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Understanding the Catholic Church in Salvation History

“The entire revelation concerning salvation is ordered to this manifestation of the Word, as to a central point-in a forward direction in the apostles and in the whole history of the church to the end of time, in a backward direction in the Old testament in word and in history, backward to the law and the prophets and even to the creation.”--Von Balthasar

“There are not a hundred of people in the world who hate the Catholic Church, but there are thousands who hate what they mistakenly believe the Catholic Church to be.”--Sheen

I. Any study of church history must begin with an invocation into the meaning of the terms being studied: Church and History. Through this initial inquiry, we will see the pressing need to consider the Old Testament in light of the New Testament to better understand the drama of the Church in salvation history

A. Church: ecclesia (L.): meaning “assembly of believers” points to the OT Church, **qahal (Hb.)** that foreshadows what Christ came to perfect--the New Testament Church, the Catholic Church.

B. History: historia (L.): meaning “to weaves a pattern.” God in the OT, over a period of time, uses images throughout OT history to reveal to us what we have today. As history does not spring forth from non-events, God uses it pedagogically, as a great Teacher revealing his eternal wisdom to his eternal plan. It will be ancient history that will unite man--not unproved modern notions.

1. As Benin states: “God teaches through the events of history that correspond to his eternal plan. That ultimately, in Christ, the embodiment of law, we may find that the heart of the law of the household is to live in the law”. The “oikonomia” is the wise arrangement by stages whereby the mystery that is Christ is brought to fulfillment (CCC 236).

2. In addition to church and history, the term **typology** is another key term to know and understand as we uncover the meaning of Church in history. Consult **Word of the Week Typology from** my website. Essentially, typology “gives intelligible coordination to Gods work in salvation history.”—Cardinal Daniellou

II. Covenant- (synonym to testament) is the overarching theme through the Bible. Comes from the Latin word **convenire** meaning “to come together.” This word is often understood as a compact agreement, which it is, but God elevates our understanding of this agreement to a sacred family bond. Covenant love is more than a contract where you say “this is yours and this is mine,” rather it says “I am yours and you are mine.” And for God, who is entirely relationship, His covenant would not be something external in history, but rather a manifestation of His saving love.

1. Jer.3.16-17...“presence of God will no longer be in the Ark of the Old Covenant, but in Jerusalem shall all nations gather.”

a. Jer.31.31...only mentioning of the New Covenant in the Old Testament. In it he is going to restore the house of Israel by writing the law on their hearts. The law will no longer one of stone (tablets) but of the divine--flesh!!!

b. 2 Cor.5.1-5...“from earthly tent being destroyed to the new building, house in which God dwells in.”

2. It is necessary to note the special characteristics of his covenants with the biblical heroes.

3-fold covenant

Adam-Gen 2.23	Noah-Gen. 9.13	Abraham-Gn. 15	Moses-Ex.20	David-2 Sam.7.10	Christ-Mk
marital	household	tribal	Gn. 17	national	kingdom
Marriage	Rainbow	Circumcision	Gn. 22	Passover	Throne
					<u>Universal</u>
					<u>Baptism/Eucharist</u>

3. Covenants through the Old Testament have a common thread in that they are marked by

sacrifice (or lack thereof in Adam's case). Adam as the forerunner to understanding "the why" behind sacrifice (Note in this diagram that Rom.5.14 (typology) testifies to the link between Christ and Adam).

