes)

- Jesus gave authority to his Apostles; the hierarchy is the order of authority in the Church.
- We are called to exercise the gift of freedom properly by choosing what is true and good.
- The Magisterium of the Church exercises the gift of infallibility, which protects the Church from error in matters of faith and morals.
- The Church is divided into dioceses that are each led by a bishop who is assisted by priests and deacons.

Application (10–20 minutes)

Choose one or more of the following for discussion.

- *If you were Jesus, why would you want to give the Pope the gift of infallibility? (Answers will vary.)*
- Discuss the governing structure of the Church.
 - *How is the governing structure of the Church different from the governing structure of a country or a city? (Answers will vary.)*
 - *What problems could arise if the Church's governing structure were like a city's governing structure? (Answers will vary.)*
 - *How is the Church's governing structure more like the governing structure of a family? Why is that appropriate? (Answers will vary.)*
- Have the students write letters to their bishop, thanking him for his service to all in the diocese.

- Assign each student to interview a different priest, deacon, or seminarian in your diocese about his vocation, ministry, and ordination (or plans for ordination). They should ask at least ten good questions and prepare a report.
- Have a priest, deacon, or bishop visit your class to discuss his vocation. Be sure your students have written questions in advance and that they are focused. You may want to provide the questions ahead of time to your guest.
- Continue writing in journals. Have students write about the gift of the truth and how true freedom gives us the ability to choose that which is good and true.

Celebration (5–10 minutes)

Choose one or more of the following.

- Song: “God of Our Fathers, Whose Almighty Hand,”
Adoremus Hymnal, #625
- Concluding Prayer: Thank God for giving us an ordered hierarchy to lead the Church. Pray the Prayer for Vocations (Student Text, p. 184).

Take Home

- Student reading for next lesson: Student Text, Chapter 7, pp. 43–53
- Optional: Family Guide: G 8–5, pp. 206–7; G 8–6, pp. 208–9
- Optional: Activity Book: Chapter 5, pp. 17–20; Chapter 6, pp. 21–24

Authority in the Church— Teaching and Governing

“Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.”

Romans 13:1

We have already seen that Christ gave his Apostles a supernatural authority. He also said very solemnly: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations. . .” (Mt 28: 18–19). When Jesus passed on his authority to the Apostles, he commissioned them to teach and govern his Church, with Peter at their head.

The Pope and the bishops as their successors form the Church’s hierarchy. A **hierarchy** is a ranking of those in authority. This ranking in the Church comes to us from Christ. The basic structure was laid down by him and, as the Church grew, the structure was expanded and developed.

At the head of this hierarchy is the **Pope**, the successor of St. Peter, the Bishop of Rome, and the visible head of the universal Church. The Pope has **primacy**, or the “first place,” in the Church. He holds the primary authority to teach, govern, and sanctify all members of the Church. The Pope is the visible head of the Church. He represents Christ, the invisible head.

United with the Pope in governing the

Church are the successors of the Apostles, the bishops. With the Pope the bishops are the most important authorities and teachers in the Church. Each **bishop** is a shepherd, deriving his authority from Christ, and he is responsible for governing the local church, one portion of the whole flock.

This is a pastoral work to which they dedicate themselves. It is important for us to understand that in governing they are performing a great service for our salvation. The shepherds are serving their flock, following the example of humble service which was given when Jesus washed the feet of his disciples. In fact, one of the Pope’s titles is *Servus Servorum Dei*, which means “servant of the servants of God.”

The Pope and the bishops exercise their authority whenever they teach the faithful in their care. Our Lord commanded his Apostles to teach all that he had taught. Consequently, the bishops as their successors are fulfilling Our Lord’s command when they exercise their teaching office.

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Freedom, Authority, and Truth

Freedom is one of the gifts we most cherish. It is given to us by God and belongs to human dignity. The Church is the great defender of human freedom. You might think that because there is a teaching authority in the Church, you have less freedom. We have to think whether we mean freedom *from* reality or freedom *within* reality. Many people confuse the two. It would, for instance, be foolish to ignore the reality of the law of gravity and in the name of freedom to walk off the roof of a tall building. You want to live in reality, which means you want to know the truth. By knowing the truth, you will be truly free.

It is a gift of God’s mercy to have an authority whose teaching, inspired by the Holy Spirit, is truth. Christ said: “The truth will make you free” (Jn 8:32).

Free from Error

Because the teachings of Jesus Christ showed the way to eternal salvation, it is extremely important that they remain in their essentials free from error. And so, Our Lord promised the Church, “. . . I am with you always, to the close of the age” (Mt 28:20). He also promised to send the Holy Spirit, who “. . . will teach you all things, and bring to your remembrance all that I have said to you” (Jn 14:26).

With these and other words Our Lord left his Church with the great gift of **infallibility**. Infallibility means that the constant teaching of the Church about matters of faith or morals, as contained in the deposit of divine revelation, will be free from error. This infallibility was given to the whole Church for our benefit so that we could have certainty of truth. If we reflect briefly on the history of the Church, we



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will see that, even in times of great confusion, the Church’s teaching remained essentially unchanged. Why? There is only one explanation—the Holy Spirit given to the Church by Christ has protected and guided the teaching authority of the Church.

Infallibility belongs to the whole Church, which means that the true Church of Christ can never teach a doctrine that is contrary to what Christ taught. But infallibility also belongs in a special way to the legitimate authorities of the Church—the Pope and the bishops. Whenever the bishops in union with the Pope teach or proclaim a matter of faith or morals as something which must be definitively held, these teachings are infallible. They are protected from error. The bishops with the Pope reaffirm in their own dioceses the constant and certain teachings of the Church on matters of faith and morals.

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Infallibility of the Pope

Infallibility also belongs in an even more special way to the successor of St. Peter, the Pope. When the Pope speaks alone is he always infallible? Obviously not. He is infallible in very definite circumstances. For instance, he is infallible when the following conditions—which are called extraordinary—are met: (1) The Pope must be speaking on matters of faith or morals; (2) he must be speaking to the *whole* Church, not a particular group or segment of the Church; (3) he must be speaking **ex cathedra** (literally, from the chair of authority), which means he is speaking as Pope, not merely as a bishop or member of the Church; and (4) he must be intending to use his authority to pronounce an unchangeable decision.

The doctrine of papal infallibility has been accepted, at least implicitly, by the Church from the beginning. It follows from Christ’s promise to St. Peter making him the head of the Church. To preserve effectively the teachings of Christ, St. Peter and his successors would need this guarantee from Christ. It was not, however, *defined*, or officially declared a dogma of the Church, until 1870 at the First Vatican Council. (This represents an example of the *development of doctrine*, which we discussed in the last chapter.) Pius IX exercised this authority when he defined the doctrine of the Immaculate Conception in 1854, before Vatican I. Pius XII used this gift when the doctrine of Our Lady’s Assumption was declared in this manner in 1950.

Thus two Popes, almost a century apart, defined on their authority a dogma of Faith, one definition coming before and one after the dogma of papal infallibility itself was defined. This illustrates an important point. A formal, infallible definition, either by the Pope himself or by an ecumenical council of the Church, introduces no new teaching, no new doctrine. The Pope is not infallible because a general

council said so; on the contrary, a general council could say so only because the Pope *is* infallible and the Church has always believed it. Our Lady’s Immaculate Conception and Assumption are not true because a Pope declared them so; a Pope could declare them so only because they *are* true and the Church has always believed them. Such pronouncements are simply formal and final definitions of doctrines always held by the Church.

It is important to note two things about papal infallibility. First, not everything the Pope says is infallible. He must be speaking according to the conditions laid down. It follows that his private opinions or statements, even those on faith or morals, are not infallible. It is only when he speaks as the Vicar of Christ that he can speak infallibly. Second, infallibility should not be confused with sinlessness, or **impeccability**, on the part of the Pope. The Pope is a human being and, like all of us, he can sin. We have been blessed recently with Popes whose personal holiness is great; in fact, one of them, Pius X, is a canonized saint. Thus, we sometimes expect sinlessness in the Pope and confuse this notion with infallibility.

Magisterium

The teaching office, or duty, of the Church, known as the **Magisterium**, is exercised in two ways: extraordinary and ordinary. The *extraordinary Magisterium* refers to the solemn and formal exercise of the teaching office of the

Pope and the bishops and it is always authoritative. It is infallible when the Pope alone *ex cathedra*, or an ecumenical council of the bishops of the world with the Pope, defines or proclaims a doctrine of faith or morals. We have already seen that both of these are rare; there have been twenty-one general councils in approximately two thousand years, and not every one of these councils has proclaimed infallible doctrine.

The *ordinary Magisterium* refers to the normal, regular exercise of the Church’s teaching office, and it, too, is always authoritative. For this, various forms of communication have been used throughout history. In our times we see the ordinary magisterium used in encyclical letters of the Pope, statements from a **synod** (a meeting of some bishops with the Pope), and individual instruction from bishops to the faithful in their dioceses.

Although the bishops, taken individually, do not enjoy the privilege of infallibility, they do, however, proclaim infallibly the doctrine of Christ. . . .

When, even though dispersed throughout the world but preserving for all that amongst themselves and with Peter’s successor the bond of communion, in their authoritative teaching concerning matters of faith and morals, they are in agreement that a particular teaching is to be held definitively and absolutely (LG, 25).

“. . . If I ask anyone: ‘Would you rather have your joy in truth or in falsehood?’ he would say: ‘In truth’, with just as little hesitation as he would say that he wants to be happy. And certainly the happy life is joy in truth, which means joy in you, who are truth, God, my light, health of my countenance, my God.”

(St. Augustine, *Confessions*, bk. X, chap. 23)

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The Church Governs

In our consideration of the Church's authority so far we have been concerned with matters of *doctrine*. Doctrines of our Faith are those elements that are the essential beliefs of our Faith. The creeds contain many of these doctrines. But the authority of the Church is not limited to matters of doctrine, on faith and morals. The Church also has authority to govern her members. This authority is exercised in matters of *discipline*. The Church, like any society, has the right and the need to formulate rules for her members for their own good, to lead them to holiness of life. These rules do not pertain to our beliefs but to our actions.

