

# *The Church Is Apostolic/The Last Stanzas of the Creed*

## **The Church Is Apostolic**

Pope, the great unifier, however, people think he is divisive.

Built upon the foundation of the Apostles, who were witnesses to Christ

Bishops are the successors of the Apostles, they continue the Apostles work

## *Christ's Faithful—Hierarchy, Laity, Consecrated Life*

### **The Hierarchical Constitution of the Church**

#### **Pope, Server of the Church**

**CC 882:** The *Pope*, Bishop of Rome and Peter's successor, "is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful."....

**CC 883:** "The *college or body of bishops* has no authority unless united with the Roman Pontiff,....

All the bishops united could not change the teachings with out the Pope.

#### **Infallibility of the Pope – Only in two ways**

1. Definitive teaching – teaching definitively on Faith and Morals. There is no possibility of err due to the Holy Spirit, but when on for example, health, etc., he is only human and could be wrong.
2. Confirming the brethren – teaching or leading the bishops

**CC 890:** The mission of the Magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates.

**CC 891:** "The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful—who confirms his brethren in the faith—he proclaims by a definitive act a doctrine pertaining to faith or morals. . . . The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium," above all in an Ecumenical Council.

If you do not accept the doctrine of the faith, given by the Pope, the immediate action is excommunication. You separate yourself, the church does not do it.

#### **The Lay Faithful - All have vocations**

Vocations – to live the Gospel or preach the Gospel and when possible use words

Laity – all the faithful, except religious and those that have taken Holy Orders

#### **The Consecrated Life**

## *The Communion of Saints*

**CC 948:** The term "communion of saints" therefore has two closely linked meanings: communion "in holy things (*sancta*)" and "among holy persons (*sancti*)."

*Sancta sanctis!* ("God's holy gifts for God's holy people") is proclaimed by the celebrant in most Eastern liturgies during the elevation of the holy Gifts before the distribution of communion. The faithful (*sancti*) are fed by Christ's holy body and blood (*sancta*) to grow in the communion of the Holy Spirit (*koinonia*) and to communicate it to the world.

#### **Communion in Spiritual Goods**

- Communion of the Faithful – What many people before us had and believed
- Communion of the sacraments
- Communion of charisms

- “They had everything in common”

**CC 952:** "Everything the true Christian has is to be regarded as a good possessed in common with everyone else. All Christians should be ready and eager to come to the help of the needy . . . and of their neighbors in want." A Christian is a steward of the Lord's goods.

- Communion in charity

## **The Communion of the Church of Heaven and Earth**

**CC 954:** ...But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory,...

3 parts

1. Purgatory – The mercy of God; Those going to heaven but needing God’s mercy.  
Final cleansing – only those purified can stand before God
2. Blessed in heaven
3. Church on earth – faithful

## **Mary—Mother of Christ, Mother of the Church**

**CC 963:** Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer. . . . She is ‘clearly the mother of the members of Christ’ . . . since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head." "Mary, Mother of Christ, Mother of the Church."

- Mary from the very first yes, she was faithful.
- Mother of God – she gave birth to Jesus, He is God.  
She did not give birth to divinity, but to Jesus and He is God
- If she was good enough for Jesus, she is good enough for me.
- She leads you to her Son, saying, “do whatever He tells you to do.”
- Marian devotion is built on solid doctrine, it is Christ centered

## **Mary's Motherhood with Regard to the Church**

**CC 966:** "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.

Kept from sin

2 bodies in heaven – Jesus and Mary’s

**CC 969:** "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfilment of all the elect.

## **Devotion to the Blessed Virgin**

Mary—Eschatological Icon of the Church – study of the last things (Judgment, heaven, hell, purgatory, etc.)

**CC 972:** After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by looking to Mary. In her we contemplate what the Church already is in her mystery on her own "pilgrimage of faith," and what she will be in the homeland at the end of her journey. There, "in the glory of the

Most Holy and Undivided Trinity," "in the communion of all the saints," the Church is awaited by the one she venerates as Mother of her Lord and as her own mother.

In the meantime the Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth, until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.

## ***I Believe in the Forgiveness of Sins***

**CC 976:** The Apostle's Creed associates faith in the forgiveness of sins not only with faith in the Holy Spirit, but also with faith in the Church and in the communion of saints. It was when he gave the Holy Spirit to his apostles that the risen Christ conferred on them his own divine power to forgive sins: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

(Part Two of the catechism will deal explicitly with the forgiveness of sins through Baptism, the sacrament of Penance, and the other sacraments, especially the Eucharist. Here it will suffice to suggest some basic facts briefly.)

Forgiveness of **all** sin, no matter the age – 10 days or 80 years

**CC 980:** It is through the sacrament of Penance that the baptized can be reconciled with God and with the Church:

Penance has rightly been called by the holy Fathers "a laborious kind of baptism." This sacrament of Penance is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn.

Confession – forgiveness of sins  
God's Mercy Revealed

## ***The Resurrection of the Body***

*How do the dead rise?*

### **CC 997**

*What is "rising"?* In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection.

### **CC 998**

*Who will rise?* All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."

### **CC 999**

*How?* Christ is raised with his own body: "See my hands and my feet, that it is I myself"; but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body":

But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel. . . . What is sown is perishable, what is raised is imperishable. . . . The dead will be raised imperishable. . . . For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.

## ***I Believe in Life Everlasting***

## ***Amen***

**CC 1061:** The Creed, like the last book of the Bible, ends with the Hebrew word amen....

**CC 1062:** In Hebrew, amen comes from the same root as the word "believe." This root expresses solidity, trustworthiness, faithfulness. And so we can understand why "Amen" may express both God's faithfulness towards us and our trust in him.

**CC 1064:** Thus the Creed's final "Amen" repeats and confirms its first words: "I believe."...

**CC 1065:** Jesus Christ himself is the "Amen." He is the definitive "Amen" of the Father's love for us. He takes up and completes our "Amen" to the Father: "For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God":

Through him, with him, in him,  
in the unity of the Holy Spirit,  
all glory and honor is yours,  
almighty Father,  
God, for ever and ever.  
AMEN.

I believe it

I live it

I would die for it