- a. As early as Cain and Abel there was a sacrificial offering made by both brothers. So as early as the second generation of Adam and Eve we have the theme of liturgical sacrifice continuing soon thereafter.
4. Altar Servers that kept the thread of sacrifice as the hallmark of every covenant and gave us reassurance to the *liturgical current* found in the Old Testament.. Note here the altar was understood in times of antiquity as representing the four corners of the earth.
 - a. Gn.8.20...Noah built an altar to the Lord to offer up sacrifices
 1. The sacrifice marked the moment God made his covenant oath with him.
 - b. Gn.22.2...Abraham built an altar up upon Mt. Moriah to sacrifice his own son.
 1. God spares Isaac and immediately afterwards makes a covenant with him.
 2. This sacrifice is significant in that Isaac foreshadows Christ by carrying wood up a cross in the same Mountainous region as Christ did.
 - c. Ex.12...covenant motif continues during the time of Moses when God requires every Israelite to sacrifice an unblemished lamb in place of the first-born.
 - d. 2 Sam.7.10...God reaches a flesh covenant with David, which reaches its consummation with the building of the altar and its sacrifices during the time of Solomon.
5. Imperfect sacrifice. These figures performed an incredible task yet failed in the end. This is going to point to a more perfect sacrifice in Christ. Each covenant had been real, yet partial, which ultimately drives us forward to the climax of the types of the Old Testament--Christ!!!
 - a. Noah gets drunk in the vineyard.
 - b. Abraham grows impatient for an heir and takes a concubine -mistress.
 - c. Moses strikes the rock in anger and gives into his temper.
 - d. David commits adultery with Bathsheba.

** The history of the Church (assembly of believers) can be best understood by seeing how God wished to unite his broken family. After Adam's failure to sacrifice in the Garden of Eden, God chose leaders (Noah, Abraham, Moses, and David) to sacrifice to him in order to be in covenant with him. All of these men were heroic but only attained an imperfect bond in salvation history. Typology reveals to us how O.T. figures prepared and laid the foundation for the coming of Christ. In addition, the sacrifice of Christ perpetuates itself through the divine mysteries of the church. God has woven a pattern that can only be understood by knowing the key elements of his unfolding plan in the OT.

III. Biblical stages of salvation history (12 stages). I will give stages in matching form (know the first six)

A. Stages of history

1. Gn.1-11-- **History of the early world**, Adam and Eve, Noah...up to 2000 B.C.
 - a. Myth is "a story about God," an aid to explain a reality as we see it today. Temporal language used to describe an event which relates to eternity and time, a story about activity that lies behind all stories.
 1. Modern history does not convey history like antiquity.
 2. Myth as symbol can be used to teach truth--not mythology as we understand it in contemporary terms. Writing style of the time period.
 - b. Chiastic writing--where the peak of the story is in the middle not the end.
 1. Ex.25-31 is like ex.35-40. Exodus 32-34 is the central event.
 - a. Pentateuch is more relevant than linear.

- b. Antiquity writes, at times, out of sequence.
 - 2. Gn.12.50--**Patriarchal age**, Abraham, Isaac, Jacob, Joseph and the formation of the twelve tribes of Israel....2000-1700 B.C.
 - 3. Exodus--**Israel in Egypt**, Golden Calf, Leviticus, worshiping false Gods, Exodus...1700-1300 B.C.
 - A. Tribe of Levi stand up and are counted for their faithfulness to God. Asked to offer up animal sacrifice to show their atonement for their idolatry (analogy of drunken father). Cain offering up animal as a thanksgiving sacrifice-Eucharistic!!!
 - 4. Joshua--**Conquest of Canaan**, promised land, exodus, fall of Jericho, Mt Sinai covenant, Deuteronomy covenant (land, sanctuary, kingship)...1300-1200 B.C.
 - 5. Judges--12 leaders who are provisional leaders of the 12 tribes...1200-1050 B.C.
 - 6. 1 and 2 Samuel--**United Kingdom** (monarchy), establishment of the Davidic dynasty in Jerusalem. building of the first temple, first scene of the spoken prophets: Nathan,... 1020-920 B.C.
 - 7. 1 Kings--**Divided Kingdom**, tribes break into Northern fork (Israel) and Southern fork (Judah and Benjamin), Jeroboam and Rehoboam (Solomon), Christ from the line of Judah (Is.11.1), written prophets: Amos, Hosea, Isaiah, Micah, Joel, Jonah; spoken prophets: Elijah, Elisha, and Gad. ...920-721.B.C.
 - 8. 2 Kings--**Exile**, Assyrians take the North and the Babylonians finish the job and take the south. Babylonian captivity is three fold (605, 597, 586), written prophets: Nahum, Daniel, Baruch, Ezekiel, Zephaniah, Jeremiah, Habakkuk...721-539 B.C.
 - 9. Ezra--**the Return**, Cyrus of Persia allows the return of the Jews and the rebuilding of the temple completed in 486...539 -167.B.C.
 - 10. Maccabees--**Maccabean revolt**...Judas defeats Antiochus IV to get back the temple and its practices. Antiochus rule of forced Hellenization--common culture...167 B.C...
 - 11. Luke--**Birth of Christ**-keeps the narrative story going, Christ is the new covenant.
 - 12 Acts--**Early Church**, Council of Jerusalem in 50 A.D (Acts 15) dispute of Gentiles and Jews and the question of circumcision in the practice of the new religion. Church becoming universal. The faith of Israel was directed toward universality.
 - a. Church is the climax of salvation history. What Christ came to institute. The adoration of the Magi (cf. CCC528)out of the East acts as the beginning of the Church of the gentiles.
 - b. Church expanding: Acts 1.1-8.5 (Jerusalem area), Acts 8.5-13.1 (Judea-Samaria--outer region), Acts 13.1-28 (ends of the earth).
- B. Fourteen (73 books in all) chronological books...**Know these books in order**
- 1. Books that keep the narrative story going: Genesis, Exodus, numbers, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Ezra, Nehemiah, Maccabees, Luke, Acts