If we look at some of our Church disciplines we can see how the Church governs us. For example, the Church tells us that we may not eat meat on Ash Wednesday or the Fridays of Lent. This is a matter of discipline and not part of our creed. But we follow this rule because we believe that the Church should direct us in such matters for our spiritual good. Another example is the Church law that requires us to *fast* (abstain from eating), except for good reason, for one hour before receiving Holy Communion. Other examples of the Church's authority to govern are the obligation to participate in Mass on certain Holy Days and the rules concerning certain liturgical rites. Can you think of others? Each of these laws is a legitimate use of the Church's governing power to ensure that Christ's Church and her members will remain strong.

One further point should be made about the distinction between matters of discipline and matters of doctrine. Matters of doctrine are those things in our Faith that have been revealed to us by God and thus cannot be changed by us. They cannot even be changed by those in authority in the Church. But matters of discipline are those practices that have developed over time, laws made by the proper authorities, and thus they can be changed by them. This has happened in the past and may well happen again.

Obedience

We, as faithful Catholics, have an obligation to respond properly to the Church's authority. We have an obligation to believe the doctrines of the Faith if we wish to be members of the Church. We will never completely understand the great mysteries of our Faith. They are rich in meaning and above us, and we must strive to learn more about them, to love them, to study them, and to exercise the virtue of faith.

In matters of discipline we must be *obedient*. Obedience means that we should comply with the will of another who has the authority to command us. We have already seen that the Church has such authority from Christ. Remember that the Church speaks for Christ; the obedience and respect that we show to Christ's representatives are the same obedience and respect we would show to Christ himself.

There may be times when a particular Church law seems unclear or unwise to us. What do we

Prayer

"Almighty and ever-living God, by whose decree all things are founded, look with favor on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord. Amen."

(General Intercessions for Holy Week)

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do then? The following analogy will help you understand. The captain of an army is in a position of authority, and the rest of the company must listen to him and obey him when he gives orders. In fact, they trust him to make decisions wisely. While they must understand the orders, it is not necessary that they understand why he makes a particular order at a certain time. The other soldiers try to understand why an order is made, but if they cannot, they assume that the captain knows what he is doing. In order to win the battle they must follow his directions.

The faithful in the Church must act like soldiers in an army. We should strive to understand

the spirit that animates the law and then obey it. If we cannot understand it right away, we must presume that those in authority do. This is not blind obedience, for we have first tried to understand and then submitted ourselves to those who do. We should try to understand the Church's laws and to obey them in a spirit of charity. The authority of the Church comes from Christ, who told his Apostles that his power was being given to them.

Words to Know:

hierarchy Pope primacy bishop
infallibility *ex cathedra* impeccability
Magisterium synod

Q. 20 Who is the Pope?

The Pope is the successor of St. Peter, the Bishop of Rome, the visible head of the entire Church, and the Vicar of Jesus Christ, who is the invisible head of the Church (CCC 882).

Q. 21 What do the Pope and the bishops united with him constitute?

The Pope and the bishops united with him constitute the teaching body of the Church, called the Magisterium (CCC 888–891).

Q. 22 Can the Pope teach error when he defines matters of faith and morals?

No, the Pope cannot teach error when he defines matters of faith and morals because he has the gift of infallibility (CCC 891).

Q. 23 Can the Pope and the bishops united with him teach error when they define matters of faith and morals?

No, the Pope and the bishops united with him cannot teach error when they define matters of faith and morals; they are infallible because "the Spirit of truth" (Jn 15:26) assists the Church continually and protects her from error (CCC 889).

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Q. 24 What is infallibility?

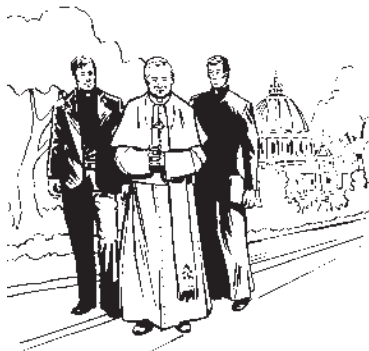
Infallibility is the gift of the Holy Spirit that protects the Church from teaching errors in matters of faith and morals (CCC 890–91).

Q. 25 How is the ordinary Magisterium exercised?

The ordinary Magisterium is exercised when, in matters of faith and morals, there is a definitive position taught by the Church through the Pope or the bishops in union with the Pope. (CCC 88, 883, 892).

Q. 26 How is the extraordinary Magisterium exercised?

The extraordinary Magisterium is exercised in two ways: 1) when the Pope, as Supreme Pontiff of the Church, gives an authoritative universal teaching on matters of faith and morals, and 2) when all the bishops in union with the Pope give an authoritative universal teaching on matters of faith and morals through an ecumenical council (CCC 884, 891).



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Name: _____

Authority in the Church

Answer the following questions in complete sentences.

1. What kind of authority did Christ give to his Apostles?

Christ gave his Apostles supernatural authority.

2. What did Jesus commission his Apostles to do?

Jesus commissioned his Apostles to teach and govern the Church, with Peter as their head.

3. Who forms the hierarchy of the Church?

The Pope and bishops form the hierarchy of the Church.

4. Who is the Pope? What is Papal Primacy?

The Pope is the Bishop of Rome, successor to St. Peter. Papal primacy means the Pope has the "first place" in the Church and he holds the primary authority to teach, govern, and sanctify all members of the Church. He is the visible head of the Church.

5. How is he *Servus servorum Dei*?

The Pope is *Servus servorum Dei* since he governs us in humble service.

6. Who are the bishops?

The bishops are successors of the Apostles. They are shepherds who govern a portion of the local church.



Faith and Life Series • Grade 8 • Chapter 5 • Lesson 1

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Name: _____

Free from Error

Answer the following questions in complete sentences.



1. Why is it so important that Church teachings remain free from error?
It is so important that Church teaching remain free from error because she teaches us the way to salvation.
2. What is infallibility?
Infallibility is the gift of the Holy Spirit that protects the Church from teaching error in matters of faith and morals.
3. Does obedience to Church authority make one more or less free? Explain.
Obedience to Church authority makes one freer. By knowing the truth and living in reality one becomes truly free. The Church helps us to come to know the truth and teaches infallibly on matters of faith and morals, so it helps us to become freer.

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Faith and Life Series • Grade 8 • Chapter 5 • Lesson 2

Name: _____

Magisterium

Answer the following questions in complete sentences.

1. Explain the following:
Extraordinary Magisterium:
The extraordinary Magisterium refers to the formal exercise of the teaching office of the Pope and the bishops.
Ordinary Magisterium:
The ordinary Magisterium refers to the normal, regular exercise of the Church's teaching office.
2. Define the following words.
Ex cathedra:
Ex cathedra means "from the chair" and refers to the authority of the Pope when he teaches infallibly.
Synod:
A synod is a meeting of some bishops with the Pope to discuss the doctrinal and pastoral needs of the Church.
Magisterium:
The Magisterium is the teaching office of the Church.
3. Write a paragraph on the infallibility of the Pope. Include the four conditions an infallible papal teaching must have.
Answers will vary.

Faith and Life Series • Grade 8 • Chapter 5 • Lesson 3

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Name: _____

The Church Governs

Answer the following questions in complete sentences.

1. What are doctrines of our Faith?
Doctrines of our Faith are those elements that are essential beliefs of our Faith.
2. How does the Church exercise her authority in discipline?
The Church exercises her authority in discipline by formulating rules for her members which are for their good. These rules do not pertain to our beliefs but to our actions.
3. Why do we follow the Church's rule on fasting?
We follow the Church's rule on fasting because we believe the Church should direct us in such matters for our spiritual good.
4. What are other examples of Church authority in discipline?
Other examples of the Church's authority in discipline are the Church's law that requires us to partocate in Mass on certain Holy Days and the rules concerning certain liturgical rites.
5. What is obedience?
Obedience is when we comply with the will of another who has the authority to command us.
6. How must the faithful in the Church act like players on a football team?
Answers will vary.

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Faith and Life Series • Grade 8 • Chapter 5 • Lesson 4

Name: _____

Authority in the Church—Teaching and Governing Quiz 5

Part I: Using the definitions below, write in the correct term.

1. ex cathedra when the Pope speaks "from the chair" to bind the whole Church in matters of faith and morals
2. impeccability sinlessness
3. Magisterium the teaching office of the Church
4. Pope the successor of Peter and the representative of Jesus Christ on earth
5. hierarchy the various levels of authority in the Church
6. synod the meeting of some bishops with the Pope
7. bishop the shepherd of a geographical area called a diocese
8. infallibility a protection from teaching error in matters of faith and morals
9. ecumenical council a gathering of bishops from around the world under the authority of the Pope to define Church teaching
10. obedience submission to the authorities of the Church in matters of doctrine and discipline

Part II: Answer in complete sentences.

1. Does submitting to Church authority enhance or restrict our freedom? Why or why not?
Submitting to Church authority enhances freedom because she teaches us the truth.
2. Can a bishop alone teach infallibly? Explain.
The only bishop who can alone teach infallibly is the Bishop of Rome, the Pope. When bishops in union with the Pope teach or proclaim on matters of faith or morals, they teach infallibly.
3. Must we be obedient to the Church in matters of doctrine and discipline?
Yes, we must be obedient to the Church in matters of doctrine and discipline.

Faith and Life Series • Grade 8 • Appendix A

A-7

The Visible Hierarchical Church

“And they cast lots for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles.”

Acts 1:26

We have seen that Christ founded his Church and willed her basic structure. He built her on Peter. “You are Peter, and on this rock I will build my Church” (Mt 16:18). Our Lord himself gave us the outlines of the Church’s hierarchy. As is mentioned numerous times in the Gospels, Christ chose twelve Apostles, and he gave them the power to carry on his work—teaching, governing, and through the Sacraments sanctifying the faithful. He said to the Apostles:

Whatever you bind on earth shall be loosed in heaven, and whatever you loose on earth shall be loosed in heaven (Mt 16:19).