IV. Understanding matters of the Church in the first century (33-100).

1. Pentecost...consult *Word of the Week on Pentecost*.

2. See outline on the bottom of document for understanding of the four marks of the Church.

3. Sacramental Church The action that you took to make a covenant with Abraham in the OT was circumcision. This was the external sign that you belong to God. This was how you entered into a family bond with God.

A. At the time of transitions of covenant and the time of Christ, baptism was the new external sign that you belonged to God (along with the Eucharist). Acceptance of the incarnation and the new covenant demands attention to the particularities of their origin and purpose. This eventually leads one to an understanding to the fullness of truth.

1. Abraham (circumcision)...Christ (Baptism)...read Col.2.11-12; Rom 8.15-19.

2. What Adam could not do for humanity Christ accomplishes and what Moses could not do for Israel Christ accomplishes.

B. Acts 15...transitioning from old law to new law. The debate between the Sanhedrin and the Apostles on circumcision and Baptism. The first council convened!

1. Define Council-*The calling of an assembly and hierarchy of the church to define the state and matters of the Church in Doctrine/spirituality.*
 - a) Sadducees-represented the priestly class who put all their authority only in the Pentateuch. Denied the Resurrection of the dead and judgement of eternal life.
 - b) Pharisees-zealous party who kept the law. Know as separatists from the Gentile nations. Believed in the resurrection of the dead and judgment of eternal life.
 - c) Scribes-Professional interpreters of the law (often were Pharisees).

	-Sadducees		Paul
San Hedrin-Pharisees-----	Old Law-----	Acts 15-----	New Law-----
-Scribes	circumcision	Council of Jerusalem	Baptism
		49 A.D.	Barnabas-12 Apostles Peter/James

2. Acts 15 and the significance of understanding 2 Sam.7-15. Focus on flow chart.

- a. Acts 15.1-18
 1. 1-5: Pharisees want to see the Gentiles circumcised
 2. 6-11: We now have the gift of the Holy Spirit and Baptism. We no longer need the Old Law.
 3. 12-18: Catholic Church begins with James' decree on universal expression of the Church being the new Davidic Kingdom (fulfilling 2 Sam.11-17). Gentile nations, all nations, being apart of this international plan to unite God's people through baptism.
- b. Judaism begins. Still believe in the old law. Still recognize their Rabbis as leaders and authority figures.
 1. Judaism is the parent of the Catholic Church. However, the faith of Judaism falls short in that it does not recognize what Christ came to establish.

3. Church is the climax of the OT! Note flow chart! Judaism and primitive Christianity are completed in the Catholic Church.

- a. OT Israel is the church of God and the NT Church is the Israel of God.

3. Expansion of the Church in the first century seen in the Acts of the Apostles.

A. Apostles begin to evangelize from Jerusalem to the ends of the earth; baptizing the faithful and calling for them to repent and believe the good news. The following stages is where we begin to see sacramental life beginning: baptism. Eucharist, anointing of the sick!

1. Expansion of Christ's church occurs in three stages throughout Acts:
 - a. Jerusalem (33-35 A.D.)...Acts 1.1-8.5
 - b. Judea-Samaria (35-45 A.D.) Acts 8.5-13.1
 - c. Ends of the earth (45-62 A.D.) Acts.13.1-28

V. Church being defined through persecution under the Rule of Rome (100-300).

1. Persecuted spreading for primarily three reasons: Relationship to Judaism; secrecy of religion; convenience of scapegoat for other mistakes.

A. Relationship to Judaism-they were not in favor with the Romans.

- 1) No theological understanding of who Christ was.

B. Secrecy of Religion-*Worship on Sunday.* subversive to the emperors, not cooperating. A political danger to the empire. They would not turn in their sacred books (need for worship). Thought they were engaging in sexual immorality (as many groups did at this time). Did not understand "eating the body and blood" of a man--pagan worship--Cannibalism??? They thought this was having an ill effect of family.

1. Christians were simply reading the scriptures and celebrating the Eucharist.

C. Convenient scapegoat-If there was a problem with the empire, the Christians

seemed to be an easy target. There was no empirical resistance.

1. Example of Nero blaming the Christians for a fire he started.

2. Age of heresies, apologists and martyrs. Persecution soils the faith of future generations.

Tertullian once said, "*The blood of the martyrs is the seed of the Church.*"

A. Heresy: comes from a Gk. word meaning "choice", this was opposed to the "obedience of faith" (Rom.1:6, 16:26). **Gnosticism (second century)** was the first major heresy asserted the superiority of the natural knowledge of the day over doctrine being handed on in the stead of Sacred Tradition. The special emphasis of the Gnostic thought is self-centered believing only in the knowledge given by human culture and education. In Gnosticism, there is a radical de-emphasis on sin: humanity suffers from ignorance, not sin. In addition, Gnosticism states that there is no organic synthesis of faith to be handed on from one person to the next. There were a few major contenders against this heresy

1. **St. Irenaeus of Lyons** spent his life defending the integrity of the faith against this dangerous heresy. Ultimately, his major work *Against the Heresies* has become a timeless classic in which he clearly shows Christ's intention to establish a divine teaching program through the Apostolic Church

2. **St. Justin** was known as the rational apologist. He defended faith through reason. Clearly defines (not understood) Christianity's relationship to Judaism. Another stalwart against Gnosticism. His major works include *The First and Second Apology* and *the Dialogue with Trypho.*

B. In addition to the heresies and apologists were the martyrs. Again, martyrs had and continue to have a seminal role in the building up of the faith. Pope Benedict also said of the martyrs (throughout all generations) "*Throughout history the martyrs continue Christ's self-oblation; they are the life of the Church's living altar, made not of stones but of men, that express a new kind of cultus: sacrifice is humanity becoming love with Christ.*" Hahn notes: *Martyrdom is an actualization, again, in its purest form; an imitation of Christ that is true communion with Christ; a willing participation in his life and death- his complete self-giving.* This is why we have chalk-full of feast days that celebrate the martyrs of our spiritual ancestors. The church, when criticized and persecuted, understands herself better and is disposed to serving Christ in a more complete way.

1. **Ignatius and Polycarp (110 and 155 A.D.)** were disciples of John, considered Eucharistic martyrs, because of their heroic faith. Read their accounts.

VI. The Church and its developing relationship with the greater Western Civilization (300-600).

1. Constantine becomes Emperor of the west (western Mediterranean) in the year 306. He has a religious experience that would change the fortunes of the Catholic Church forever. He sees a sign of the Greek monogram of Christ, the ***Chi-Rho***, that assures him victory in the Battle of Milvian Bridge near Rome.

a. The Greek monogram in the sky of the Christian God was put on their shields and he attributed this victory to the Christian God. this gives way to the famous **Edict of Milan (313 A.D.)** In agreement with the Eastern Emperor, Licinius, Christian tolleration was granted throughout the Roman Empire. Christianity and Catholicism was no longer an illegal religion.