Successors to the Apostles

Christ gave the Apostles the mission of evangelizing all nations. Since *all* nations could evidently not be evangelized by the Apostles during their lifetime, Jesus was of course addressing all those who would be their successors down through the centuries.

The Apostles also understood him in this way, because immediately after the Ascension, as recorded in the Acts of the Apostles (1:15–

26), Peter stood up and told the disciples that he and they must choose someone to replace Judas. They chose Matthias. Thus they began to exercise their power to bind and loose by appointing the first successor to an Apostle.

Christ in his wisdom chose this structure. He knew that the Church, like any society, would need authority to govern. Without it the Church would be in chaos. In the Old Testament we also see a certain amount of structure among the chosen people. There were different tribes with clearly defined territories, and, sometimes, special functions. For instance, priests came only from the tribe of Levi. There were leaders chosen not by men but by God, such as Abraham, Moses, and David. In the New Testament, which is the fulfillment of the Old, we see the establishment of a hierarchical Church, with divine authority. It is important to realize that the Church is not a federal union or democracy where majority opinion prevails, a corporation where managerial skills are paramount, or an organization where efficiency is first. The Church may use human wisdom, but she is far above human wisdom. She is supernatural in her essential structure. God says, “As the heavens are higher than the earth,

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shepherd), he is to lead and serve the flock entrusted to his care. The pastor’s work is one of service. Christ asked the shepherds to give their very lives for those in their care. Like the bishops, priests share in the priesthood of Christ, principally by celebrating Mass and forgiving sins. They do not, however, have the power of the bishop to ordain others to the priesthood. The priest also shares in the teaching office of the bishop when he preaches at Mass or instructs the faithful of his parish.

There are also *deacons*, whose role is to assist the bishop. They, like priests, are usually assigned by the bishop to work in a parish and help in the care of the faithful. The deacon is ordained by the bishop but does not have the power to say Mass. He can administer the Sacrament of Baptism and witness marriages for the Church. He also shares in the teaching office of the bishop through his preaching. The deacon may also help the priest by visiting the sick, counseling the bereaved, or practicing other works of mercy in the diocese.

Some priests and bishops are made cardinals with the job of electing the Pope and being his closest advisors. Some priests are given the honorary title *monsignor*. These two groups are not steps within the Sacrament of Holy Orders as the others are. **Monsignor** is an honorary title given by the Pope to many priests. The office of **cardinal** is also an honor bestowed by the Pope. At the present time most cardinals are chosen from among the bishops of the Church, although at other times in his-

tory some were priests or even laymen. The primary function of the cardinals is to elect the Pope, who has for many centuries been elected from among the *college of cardinals*.

In addition to this, some cardinals assist the Pope in the *curia*. The Roman *curia* consists of the many administrative and judicial offices by which the Pope directs the Church. We might think of it as similar, in some ways, to the President and his various cabinet offices. Each of the curial offices is usually headed by one of the cardinals, although some may be headed by a bishop or priest.

Not all of these offices in the Church are essential. Since the bishops have the fullness of Christ’s priesthood, they can provide for all of our spiritual needs. Without the bishops we would not have the sacramental life, which Our Lord gave us for our salvation. This simple structure may have been enough for the early Church. However, now that the Church has grown so large, those who assist the bishops—priests and deacons—make it possible for many more people to receive the graces of Christ.

Just as the authority of the Church comes from Christ, so Christ gave to his Church the power to sanctify. In the next chapter we will look at those Sacraments that both sanctify us and incorporate us into the Church.

Words to Know:

diocese monsignor
cardinal curia

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so are my ways higher than your ways and my thoughts than your thoughts” (Is 55:9).

As we have seen, this hierarchical Church started to function at the very outset, after Christ’s Ascension.

Later in the Acts we find the account of the Council of Jerusalem (Acts 15). At this council several of the Apostles and other leaders of the early Church met to solve certain questions concerning the Gentile members of the Church. Both of these incidents show us that the Apostles understood Our Lord’s command for them to build up the Church.

The Apostles received from Christ the fullness of his powers which they, in turn, passed on to the bishops, their successors. In the early Church each bishop was responsible for the Christians in a particular area. As the Church grew, the Apostles passed on their power to other men, increasing the number of bishops. It is this same power that the bishops today have received, making them the successors of the Apostles.

Church Structure

Today the Church is spread throughout the world and is divided into various *dioceses*. A *diocese* is a particular community of the faith-

ful, usually established by geographic area. At the head of each diocese is a bishop, whose role is to teach, govern, and sanctify the faithful in his care. Some bishops have received the title of *archbishop*. An archbishop is the head of an important diocese—usually the oldest in a particular area. His diocese is then called an *archdiocese*. The archbishop has the same power and responsibility as a bishop. All of the bishops are united under the Bishop of Rome—the Pope, who is the Vicar of Christ on earth. Just as Peter had authority over the other Apostles, the Bishop of Rome has the authority to lead the other bishops and to teach the entire Church.

As the Church continued to grow in the early days, other men—deacons and priests—were appointed and given a share in his powers by the bishop. This is still true today. Because the bishop cannot personally care for all the people within his diocese, the territory is further divided into *parishes*. The bishop then delegates his authority and the power to celebrate some of the Sacraments to the *priests* in charge of these parishes. Each parish is headed by a *pastor*, who usually has one or more assistants to help him care for the spiritual needs of the parishioners. As a pastor (which comes from the Latin word for

Q. 27 Who are the chief pastors of the Church?

The chief pastors of the Church are the Pope and the bishops in union with him (CCC 862, 880).

Q. 28 What is the Sacrament of Holy Orders?

Holy Orders is the Sacrament by which a man is configured to Christ and is given the power to continue the apostolic ministry as a bishop, priest, or deacon (CCC 1536).

Q. 29 Who confers the Sacrament of Holy Orders?

The bishop confers the Sacrament of Holy Orders (CCC 1576).

Q. 30 How does the bishop confer the Sacrament of Holy Orders?

The bishop confers the Sacrament of Holy Orders by imposing hands and praying that the Holy Spirit be sent upon the man receiving Holy Orders (CCC 1573).

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Name: _____

Successors of the Apostles

Answer the following questions in complete sentences.

- Who did Jesus establish as the head of his Church?
Jesus established Peter as head of the Church.
- What role did the other Apostles have in the hierarchy of the Church?
The other Apostles had the role of teaching, governing, and sanctifying the faithful through the Sacraments.
- How did St. Peter know that he was to choose a successor for Judas?
St. Peter knew he should choose a successor to Judas because he knew Christ wanted all nations at all times to receive his message. Thus, Christ wanted successors for his Apostles.
- Why did Jesus establish a hierarchical structure for his Church?
Jesus established a hierarchical structure because he knew the Church would need his authority to govern.
- Compare the structure of the Church with the structure of the Jewish religion in the Old Testament.
Answers will vary.
- Is the Church human? Is the Church supernatural?
The Church may use human wisdom, but she is far above human wisdom. She is supernatural in her essential structure.
- How did the authority of the Apostles get passed on to other bishops, including our bishops today?
The Apostles passed on their authority to bishops, making them their successors. The bishops today have received this same power.

Name: _____

Church Structure from the Bible

Read the following Bible verses and write a brief paragraph about the institution of Church structure.

Matthew 13:16–17; 16:13–20:

Answers will vary.

Acts 6:2–6; 15:1–35:

Name: _____

Worldwide Organization of the Church

Answer the following questions in complete sentences.

- What is a diocese? What is your diocese?
A diocese is a particular community of the faithful, usually established by geographical area.
- Who is the head of each diocese and what is his role?
The head of each diocese is the bishop. His role is to teach, govern, and sanctify the faithful under his care.
- What powers does the bishop give to priests and deacons? How do they share in his teaching office?
The bishop gives priests the power to celebrate all the Sacraments except ordination. He gives deacons the power to celebrate some of the Sacraments. They share in his teaching office by preaching.
- What is a parish? What is a pastor?
A parish is a territory which is part of the diocese. A pastor is head of a parish.
- What is a parishioner?
A parishioner is a member of a parish.
- What is a monsignor? What is a cardinal?
A monsignor is a priest who has been given this honorary title by the Pope. A cardinal is usually a bishop who has been given this honorary title by the Pope.
- What is the Roman curia?
The Roman curia is the administrative and judicial offices by which the Pope directs the Church.

Name: _____

Visible Church Hierarchy

Complete the crossword puzzle using the clues below.

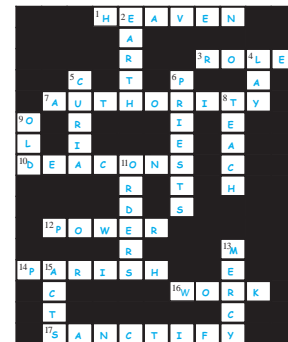
In founding his Church, Our Lord accomplished the fulfillment of the (9 down) Testament. He gave (7 across) to his Apostles, declaring that sins which were forgiven on (2 down) would be forgiven in (1 across). In the (15 down), we read that the Apostles selected successors, the bishops, to carry on Christ's (16 across).

Today the Holy Father leads the Church in union with the bishops of the world and is assisted by the cardinals, some of whom help in the (5 down).

The bishops, as shepherds, (8 down), govern, and (17 across), the people. To assist them in these tasks, they confer (12 across) on (6 down) and (10 across) through the Sacrament of Holy (11 down), each according to his own particular (3 across) in the Body of Christ.

Pastors perform their priestly duties in the (14 across) community. Deacons serve the People of God by preaching and performing Works of (13 down).

(4 down) people are also called to participate in the evangelical mission of the Church in their families, work places, and neighborhoods.



Name: _____

The Visible Hierarchical Church

Quiz 6

Part I: Define the following terms.

diocese: a particular community of the faithful over which a bishop has authority

monsignor: a title of honor given by the Pope to certain priests

cardinal: a title of honor bestowed by the Pope; the main function of the cardinals is to elect a Pope

Part II: Answer in complete sentences.

1. When Jesus gave the Apostles the mission of evangelizing all nations, whom was he addressing?
Jesus was addressing all those who would be the Apostles' successors down through the centuries.
2. Why did the Apostles choose Matthias?
The Apostles chose Matthias to replace Judas and to fulfill the command to evangelize all nations.

Part III: Yes or No.

1. Yes Did Christ leave the fullness of his powers to the Apostles?
2. Yes Did the Apostles pass these powers to their successors?
3. Yes Can bishops ordain priests and deacons?
4. No Can priests ordain other priests?
5. No Do deacons have the power to say Mass?
6. Yes Can deacons baptize and witness marriages?

Lesson 5

Chapter 7—The Church Sanctifying: Sacraments of Membership

Correlated Materials

Student Text: Chapter 7, pp. 43–53
Activity Book: Chapter 7, pp. 25–28
Family Guide: G 8–7, pp. 210–11

LESSON FOCUS

Through the Church, the grace won by Christ on the Cross is poured out into our souls. The Sacraments are the primary means by which we receive this grace. Of the seven Sacraments, three—Baptism, Eucharist, and Confirmation—are set apart as Sacraments of Initiation. By them, we receive new life in Christ, nourish that life, and are strengthened in it. All Catholics around the world and in all times have celebrated these Sacraments, although the manner in which they're celebrated differs among rites.

AIMS

- Students will learn that they are initiated into the Church through the Sacraments of Baptism, Eucharist, and Confirmation; they are thereby given the graces and the responsibilities of full membership.
- Students will learn that Christ is the source of all grace and that he dispenses his grace through the Church and specifically through the Sacraments.

Begin the Lesson

Preparation (5–10 minutes)

Use one or more of the following resources for prayer and student preparation for the lesson.

SCRIPTURE: Student Text, p. 43

“Now you are the body of Christ and individually members of it” (1 Corinthians 12:27).

We become members of the Body of Christ when we are baptized; Confirmation and the Eucharist complete our initiation.

SACRED ART AND PHOTOS: Student Text, p. 43

Saint Augustine in His Study, Sandro Botticelli

St. Augustine was born to St. Monica, a devout Catholic mother, and to a pagan father. St. Augustine went through a great conversion from sinner to saint. He eventually became the bishop of Hippo, a small town in Africa. He was brilliant and became a renowned speaker and writer. He wrote many books about the Catholic Faith. He died in the year 430. One of his most famous quotations is, “You have made us for yourself, O Lord, and our heart is restless until it rests in you.”

PRAYER WITH CHILDREN: Apostles' Creed, Student Text, p. 181

Review Lesson 4, Chapters 5–6 (3 minutes)

- Jesus gave authority to his Apostles; the hierarchy is the order of authority in the Church.
- We are called to exercise the gift of freedom properly by choosing what is true and good.
- The Magisterium of the Church exercises the gift of infallibility, which protects the Church from error in matters of faith and morals.
- The Church is divided into dioceses that are each led by a bishop who is assisted by priests and deacons.

CATECHISM OF THE CATHOLIC CHURCH REFERENCES

- Baptism: 1213–84
- Confirmation: 1285–321
- Eucharist: 1322–405, 1406–19
- Sacraments of Christian Initiation: 1212, 1275
- Signs of Bread and Wine in the Eucharist: 1333–36, 1412
- Sacramental Rites: 1125

MATERIALS

- Chalkboard or dry erase board
- Bibles
- **Y** *YOUCAT*
- Diocese of Lincoln PowerPoint (www.faithandlifeseries.com)

WORDS TO KNOW

Sacraments of Initiation: the Sacraments of Baptism, Holy Eucharist, and Confirmation, by which Christians are fully incorporated into the Church

rite: 1. a rite is a particular way of celebrating the Sacraments according to the rules of the Church. For example, there is a detailed rite for baptizing people. 2. Rite can also mean a whole group of Catholics who share a common way of worshipping and of living the Faith. There are five different rites or kinds of Catholics in the Church. All of us profess the same Faith. The two largest rites are the Roman Catholics and the Byzantine Catholics.

icon: means “image”; refers to religious images used in the devotion of Eastern Christians

Proclamation (1 minute)

(Proclaim slowly, then repeat.)

The Sacraments of Initiation make us full members of the Church.

Lesson Explanation (35–45 minutes)

Explain focus points in your own words or use the discussion points and questions.

Focus 1: The Sacraments of Initiation bring us into the Church and give us full participation in her. In Baptism, we become members of the Body of Christ.

• Initiation into the Church

- *Have you ever been initiated into a team or a club or any other type of membership? (Answers will vary.)*
- *Did you have to do anything to become a member? (Answers will vary.)*
- When we become members of the Catholic Church, we are initiated into the Church.
- *Why do you think we need to be initiated into the Catholic Faith, instead of just, one day, calling ourselves Catholic? (Answers will vary; see below.)*
- When we become Catholic, we are entering into a covenant with God.
 - *Who makes this covenant promise for us, if we are baptized as infants? (Our parents and godparents.)*
 - Entering into a covenant with God is a lifelong relationship, one that requires commitment to love God above all; to follow the Ten Commandments by living a moral life; to live out the gospel message and become a true disciple of Christ.
 - *Can we do this by ourselves? (No.)*
- *What do we need in order to keep our covenant promise so that we can enter into heaven? (Grace, God’s life in us; we need the Church, who dispenses God’s grace.)*
 - In order to keep our covenant promise with God, we need the life of grace that we receive through the sacramental life of the Church. The **Sacraments of Initiation** equip us to become members of the Church.
 - We first receive grace in **Baptism**; then we are strengthened in the life of grace through the **Eucharist**; finally, the gifts we received in Baptism will be strengthened in **Confirmation**.
 - By receiving these three Sacraments we are fully initiated into the life of the Church.

- Our initiation into the Church is a process through which we become children of God; we enter into a covenant with God through which we are converted away from sin and turn to God.
 - Another reason to be fully initiated into the Church is so that we know what we believe as Catholics.
 - *Do you feel like you fully understand the Catholic Faith? (Answers will vary.)*
 - *If not, what can you do to understand better? (Pray, study, attend classes, read about the lives of the saints, prepare for reception of each Sacrament, etc.)*
 - Our life in the Church (which, by the way, is the title of this book) merely begins with these three Sacraments. Keeping our covenant promise with God is a lifetime journey.
- **Review** why we even need grace to keep our covenant with God. You may ask students to recall this, or explain:
 - Grace was lost after the Fall of Adam and Eve. Man could not redeem himself (and restore grace to himself). The gates of heaven were closed and could only be opened by the death and Resurrection of Christ, who is the perfect sacrifice of atonement.
 - In an act of total self-giving love (giving his life on the Cross), Christ gave the Church and the Sacraments as **channels of his grace**, so that we may participate in the rewards he won for us on the Cross.
 - *Do you appreciate the fact that Jesus died on the Cross for each of us in order that we can receive grace (without which we could not get to heaven) through the Sacraments? (Answers will vary.)*
- The main purpose of all the Sacraments is to give us sanctifying grace so that we can lead holy lives, become disciples of Christ, and to bring us to salvation.
 - The Sacraments of Initiation bring us into the Church and give us full participation in the Church.
 - Many of you will be receiving the Sacrament of Confirmation this year; this will complete your initiation into the Church.
 - *Once you are fully initiated into the Church, what sort of responsibilities will you have? (Answers will vary, but should include to live out and defend the Faith fully.)*
- **Baptism**
 - In the Gospel of John, Jesus tells us that Baptism is necessary for our salvation: “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (3:5).
 - *What did Jesus mean by this? (He meant that we had to be “reborn” through Baptism.)*

- In the Gospel of Matthew, Jesus gives the Apostles the authority to baptize. His exact words where he institutes this Sacrament are, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (28:18–20).
 - We call this the Great Commission, where Jesus commissions the Church to complete his mission of saving souls.
 - *As baptized Christians, what are our responsibilities to the Great Commission? (To evangelize, bringing Christ to all; to lead others to the Church, where they can come to know Jesus, have hope for eternal life, and love as Jesus loved.)*
- Jesus knew that we needed Baptism for our salvation and that we would receive many blessings from Baptism.
 - **What are the effects of Baptism?** (Lead students to recall the following:)
 - We receive an indelible sacramental seal on our souls.
 - We become children of God and members of the Body of Christ, the Church.
 - Original Sin is taken away.
 - Our souls are filled with grace (God’s life in us). Remind students that we need God’s grace to become holy and to be saved.
- When we are baptized, we enter into a covenant with God where we are called to respond in a loving relationship with God.
 - **How do you keep your covenant with God?** (Answers will vary. Lead students to include: love Jesus through prayer, study, live out the gospel message, and evangelize others.)
 - Jesus himself is even baptized to show us the importance of Baptism.
 - We are baptized with water through the **rite** of Baptism. The Church also recognizes other forms of baptisms if, through no fault of our own, we are unable to be baptized.
 - Baptism of blood refers to those who die for the Faith without being baptized and are united with Christ by their witness.
 - Baptism of desire refers to the explicit desire of catechumens to be baptized, and those who would desire it if they knew of its necessity.
 - **Do you know anyone who has not been baptized? What should you do to help them understand the need for Baptism?** (Pray; explain the need for grace and Jesus in all of our lives, and explain the effects of Baptism; witness to them how grace has changed your life; etc.)