2. Constantine becomes sole emperor of Rome in 324 A.D. and begins to actively support Christianity. He replaces the Roman Gods with the Christian Gods. He protects liturgical practices and passes laws honoring Sunday, Christmas, and other Christian holidays.

a. He seeks out a symbol of historical truth to Christianity and his mother Helena returns from her pilgrimage to Jerusalem with the true cross (still is at the St. Maria Correce Church in Rome where Helena once lived)

b. He had Christian Churches built and Christianity was made the official religion of the Empire (Theodosius 381).

1. The end of the persecution of Christians was the end --for now--of the great number of martyrs that the early Church saw.

3. In the fourth Century, there emerged a new series of heroes for the Catholic Church: monks.
 - a. **Antony of Egypt (250-355)** was the first to follow Christ in this sole devotion of penance and prayer as he goes into the desert to live the life of the monk (monk comes from the Latin meaning monos or alone). Many flee to his way of life and seek this man as a spiritual master.
 - b. Pachomius of Egypt was another great leader who lived the life of a monk but did so in communal living.
 1. Monks were a radical witness to Christ and witnessed to a new Christian spirituality. The lifestyle of the Christian was to be a sign against the secular ways of society and towards the struggle of Christianity.
 - a. Monastic life would soon be implemented in the city (St. Martin of Tours, France) and take hold in Christian areas as a new way of living the Gospel life. This would set the tone for future communities and religious life.
4. Great scholars and Theologians emerge during this time as well.
 - a. **St. Athanasius (4th century)**: immortalized Saint Antony by writing his biography, *The Life of Antony*. He was also well known for his defense against the heresy of Arians in which he explained the unity of the two natures of Christ through his treatment of the Incarnation.
 1. **Ariansim**: this heresy asserted that Christ was not God but the highest creature of God. There was an emphasis on Christ's human nature and de-emphasis on Christ's divine nature.
 - b. **Augustine (4th century)**-Early Bishop of the Church. His works include *Confessions*, in which he discusses his conversion into the Church, and *The City of God*, where he discusses the relationship between the Church and the world. He ranks among the great scholars of the likes of Thomas Aquinas.
 1. He calls the first worldwide or ecumenical **council in Nicaea (325 A.D.)**. The bishops develop a creed to clarify the Church's understanding of Christ's hypostatic union (divine nature and human nature).
 2. Also is present at the **Council of Hippo (395 A.D.)** to define the canon of the NT (27 books).
 - c. **St. Jerome (late 4th early 5th century)**-lived as an ascetic in a cave in Bethlehem. He translated the bible into what we now know as the *Latin Vulgate*. This was the translation of the bible into the Latin vernacular.
 - d. **Chrysostom**-Bishop of the city founded by Constantine--Constantinople--defended the faith vigorously against attackers of the Church. He was known for his eloquent homilies and preaching.
- 5) Authority of the Pope being defined. The bishop of Rome was given full authority at the **Council of Sardica (343 A.D.)**
 - a) Emperor Gratian confirms that the bishop of Rome as the sole authority figure over all the Churches (378 A.D.). This was not a political move but an understanding of the intentions of Christ.
 - 1) Pope Damasus- Reflecting upon the scripture passage from Matthew 16 states: "Authority does not come from an Emperor or a human bishop alone, but from the hand of God who entrusted the office of Peter with his Church. To be in union with Christ here on earth is to be in union with His Church." Re-quote the analogy of the need for authority .
6. The Church and the Barbarian tribes. Initially the Visigoths plundered Rome in 411 A.D. and left the West depleted. In time over the fifth century, the Vandals and Huns took over major parts of the Western Empire. It was a time of great challenge for the Church, both physically and spiritually. Among the tribulation rose many heroes, the greatest Pope Leo (440-461).
 - a. Pope Leo the Great meets up with Attila the Hun in a town outside of Rome called Mantua (452). There he convinced Attila to withdraw his troops. In addition, Pope Leo the Great brought a strong centralization to Europe with healthy governance.
 - b. Saint Remigius, Avitus and King Clovis of the Franks (modern day Europe). Franks were barbarian peoples who had no true religion.

1. The great saint Remigius inspires Clovis to convert to Christianity (wife Clotilda affects this decision) and later St. Avitus, bishop of Gaul, highlights this great conversion: "Thanks to you this great corner shines with new brilliance and a star glitters in the West...your faith is our victory."
 - a. This would eventually plant the seed that germinates some two hundred fifty years later in Charles Martel...Charlemagne!

VII. The Church in the middle ages (600-1300). These seven hundred years were marked by conversion of new peoples and tribes to Jesus Christ. This led to the emergence of Christendom. Christendom is the alliance of Church and state. Speak on the Church's role and authority on marriage.

1. Charles the Great, or Charlemagne, defeated the Muslims at Tours and becomes the father of Europe in the Carolingian Renaissance (814-840).
 - A Writing, book copying, artistic work, and architectural work, and thinking of the men trained in the cathedral and monastic schools stimulated a change in quality and quantity of intellectual life that would forever change Western Civilization.
 1. Although this renaissance would suffer horrible blows in the ninth and tenth centuries via Viking and Muslim invasions, its spirit would live on in Christendom.
2. Gregorian Reform: Pope Gregory VII (1073-1085) brings reform to the Church during the reign of the Ottoman Empire and the German Emperors.
 - A. This fiery vicar re-established the identity of the Church's authority with a not so gentle reminder that the Pope has the universal authority to depose an emperor if it was directly in conflict with God's Law.
 1. Along with the authority of the Pope, Gregory's reform was marked by renewal in several areas: priestly celibacy and rejection of simony.
3. Schism of 1054 between the Roman Catholic West and the Holy Orthodox Church of the East. Papacy is the principal subject of tension along with the filioque clause
 - A. Essentially, it has been and continues to be Apostolic Tradition that wedges itself between the West and the East.
4. New Learning, Theology, and Culture. Thirteenth century was the apex of thought and culture and middle ages. New higher learning centers emerged--the University (1170).
 - A. What began as a guild of scholars eventually turned into the University. Originally, Universities attracted clergy and were financed by the Church.
 1. Universities of Paris (theology), Bologna, Oxford and Cambridge. were the first and would ultimately become "lanterns shining in the house of God"-Pope Alexander IV
 - a. Studied at these Universities were Economics, Medicine, natural philosophy, civil and canon Law, and Theology. The study of God was the queen of all sciences.
 - b. Scholars who studied at these Universities were versed in the Classics and wanted to demonstrate was rational the worldly knowledge could fit into the Christian view of the world and reality.
 1. Thomas Aquinas-Summa Theological. Constructed a system of question and answers in which he explains the faith in clear and concise manner. This is one of the great achievements of Church History.
 2. Ultimately, the church cherished, preserved, studied, and taught the works of the ancients, which would otherwise have been lost
5. Religious orders continue to flourish bringing constant renewal to the Church. The mendicant (poor) way of life leads the faithful to constantly consider their life in light of faith.
 - A. Benedictines (treat them here because of their impact upon this age) : Founder St. Benedict. Charism was defined by prayer and labor. They shaped Western Civilization in the two aforementioned expressions of being.
 1. They would often turn marshy swamps into fertile agricultural centers

turning Europe into a agricultural hub for wheat, barley, corn, cheese, etc...!!!.

2. They would also bring about renewal in the arena of technology industries and engineering: the first waterpower plants, clocks etc...

B. Franciscans: Founder St. Francis (1181-1226), charism was poverty and penance. This band of disciples of Christ became the largest community during this golden age of Christianity

1. Pope Innocents III dream-Francis called to rebuild the Church. **Share a little about the life of Francis.**

C. Dominicans: Founder St. Dominic (1170-1221), charism was educating the poor in the spirit of poverty. Mysteries of the rosary are revealed to St. Dominic when he is on the road to defend the Church against the heresy of Albigianism.

6. This period may be most marked by the establishment of Europe as a Christian continent and of the preservation of the faith in the spread of Islam. Most notable the Crusades.

A. The Crusades. These were military expeditions organized by the Church for the liberation of the Holy Land from Moslem control and for the defense of the Christian faith and protection of Christian pilgrims.