The Necessity of Baptism

“The Lord himself affirms that Baptism is necessary for salvation (cf. Jn 3:5). He also commands his disciples to proclaim the Gospel to all nations and to baptize them (cf. Mt 28:19–20; Council of Trent [1547] DS 1618; LG 14; AG 5). Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament (cf. Mk 16:16). The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are ‘reborn of water and the Spirit.’ *God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.*”

—CCC 1257; italics in original

Rite of Baptism

The minister immerses the candidate in water or pours water on his head three times, while saying: “N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

Symbols

- **Water:** Water cleanses as we are cleansed from sin.
- **Chrism:** This reminds us that we share in the threefold ministry of Christ as priest, prophet, and king.
- **Candle:** We should receive the light of Christ.
- **White Garment:** We are pure and clothed in Christ.

- **Remind students** that it is the Holy Spirit who converts us; we can only lead people to the truth. Sometimes it takes a while for conversion to take place; but if we pray and call on the power of the Holy Spirit, he can lead those whom we pray for.
- Baptism is the gateway to all the other Sacraments. Once we have become part of the Church, we are able to receive from her the graces dispensed through the other Sacraments.

Conclusion: The Sacraments of Initiation are Baptism, Confirmation, and Eucharist. Through Baptism we become members of the Body of Christ, the Church, and receive grace.

FOCUS | OPTIONAL ACTIVITIES

- Use the Diocese of Lincoln Sacraments of Initiation Power-Point to explain the main points of the Sacraments.
- Have students continue in their journals, with a heading: My Covenant with God.
 - Make two columns: (1) God’s spiritual gifts to me: (list faith, hope, and love; the Church; the Sacraments; gifts of the Holy Spirit. (2) My response of faith: What will I do to keep my covenant with God? (Have students list how they will keep their covenant with God.)
- Activity Book, p. 25
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 173: *Why do we need sacraments in the first place?*
 - **Y** YOUCAT 174: *Why is faith in Jesus Christ not enough?*
 - **Y** YOUCAT 177: *Why is faith a prerequisite for the sacraments?*
 - **Y** YOUCAT 199: *Is Baptism in fact the only way to salvation?*
 - **Y** YOUCAT 200: *What happens in Baptism?*
 - **Y** YOUCAT 87: *Why did Jesus allow John to baptize him, although he was without sin?*
- Read the sidebar “The Necessity of Baptism.”
- Review the rite and symbols of Baptism. (See sidebar.)
- Look up specific examples of the meaning/effect of Baptism: Romans 6:3–11; Galatians 2:19–20; 3:14, 26–29; Ephesians 1:3–5; 2:4–10; Colossians 1:14; 2:9–13; 3:1–3; 1 Peter 1:3–5.

Focus 2: The Eucharist is the source and summit of our Catholic Faith; it is the Body, Blood, Soul, and Divinity of Jesus Christ.

- The Eucharist is the most important of the Sacraments because it is the Body, Blood, Soul, and Divinity of Jesus Christ.
 - *Why do you think that the Eucharist is one of the Sacraments of Initiation into the Church? (We need the Eucharist to nourish us so that we can keep our covenant with God.)*
- **Read** John 6:35, 49–51, 53–54 below (also on Student Text, p. 45) with the following questions for discussion:
- **Read:** “I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst” (John 6:35).
 - *Do you believe that Jesus is “the bread of life”? (Yes.)*
 - *How has Jesus nourished your soul? (Answers will vary.)*
- **Read:** “Your fathers ate manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die” (John 49–50).
 - We all know that we will die one day; however, Jesus says that if we eat the bread from heaven (the Eucharist), we will not die.
 - *What does Jesus mean by this? (If we receive Jesus in the Eucharist, our souls will be nourished and live forever with God in heaven.)*
- **How do we worthily receive the Eucharist?** (Prompt students to recall the following:)
 - *Be in the state of grace.*
 - *Observe the Eucharistic fast.*
 - *Know whom we are about to receive—then receive reverently.*
- **What are the effects of a worthy reception of the Eucharist?** (Prompt students to recall the following:)
 - *Union with Christ; increase in the life of grace.*
 - *Cleansing of venial sins and preservation from future sins.*
 - *Union among members in the Church.*
 - *A strengthening of our commitment to the poor.*
- **If we just go through the motions of receiving the Eucharist without much thought—for example, looking around—will the effects still be the same?** (Answers will vary; lead students to the following: *The effects of the Sacraments will always remain; God’s grace is not conditional. However, we need to allow God’s grace to work in our lives. Through God’s grace, we should make choices to love God and our neighbor and live out the gospel message. By allowing the grace of the Eucharist to work in our lives, we can become a true disciple of Christ.*)
- Think of an intimate moment you have had with Jesus in the Eucharist. **How did this make a difference in your relationship with Him?** (Answers will vary; prompt students to see that gratitude for the Eucharist is a good place to begin.)

FOCUS 2 OPTIONAL ACTIVITIES

- Have the students study the parts of the Mass. See Grade 7, online Appendix B-36 (Parts) and B-18–B-21 for Mass Responses.
- Activity Book, p. 26
- Choose one or more of the following for discussion.
 - **Y** YOUCAT 208: *What is Holy Eucharist?*
 - **Y** YOUCAT 219: *How often must a Catholic Christian participate in the celebration of the Eucharist?*
 - **Y** YOUCAT 220: *What sort of preparation do I need in order to be able to receive Holy Eucharist?*
 - **Y** YOUCAT 221: *How does Holy Communion change us?*
 - **Y** YOUCAT 223: *In what way is the Holy Eucharist an anticipation of eternal life?*
- Discuss different titles for the Eucharist and how they are appropriate. (See sidebar.)

Titles for the Eucharist

For an explanation of most of these titles, see the *Catechism of the Catholic Church*, 1328–32.

- Lord’s Supper
- Breaking of the Bread
- Memorial
- Holy Sacrifice
- Holy and Divine Liturgy
- Sacred Mysteries
- Blessed Sacrament
- Holy Communion
- Bread of Angels
- Bread from Heaven
- Medicine of Immortality
- Holy Things for the Holy
- Bread of Life

- **Read:** “I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh” (John 6:51).
 - *Do you believe that the Eucharist truly is the Body, Blood, Soul, and Divinity of Jesus Christ, and if you receive him in the Eucharist, you will live forever? (Yes.)*
- **Read:** “Truly, truly, I say to you, unless you eat of the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day” (John 6:53–54).
 - Jesus’ words give us hope for eternal life.
 - *Do you nourish the gift of hope by going to Mass each Sunday, by receiving the Eucharist worthily, and by allowing God’s grace to work in your life? How can you improve in these areas? (Answers will vary.)*

Conclusion: The Eucharist is a Sacrament of Initiation. It provides the very grace we need to become a full and active member of the Body of Christ.

Focus 3: We are fully initiated into the Church through the Sacrament of Confirmation.

- In **Baptism**, we receive the life of grace, the indwelling of God; the Holy Spirit and his gifts; and the virtues.
- In the **Eucharist**, we are nourished with Jesus himself.
- In **Confirmation**,
 - We receive the outpouring of the Holy Spirit and his gifts that were given to us in Baptism.
 - We become full members of the Church, empowered to use these gifts for the building up of the Church.
- *What are the effects of receiving an outpouring of the Holy Spirit in the Sacrament of Confirmation? (Prompt students to recall that Confirmation:)*
 - *Unites us more closely to Christ.*
 - *Increases in us the gifts of the Holy Spirit.*
 - *Perfects our bond with the Church.*
 - *Gives us strength to spread and defend the Faith.*
 - *Imprints an indelible mark on the soul.*
- When we are confirmed, we will be empowered to become true disciples of Christ as adults. The graces received in Confirmation will actually help us to allow God’s grace to work in our lives.
- *What will be some of our new responsibilities after Confirmation? (Answers will vary.)*

The Fall of the Angels

CCC 391–92

391 Behind the disobedient choice of our first parents lurks a seductive voice, opposed to God, which makes them fall into death out of envy (cf. Gen 3:1–5; Wis 2:24). Scripture and the Church’s Tradition see in this being a fallen angel, called “Satan” or the “devil” (cf. Jn 8:44; Rev 12:9). The Church teaches that Satan was at first a good angel, made by God: “The devil and the other demons were indeed created naturally good by God, but they became evil by their own doing” (Lateran Council IV [1215]: DS 800).

392 Scripture speaks of a sin of these angels (cf. 2 Pet 2:4). This “fall” consists in the free choice of these created spirits, who radically and irrevocably *rejected* God and his reign. We find a reflection of that rebellion in the tempter’s words to our first parents: “You will be like God” (Gen 3:5). The devil “has sinned from the beginning”; he is “a liar and the father of lies” (1 Jn 3:8; Jn 8:44).

- We are asked to bear witness to Christ or to stand up for our Faith. **How will you do this?** (Answers will vary. Lead students to the following:)
 - *We must live for Christ in our daily lives. Show others we are Christians through our actions.*
 - *Defend Christ and our Faith when it is challenged. Perhaps even die as martyrs.*
- **Have you ever thought about standing up for Jesus Christ as a martyr?** (Answers will vary.)
- In defending our Faith, we become soldiers of Christ. Our lives as Christians are not easy. The culture often promotes values that go against Christianity.
 - **Do you realize that there is a spiritual battle going on?** (Yes, the battle of good versus evil has been going on since the fall of the angels. [See sidebar for more information.])
- Even Jesus was tempted by the devil. Because this spiritual battle will exist until the end of time when Christ returns, we need to become strong in our faith.
 - Being sealed with the Holy Spirit through Confirmation will help us to fight this battle. Let’s see how the Apostles handled this.
- When the Apostles built the Church on Pentecost Sunday, three thousand were baptized, but they still faced many battles. Not everyone accepted Christianity.
 - The Holy Spirit gave them fortitude in order to persevere, and they did. However, most of the Apostles died as martyrs. They defended the Faith unto their own deaths.
- St. Paul encourages Christians in Ephesus to be strong in their faith in Ephesians 6:13–14, 16–17. (Read in Scripture or see Student Text, p. 46.) **Discuss** the following:
 - “Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand” (Ephesians 6:13).
 - **What does St. Paul mean by the “armor of God”?** (Our defense of the Faith, which comes from Jesus Christ.)
 - **What evil do we face in our world today?** (Answers will vary. Some examples include the following:)
 - *Abortion, contraception, homosexual marriage, adultery—of which all are portrayed as good or normal by the culture.*
 - *A materialistic culture that tells us that material things are more important than God or family.*
 - *A secular culture that is ordered to itself instead of to God.*
 - *False truths that are contrary to the teachings of the Church.*
 - *Rationalism—where people rationalize the truth to meet their own selfish desires.*