1. Church believed that these crusades fell in the category of "Just war" taught by St. Augustine.

2. First Crusade called by Urban II was considered a military success.

a. Indiscriminately, hundreds of innocents were killed in the siege of Jerusalem.

3. Second Crusade in 1146 supported by Saint Bernard of Clairveaux was considered a military failure.

4. Third Crusade in 1189 was called to recapture Jerusalem but all that was accomplished was a treaty guaranteeing the safety of Christian pilgrims.

5. Most agree that these crusades fell far short of their intended goals and following crusades were marked by unholy motives.

XIII. The Church of Christ is made visible through its four characteristics or marks that are inseparably linked: one, holy, catholic and apostolic. They indicate the essential features of the Church and her mission. The Church does not possess them of herself; it is Christ who, through the Holy Spirit, calls her to realize each of the four qualities (CCC 811).

1. Catholic (not just another denomination): *Katholikos* (Gk.) meaning "*universal*", in the sense of "*pertaining to the whole*". The Church is catholic, as it possesses the fullness of Christ's presence and the means to salvation. The church is also catholic as she was sent out by Christ on a mission to evangelize the entire human race (CCC 830). "*Jesus conferred an authority that was properly his own and extends it to every place and through every time*" (Hahn, 85).

a. Acts 2.42...character of the one true Church of every age.

1. The eternal covenant established by Christ on Calvary is the sacramental church. To be in communion with the Church and receive our Lord in communion we must be in communion with his Universal Church (note Peter's assent)!

2. Apostolic: "*All authority on heaven and earth has been given to me. 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...teach them to the end of the age*" (Mt.28.18-20). Within the mark of apostolicity, there are three marks linked: the (1) unbroken apostolic pedigree (biblical vision is one of great importance, consider genesis) that (2) teaches with the (3) authority entrusted to Christ to the original twelve (CCC 857).

a. Eph.2.19-20; 1 Tim.3.15; Rev.21.14...We belong to a household of God that has the Apostles as the cornerstone.

1. In his work The Apostles, our current pope notes that before the apostles were sent out they needed to be in relationship with Jesus to communicate how to be in relationship with Jesus (Benedict XVI, 16).

b. The life of the Church Fathers were marked by their obedience to the Deposit of faith and its apostolic pedigree.

1. I note here that the unbroken teaching authority as a social dynamism that has been a mark of the advancement of every culture...so it is with the Church. Paul remarks on the centrality of the apostles teaching mission.

3. Unity: Every family is rooted in this principle and reality that is love. Consider the nature of the Trinity and the words of Christ: *“that they may become perfectly one in us...that the world may know”* (Jn.17.20-26). Christ envisions unity that is not only spiritual, but also visible and organizational. So that even the world can see it clearly (Eph.4.4-13). The indivisible unity has its pattern after the pattern of the triune God.

a. Communion is truly the good news that helps remedy our loneliness and aids the Church in helping her light shine like a beacon of hope raised among the peoples (Benedict, 23).

4: Holiness: Kiddushin (Hb.) *“To be set apart”* or *“reserved for a special purpose.”* The life of a saint is married to *God’s will* and the life of the Church. The holiness of Christ is the holiness of the Church; that is to say that the Church witnesses to the saving actions of Christ eternally in time and out of time (analogy of the rain to explain the internal nature of the Church’s holiness in Christ). Consider Divine Revelation with respect to the Church’s holiness.

1. Lev.19.2... *“Be holy because I am holy.”*

2. 1 Peter 2.9...The Church is a *“holy nation ...in which we belong to God.”*

3. Acts 9.13; 1 Cor.6.1...Members of the Church are the *“holy ones”* of God.

1. Holiness is the divine life of God reproduced in the life of a saint and martyr. The people of God advancing the Kingdom of heaven by their own holiness...but it does not convert the Church...Institutions do not convert!

a. Conversion is tied to sacrifice...consider the many examples of the diverse saints and martyrs...weakness is strength!

*** See website for Books on Church History: www.stjohnthebaptistchico.org/catholiclibrary.htm