- “Stand therefore, having fastened the belt of truth around your waist” (Ephesians 6:14).
 - **How can we fasten the belt of truth around our waist?** (Answers will vary.) Some examples include:
 - Come to know and love Jesus Christ.
 - Read Sacred Scripture, **Y** YOUCAT—Youth Catechism.
 - Get involved in Bible studies in our parish youth group.
 - Take religion classes more seriously; embrace truths we do not understand.
- “And having put on the breastplate of righteousness, . . . besides all these, taking the shield of faith, with which you can quench all the flaming darts of the Evil One. And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Ephesians 6:14–17).
 - **Name the different types of armor St. Paul mentions:**
 - The truth of Jesus Christ.
 - Righteousness of Jesus Christ.
 - Having faith in Jesus Christ.
 - Knowing our salvation and hope is in Jesus Christ.
 - The Word of God.
 - **How will this “armor” help us?** (Answers will vary. For example, God’s armor will give us the grace to guard us and help us to ward off evil.)
 - **If you put on the full armor of God, will you be better prepared to defend your Faith and be a true disciple of Christ?** (Yes.)
 - **Name situations in your daily life where you have opportunities to defend Christianity.** (Answers will vary.)
 - **Have you ever felt as though you were not prepared, or that you were too weak to defend the Faith?** (Answers will vary.)
- When we are confirmed, we are fully initiated into the Church; we receive many graces, and therefore we will not only be better prepared to defend the Faith, but we will have a greater responsibility to stand up for and defend the Faith.
 - **How will the Holy Spirit help us?** (Answers will vary; lead students to the following: He will fill us with his Spirit, guide us, protect us, help us remember what we believe; he will strengthen his gifts within us; he will comfort us; he will never abandon us.)
 - Once we are confirmed, we have an indelible mark on our souls and we are temples of the Holy Spirit. However, we can also forget and drift away from the Holy Spirit.
 - **What do we need to do in order to keep the Holy Spirit active in our lives on a daily basis?** (Pray; receive the Sacraments; and specifically ask the Holy Spirit for his assistance and an increase of his gifts.)

FOCUS 3 OPTIONAL ACTIVITIES

- Read about how most of the Apostles died as martyrs for the Faith. (Use Grade 7 Appendix B-12–B-13 as a handout about how each of the Apostles lived and died.) Tell students that we should be willing to stand up for our Faith.
- Choose one or more of the following for discussion:
 - **Y** YOUCAT 118: *What happened on Pentecost?*
 - **Y** YOUCAT 120: *What does the Holy Spirit do in my life?*
 - **Y** YOUCAT 203: *What is Confirmation?*
 - **Y** YOUCAT 205: *What happens in Confirmation?*
- Read these biblical passages about Confirmation:
 - Jesus gives the Apostles the Holy Spirit: John 20:22
 - Pentecost: Acts 2:1–11
 - Holy Spirit: Acts 8:14–17; 9:17–19; 10:44–45; Titus 3:4–8
- Activity Book, p. 27
- Discuss holy oils and anointing, using the sidebars.
- Discuss the role of a sponsor: “Insofar as possible, there is to be a sponsor for the person to be confirmed; the sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this Sacrament” (*Code of Canon Law* 892).

- Confirmation completes what is begun in Baptism. Baptism is like birth; Confirmation is like maturation.
 - Our parents profess our faith for us as infants, we profess it every time we receive the Eucharist (“Amen”), and we publicly profess it for ourselves at Confirmation.

Conclusion: We are fully initiated into the Church through the Sacrament of Confirmation. We are called to defend the Faith and become disciples of Christ.

Holy Oils

These oils are usually blessed by the bishop at the Chrism Mass on Holy Thursday.

- **Oil of Catechumens:** olive oil; used at Baptism. It is also poured with chrism into the baptismal waters when they are blessed at the Easter Vigil.
- **Sacred Chrism:** olive oil mixed with balm; used for Baptism, Confirmation, ordinations of priests and bishops, and for the dedication of churches and altars.
- **Oil of the Sick:** olive oil; used for the Sacrament of the Anointing of the Sick.

Anointing

“Anointing, in Biblical and other ancient symbolism, is rich in meaning: oil is a sign of abundance and joy (cf. Deut 11:14; Pss 23:5; 104:15); it cleanses (anointing before and after a bath) and limbers (the anointing of athletes and wrestlers); oil is a sign of healing, since it is soothing to bruises and wounds (cf. Isa 1:6; Lk 10:34); and it makes radiant with beauty, health, and strength.... The pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. The post-baptismal anointing with sacred chrism in Confirmation and ordination is a sign of consecration.”

—CCC 1293–94

Review Lesson 5, Chapter 7 (3 minutes)

- The Sacraments of Initiation are Baptism, Eucharist, and Confirmation.
- Through Baptism we become members of the Body of Christ, Original Sin is taken away, we receive an indelible seal on our souls, and we receive grace to become children of God fully.
- The Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ. Graces received in the Eucharist help us to become disciples of Christ.

Baptismal Promises

Do you renounce Satan? And all his works? And all his empty show?

Do you renounce sin, so as to live in the freedom of the children of God?

Do you renounce the lure of evil, so that sin may have no mastery over you?

Do you renounce Satan, the author and prince of sin?

Do you believe in God, the Father almighty, Creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose from the dead, and is seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

- With Confirmation we are fully initiated into the Church; we are called to defend the faith as adult Christians.

Application (10–20 minutes)

Choose one or more of the following for discussion.

- **How can you protect the new life you received in Baptism?** (Answers will vary.)
- **How can you grow closer to Christ through the Eucharist?** (Answers will vary.)
- **What are some ways you can be a witness to the Faith every day?** (Answers will vary.)
- Have the students renew their baptismal promises (see sidebar), then bless themselves with holy water (a reminder of Baptism and a profession of the Faith we believe).
- Have the students write their plan for their lives as fully initiated Catholics. They should include descriptions of ways they will live the Faith, spread the Faith, defend the Faith, and support the Faith with ongoing education and formation.

Celebration (5–10 minutes)

Choose one or more of the following.

- Song: “To Jesus Christ, Our Sov’ reign King,” *Adoremus Hymnal*, #480
- Concluding Prayer: Thank Jesus for sanctifying time by becoming man, and for sanctifying us through the Sacraments and the liturgy. Pray the Morning Offering (Student Text, p. 181).

Take Home

- Student reading for next lesson: Student Text, Chapter 8, pp. 54–60
- Optional: Family Guide: G 8–7, pp. 210–11
- Optional: Activity Book: Chapter 7, pp. 25–28

The Church Sanctifying— Sacraments of Membership

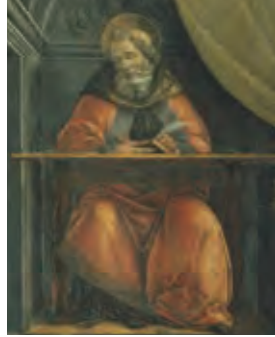
“Now you are the body of Christ and individually members of it.”
1 Corinthians 12:27

“And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only-begotten Son from the Father. . . . And from his fulness we all received, grace upon grace” (Jn 1:14, 16).

To help us understand the Church’s role in the dispensation of grace let us consider for a moment the parable of the Good Samaritan. You may already be familiar with this parable, but today we will look at it in a slightly different light.

A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an

inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, “Take care of him; and whatever more you spend, I will repay you when I come back” (Lk 10:30–35).



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Baptism is also the gateway to all the other Sacraments. Once we have become part of the Church we are able to receive from her the graces dispensed through the other Sacraments.

years. In the New Testament, after the multiplication of the loaves and the fishes, Our Lord spoke to his disciples about the “Bread of Life.”

Jesus said to them, “I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. . . . Your fathers ate manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh. . . . Truly, truly, I say to you, unless you eat of the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day” (Jn 6:35, 49–51, 53–54).

Our Lord tells us here of the necessity to nourish the life of grace born in us through Baptism. Just as our bodies require nourishment, we must “feed” the life of grace in our soul through reception of the Eucharist, the *Flesh and Blood* of which Our Lord speaks.

Furthermore, the Sacrament of the Eucharist is both a cause and a sign of the unity of the Church. The Eucharist causes first our union with Christ and through him our union with one another. All those who receive Christ

are truly united through this Sacrament. St. Paul affirms this also, in his letter to the Corinthians, when he says, “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor 10:17). It is this union with Christ and his Body that is signified by the words *Holy Communion*.

Even the elements of bread and wine chosen by Our Lord for this Sacrament signify the very unity that it brings about. Just as many grains of wheat make up the one loaf of bread, and many grapes produce the one cup of wine, so too many Christians are joined into the one Body of Christ through the Eucharist.

Confirmation

The other Sacrament of Initiation is Confirmation. Confirmation is the Sacrament in which we receive the fullness of the Holy Spirit. This enables us to profess and confess our faith as strong and perfect Christians and soldiers of Jesus Christ.

Although we receive the Holy Spirit at Baptism, Confirmation completes what is begun in Baptism and places an indelible mark on the soul. The new life of grace that we receive, usually as infants, is strengthened in us at Confirmation. At Baptism we were spiritual infants in the Church; at Confirmation we become spiritual adults.

We know from our experience that, as we grow older, we take on more and more responsibilities. When you become an adult, you will

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We know that Our Lord told this parable in answer to a question about who is our neighbor. This parable teaches us a lesson about real charity. However, it seems that Our Lord also had a deeper message in mind about grace and the Sacraments. As the fourth-century bishop St. Augustine explained in one of his sermons, this parable teaches us about our salvation.

Let us suppose that the man who is traveling from Jerusalem to Jericho is Adam, who also represents the whole human race. He was “robbed”—by the devil—of his riches, that is, the life of grace. Just as the man was left half-dead by the side of the road, the human race is weak, fallen, and without the many gifts God intended for us. Most importantly, after the Fall we were unable to attain salvation. The priest and the Levite signify the priests and the prophets of the Old Covenant, who were unable to restore us to supernatural life. Finally, the Samaritan pouring oil and wine on the man’s wounds represents Christ, who “pours out” graces through the Sacraments to heal our spiritual wounds.

We can see how man can find his salvation through the Church (represented by the inn) and how the bishops in union with the Pope continue the work of Christ until he comes again.



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Sacraments of Initiation

The main purpose of all the Sacraments is to give us grace and bring us to salvation. However, three of these Sacraments are also important to our life in becoming members of the Church. In fact, Baptism, Holy Eucharist, and Confirmation are the Sacraments by which we are fully incorporated into the Body of Christ. These Sacraments are sometimes called **Sacraments of Initiation**, since they bring us into the Church and give us full participation in her. They also signify our unity in the Body of Christ.

Baptism

Baptism frees us from Original Sin and fills us with divine life—sanctifying grace. We receive the Holy Spirit, who then lives in us. It makes us children of God and heirs to the Kingdom of Heaven. This Sacrament unites us with Christ in a special way, giving us an invisible seal, or mark, which can never be taken away.

Yet the effects of Baptism go far beyond our own personal lives. Baptism makes us members of the Mystical Body of Christ. In St. Paul’s letter to the Corinthians he tells us, “For by one Spirit we were all baptized into one body . . . and all were made to drink of the one Spirit” (1 Cor 12:13). So Baptism makes us members of the Church and unites us closely with all those who have been baptized in Christ.

Eucharist

The Eucharist is the most important of the Sacraments because it is the Body, Blood, Soul, and Divinity of Christ. The Eucharist was prefigured in many ways in the Old Testament—for example, when the manna in the desert nourished the Israelites for many

have to bear the responsibilities of citizenship—voting, paying taxes, and perhaps fighting to defend your country.

The same is true in the Church. As adult Christians we have the responsibility to bear witness to Christ. This means that we must live for Christ in our daily lives, defend Christ and our Faith when it is challenged, and perhaps even die as *martyrs*. The graces of Confirmation prepare us to meet these challenges.

The notion of defending our Faith led many of the Church Fathers to speak of Confirmation making us *soldiers of Christ*. St. Paul uses this idea when he writes to the Christians in Ephesus, encouraging them to be strong in their faith:

Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having fastened the belt of truth around your waist, and having put on the breastplate of righteousness; . . . besides all these, taking the shield of faith, with which you can quench all the flaming darts of the Evil One. And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph 6:13–14, 16–17).

We must pray then that we use the gift of the Holy Spirit to strengthen and defend our Faith always.

As members of the Mystical Body united through these Sacraments we have obligations to live as part of Christ’s Church. We must accept the teachings of the Church and follow the laws that she has wisely set down.

We must also continuously strengthen our faith through reading, prayer, the Sacraments, and instruction. We know that Confirmation is usually preceded by an intense period of instruction preparing us for our place as adult Christians. However, growth in knowledge and understanding of our Faith should not end here. Just as most of us continue our secular education in an informal way after completing school, we must continue our education in our Faith. We must strive to deepen our understanding so that we may draw closer to God and our eternal goal.

Rites in the Church

With these three Sacraments comes full membership in the Church. But the way the Sacraments are celebrated may vary. This is because the Catholic Church is composed of

Church Teaching

“The Holy Catholic Church, which is the Mystical Body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same Sacraments and the same government. They combine into different groups, which are held together by their hierarchy, and so form particular churches or rites. Between those churches there is such a wonderful bond of union that this variety in the Universal Church, so far from diminishing its unity, rather serves to emphasize it. For the Catholic Church wishes the traditions of each particular church or rite to remain whole and entire, and it likewise wishes to adapt its own way of life to the needs of different times and places” (OE, 2).

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various *rites*. Here a **rite** refers to a common way of worship and of practicing the Faith by a particular group of Catholics.

These rites are ancient in origin, and all of them can be traced back, in some way, to the days of the Apostles. When the Apostles set out to “teach all nations,” they had received the Holy Spirit and were well-grounded in the doctrines of the Faith. But they had not yet settled on the precise forms for the various ceremonies. In fact, these ceremonies developed over a long period of time and reflected the cultures, languages, and history of the various places where the gospel was preached.

As the Church grew, each bishop celebrated Mass and administered the Sacraments according to the customs of the city where he lived. Certain cities eventually exercised more influence than others on the surrounding countryside. Of course, Rome, as the center of both the Roman Empire and the Church itself, was the most important. Constantinople (modern-day Istanbul in Turkey) was the center of the eastern half of the empire and became quite important too.

In the Church today there are several different rites. The largest of these—and the one with which you are probably most familiar—is the *Roman rite*, which is used throughout the Western world. It is called “Roman” because the ceremonies originally come from the diocese of Rome. The second-largest rite is the *Byzantine rite*. This rite comes from the ceremonies of the Church in the city of Byzantium, or Constantinople—the eastern part of the old Roman Empire. There are also several smaller rites whose origins can be found in other Eastern parts of the world.

These rites are all united under Christ and his Vicar on earth—the Pope. All who belong

to them are members of the Catholic Church. The fundamental beliefs are the same, but the expression of those beliefs and the ceremonies vary according to the different cultural origins. To help you understand, let us look at a few differences between the Roman rite and the Byzantine rite.

In the Roman rite, *unleavened* bread is used for the Eucharist, while Byzantine Catholics use *leavened* bread. While Roman-rite Catholics traditionally genuflect before the Blessed Sacrament, Byzantine-rite Catholics have always bowed as a sign of respect. Members of the Roman rite make the Sign of the Cross from left to right; members of the Byzantine rite do so from right to left. The churches of the Byzantine rite are decorated with *icons*. An **icon** is a painting of Our Lord, Our Lady, or the saints, often done on wood and decorated with gold and jewels. The churches of the Roman rite often contain statues in addition to other kinds of images. You will not usually find statues in a Byzantine church.

As you can see, the differences are not in essential beliefs. Both reverence the Eucharist as the Body and Blood of Christ, even though respect is shown to this great Sacrament in different ways. This variety enriches the Church, but it also points back to its unity, since all are part of *one* Church.

We have seen that it is through her sacramental life that the Church sanctifies her members. In the next chapter we will consider the form of the Church’s worship.

Words to Know:

Sacraments of Initiation rite icon

Q. 31 *What is Baptism?*

The Sacrament of Baptism takes away Original Sin and fills our soul with sanctifying grace. It makes us Christians, that is, followers of Jesus Christ, sons of God, and members of the Church (CCC 1213).

Q. 32 *What is the substance, or matter, that must be used in Baptism?*

Water must be used in Baptism (CCC 1228, 1239).

Q. 33 *What is the form of Baptism?*

The form of Baptism is the following words: “I baptize you in the name of the Father and of the Son and of the Holy Spirit.” (CCC 1240).

Q. 34 *Who is the minister of Baptism?*

The ordinary minister of Baptism is a bishop, priest, or deacon, but in case of necessity anyone can baptize, provided he has the intention of doing what the Church intends (CCC 1256).

Q. 35 *How is Baptism given?*

Baptism is given by immersing a person in water or pouring water on his head three times while saying, “I baptize you in the name of the Father and of the Son and of the Holy Spirit” (CCC 1239–40).

Q. 36 *What effects does Baptism produce?*

Baptism makes the baptized person a child of God and a member of the Church by removing Original Sin and any personal sin, bestowing the life of grace, marking the baptized person as belonging to Christ, and enabling him to receive the other Sacraments (CCC 1279–80).

Q. 37 *Does Baptism change us?*

Yes, Baptism transforms us spiritually, causing us to be born into a new life as adopted children of the Father, members of Christ’s Body, and temples of the Holy Spirit (CCC 1265, 1279).

Q. 38 *If Baptism is necessary for all men, is no one saved without Baptism?*

Without Baptism, no one can be saved. For those who have not been baptized through no fault of their own, the Baptism of blood, which is martyrdom for Jesus Christ, or Baptism of desire (desire for Baptism), brings about the benefits of the Sacrament of Baptism (CCC 1257–60).

Q. 39 *Why can Baptism be received only once?*

Baptism can be received only once because it impresses a permanent spiritual mark upon the soul, which distinguishes a person as Christ’s own forever (CCC 1246, 1272).

Q. 40 *What is this permanent spiritual mark?*

The permanent spiritual mark impressed upon the soul at Baptism is a distinctive spiritual mark that will never be taken away (CCC 1272).

Q. 41 *What does this permanent spiritual mark do?*

The mark impressed upon the soul at Baptism sets one aside as belonging to Christ (CCC 1272).

Q. 42 *What are the duties of one who is baptized?*

One who is baptized has the duties of following the teachings of Jesus Christ as found in his Church, including believing the Faith of the Church, receiving the Sacraments, and obeying the Church’s pastors (CCC 1273).

Q. 43 *What is the Eucharist?*

The Eucharist is the Sacrament that contains the Body, Blood, Soul, and Divinity of our Lord Jesus Christ, under the appearances of bread and wine (CCC 1333).

Q. 44 *Is the same Jesus Christ present in the Eucharist who was born on earth of the Virgin Mary?*

Yes, the same Jesus Christ is present in the Eucharist who was born on earth of the Virgin Mary (CCC 1373–75).

Q. 45 *What is the matter of the Eucharist?*

The matter of the Eucharist is bread and wine over which the priest says the words of Consecration (CCC 1333).

Q. 46 *What is the form of the Eucharist?*

The form of the Eucharist are these words of Jesus Christ: “This is my Body. . . This is the chalice of my Blood . . .” (CCC 1339).

Q. 47 *Who is the minister of the Eucharist?*

The minister of the Eucharist is a priest (CCC 611, 1337).

Q. 48 *When did Jesus Christ institute the Eucharist?*

Jesus Christ instituted the Eucharist at the Last Supper, when he consecrated and changed bread and wine into his Body and Blood and distributed it to the Apostles, commanding them to “do this in memory of me” (CCC 1337, 1339).

Q. 49 *Why did Jesus Christ institute the Eucharist?*

Jesus Christ instituted the Eucharist to be the permanent memorial of his Passion, death and Resurrection, spiritual food, and the means by which he is ultimately united with the faithful (CCC 1382).

Q. 50 *How long does Jesus Christ remain within us after Communion?*

After Communion, Jesus Christ remains physically within us as long as the Eucharistic species remains (about fifteen minutes) (CCC 1377).

Q. 51 *Is Jesus Christ present in all the consecrated Hosts in the world?*

Yes, Jesus Christ is present in all the consecrated Hosts in the world (CCC 1373, 1377).

Q. 52 *Why is the Most Holy Eucharist kept in churches?*

The Most Holy Eucharist is kept in churches so that the faithful may receive it in Communion, have it for Eucharistic devotion, and recognize it as the perpetual assistance and presence of Jesus Christ in the Church (CCC 1378–79).

Q. 53 *What is the Sacrament of Confirmation?*

The Sacrament of Confirmation makes us more perfect Christians and soldiers of Christ. Confirmation is the Sacrament by which God strengthens our faith through the Holy Spirit, sends us out as witnesses of Jesus, and seals our membership in the Catholic Church with the seven gifts of the Holy Spirit (CCC 1285).

Q. 54 *What is the matter of Confirmation?*

The matter of Confirmation is the laying on of the hand and the anointing with sacred chrism (CCC 1293, 1297, 1300).

Q. 55 *What is the form of Confirmation?*

The form of Confirmation is the following words: "Be sealed with the gift of the Holy Spirit" (CCC 1300).

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Q. 56 *Who is the minister of Confirmation?*

The ordinary minister of Confirmation is a bishop, although a priest may receive special faculties to administer the Sacrament of Confirmation (CCC 1313).

Q. 57 *How does the bishop administer Confirmation?*

The bishop administers Confirmation to the one being confirmed by anointing him with chrism on the forehead, which is done by the laying of hands, and through the words, "Be sealed with the gift of the Holy Spirit" (CCC 1299–1300).

Q. 58 *How does Confirmation make us more perfect Christians?*

Confirmation makes us more perfect Christians and witnesses of Jesus Christ by giving us an abundance of the Holy Spirit, his grace and his gifts, which confirm and strengthen us in faith and in the other virtues (CCC 1303).

Q. 59 *What dispositions should a person who is going to be confirmed have?*

A person who is going to be confirmed should be in the grace of God and ought to know the principal mysteries of our Faith. He should approach the Sacrament with devotion, aware that by being confirmed he is being consecrated to God and marked with the Holy Spirit (CCC 1309–10).

Q. 60 *What does the sacred chrism signify?*

Sacred chrism signifies that he who is confirmed is consecrated to God and marked with the Holy Spirit (CCC 1293–95).

Q. 61 *What does the anointing on the forehead in the form of a cross signify?*

The anointing on the forehead in the form of a cross signifies that the confirmed person, as a brave witness of Jesus Christ, should not be ashamed of the Cross nor fear enemies of the Faith (CCC 1295–96).

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Q. 62 *What are the duties of one who is confirmed?*

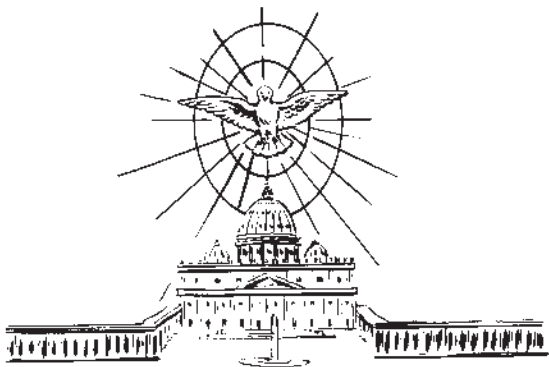
One who is confirmed has the duties of witnessing to and defending the Faith, and continuing to live his baptismal promises.

Q. 63 *What are the seven gifts of the Holy Spirit?*

The seven gifts of the Holy Spirit are wisdom, understanding, counsel, knowledge, piety, fortitude, and fear of the Lord (CCC 1831).

Q. 64 *What are the fruits of the Holy Spirit?*

The fruits of the Holy Spirit are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, self-control, modesty, and chastity (CCC 1832).



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Name: _____

Baptism

Write an essay summarizing the Church's teaching on Baptism. Be sure to include whether we must be baptized in order to be saved and enter heaven.

Answers will vary.

Faith and Life Series • Grade 8 • Chapter 7 • Lesson 1

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Name: _____

The Divinity of Jesus

Using your student text and the Catechism of the Catholic Church, paragraphs 1328–1332, explain how the Eucharist is:

1. A meal: Answers will vary.
2. A sacrifice:
3. A communion:
4. A holy and divine liturgy, the greatest act of worship:
5. A memorial:
6. The Holy Mass:
7. Jesus:

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Name: _____

Confirmation

Answer the following questions in complete sentences.

1. Why do we need Confirmation if we receive the Holy Spirit at Baptism?
We need Confirmation as well as Baptism because Confirmation completes what is begun at Baptism.
2. What responsibilities do you take on in the Church when you are confirmed?
You take on the responsibilities of being a witness to Christ, living for him in your daily life, and defending the Faith.
3. What does it mean to be a “soldier of Christ”? What does St. Paul say is the armor of God?
To be a “soldier of Christ” means that we must defend our Faith. St. Paul says the armor of God is truth, righteousness, faith, salvation, the Spirit, and the Word of God.
4. How can we continue to strengthen our faith?
We can continue to strengthen our faith through reading, instruction, prayer, and the Sacraments.
5. Unscramble the names of the gifts and fruits of the Holy Spirit. Underline the gifts and circle the fruits.

OYJ	<u>Joy</u>	TDYEOSM	<u>Modesty</u>
EEPAC	<u>Peace</u>	GELDKONWE	<u>Knowledge</u>
RREEAFFOHTLDO	<u>Fear of the Lord</u>	ERTEGNIYSO	<u>Generosity</u>
ITYPE	<u>Piety</u>	TAPIEENC	<u>Patience</u>
HSCATITY	<u>Chastity</u>	GOSODEN	<u>Goodness</u>
HAIRTCY	<u>Charity</u>	CTFEOONSLLR	<u>Self-control</u>
DUNRETNGDASNI	<u>Understanding</u>	NGELSTSENE	<u>Gentleness</u>
WMISDO	<u>Wisdom</u>	TITORFUDE	<u>Fortitude</u>
SSKNDEIN	<u>Kindness</u>	LFTINSFUASEH	<u>Faithfulness</u>
NOUSCEL	<u>Counsel</u>		

Faith and Life Series • Grade 8 • Chapter 7 • Lesson 3

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Name: _____

Different Rites

I. Compare the Roman and the Byzantine rites in the chart below.

ROMAN RITE	BYZANTINE RITE
<u>Answers will vary.</u>	

II. Answer the following questions in complete sentences.

1. Where did the different rites come from?
The different rites came from the various ways the liturgy was celebrated in different parts of the world. In the days of the Apostles, as the Church grew, priests celebrated Mass according to the customs of their nation.
2. Do all rites share the same essential teachings?
Yes. All rites share the same essential teachings.
3. Do all the various Catholic rites have the same Pope?
Yes. The various Catholic rites have the same Pope.

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Faith and Life Series • Grade 8 • Chapter 7 • Lesson 4

Name: _____

The Church Sanctifying—Sacraments of Membership Quiz 7

Part I: Fill in the chart.

SACRAMENT	MATTER	FORM	MINISTER	EFFECTS
Baptism	<u>pouring of water three times (or triple immersion)</u>	<u>“I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”</u>	<u>ordinary: priest/ deacon/bishop; extraordinary: anyone with proper intent</u>	<u>removes Original Sin and bestows the life of grace; makes us children of God and part of the Mystical Body of Christ; permanent spiritual mark</u>
Confirmation	<u>laying on of the hand and anointing with sacred chrism</u>	<u>“Be sealed with the gift of the Holy Spirit.”</u>	<u>ordinary: bishop; extraordinary: priest</u>	<u>abundance of the Holy Spirit, his grace and gifts; made more perfect witnesses of Jesus Christ; permanent spiritual mark</u>
Eucharist	<u>bread and wine over which the priest says the words of Consecration</u>	<u>“This is my Body . . . This is the chalice of my Blood . . .”</u>	<u>priest</u>	<u>spiritual strength; greater union with Christ and his Church</u>

Part II: The following sentences describe aspects of Baptism, Eucharist, and Confirmation. Indicate the Sacrament described by each sentence.

1. Baptism This is the very first Sacrament a person receives.
2. Confirmation In this Sacrament, we become Spirit-filled soldiers of Christ.
3. Eucharist This Sacrament is food for the soul.
4. Baptism Through the water and words of this Sacrament, we become brothers and sisters of Jesus Christ.
5. Confirmation When we receive this Sacrament, we become adult Christians.
6. Baptism This Sacrament is the gateway to all the other Sacraments.
7. Eucharist This Sacrament is unique in that it is Jesus truly present, Body, Blood, Soul, and Divinity.
8. Confirmation This Sacrament brings with it a special responsibility to witness to Jesus and the gospel, and to defend our Faith.

Part III: On the back of this page, identify two things the Roman and Byzantine rites have in common and two ways in which they differ.
Answers will vary.

Faith and Life Series • Grade 8 • Appendix A

A-9