

The Catechism of the Catholic Church

Article 4

JESUS CHRIST SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED AND WAS BURIED.”

Paragraph 2 Jesus died Crucified.

- I. The Trial of Jesus 595-598**
- II. Christ’s Redemptive death in God’s plan of salvation 599-605**
- III. Christ Offered.” himself to His Father for Our Sins**
 - a. Christ whole life is an offering to the Father. (606-607)
 - b. “The Lamb who takes away the sin of the world.” (608)
 - c. Jesus freely embraced the Father’s redeeming love (609)
 - d. At the Last Supper Jesus anticipated the free offering of His life, (610-611)
 - e. The agony of Gethsemane (612)
 - f. Christ death is the unique and definitive sacrifice (613-614)
 - g. Jesus substitutes His obedience for our disobedience ((615)
 - h. Jesus consummates his sacrifice on the Cross (616-617)
 - i. Our participation in Christ’s sacrifice. (218)

In Brief

619. “Christ died for our sins in accordance with the scriptures,

620. “Our Salvation flows from God ‘s initiative of love for us, because, “he loved s and sent his Son to be the expiration for our sins” God was in Christ, reconciliation the world to Himself.

621. Jesus freely offered himself for our salvation. Beforehand, during the Last Supper, he held Both symbolized this offering and made it present: “this is my body which is given for you.”

622 The redemption won by Christ consist in this, that he came, “to give his life a as ransom for many, (Mt 20:28) That is He “love his own to the end, “(Jn 13:1), so that they might be “ransomed from the futile way inherited from their fathers.” (1 Peter 1:18}

623 By His loving obedience to the Father, “unto death, even death on a cross, (Phil 2:8) Jesus fulfill the atoning mission of the suffering servant, who will “make many righteous and he shall bear their iniquities, (Isa 53:11cf rom 5:19)

Paragraph 3 Jesus Christ was buried.

- It is the mystery of Holy Saturday, when Christ laying in the tomb reveals Gods great sabbath rest, after the fulfillment of man’s salvation, which brings peace to the whole universe.

1. Christ in the tomb in His body (625-626)

2. “You will not let your Holy One see corruption.” (627)

3. “Buried with Christ... (628)

- a. Baptism, the original and full sign of which is immersion efficaciously signifies the descent into the tomb by the Christian who dies to sin with Christ in order to live a new Life,

IN BRIEF (629-630)

629: To the benefit of every man, Jesus Christ tasted death, (Heb 2:9) it is truly the Son of God made man who died and was buried,

630: During Christ’ period in the tomb, his divine person continued to assume both his soul and his body, although they were separated from each other by death for this reason the dead Christ’s body, “saw no corruption.” (Acts 13:370

Article 5. HE DESCENDED INTO HALL ON THE THIRD DAY HE ROSE AGAIN.

Paragraph 1. Christ descended into hell. (632-635)

- **632:** Jesus like all men, experienced death and in His soul joined the others in the realm of the Dead, but he descended there as Savoir proclaiming the Good News to the spirits imprisoned there.
- **633:** Scripture calls the abode of the dead, to which the dead Christ went down. “hell” because those who are there are deprived of the Vision of God. Such is the case for all the dead, whether evil or righteous, while they await a redeemer, which does not mean that their lot is identical ...” Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free those who had gone before him.”
- **635:** “Christ went down into the depths of death, so that ‘the dead will hear the voice of the Son of God. And those who her will live.”

IN BRIEF

636: By the expression. “He descended into Hell,” the apostles’ Creed confesses that Jesus did really die and through is death for us conquered death and the devil, “who has the power of death.”. (Heb 2:14)

637: in his human soul united to his divine person, the dead Christ went down to the realm of the dead, he opened heaven's gates for the just who had gone before him.

Paragraph 2. On the third day he rose from the dead.

638: The resurrection of Jesus, is the crowning truth of our faith in Christ, a faith believed and believed as the central truth by the first Christian community handed on as fundamental by Tradition; and preached as an essential part of the Paschal mystery along with the cross.

I. The historical and Transcendent event

- **638:** The resurrection of Jesus is the crowning truth of our faith in Christ, a first believed and lived as the central truth by the first Christian Community.
- **639:** the mystery of Christ resurrection is a real event, with manifestations that were historically verified.

The Empty tomb

- **640:** Why do you seek the living among the dead. The first elements we encounter in the framework of the Easter events is the empty tomb, in itself it is not a direct proof of Resurrection, the absence of Christ's body from the tomb could be explained otherwise. The empty tomb was still an essential sign for all.

The appearance of the Risen one

- **641:** Mary Magdalene, and the Holy Women came to finish anointing the body of Christ. Thus, these women were the first messengers of Christ's Resurrection for the apostles themselves... The apostles were the next to whom Jesus appears, First Peter, then the Twelve..." The Lord has risen indeed and appeared to Simon."

The condition of Christ's risen humanity

- **645:** By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples, ...He appears to them in the same body that had been tortured and crucified, for it still bears the traces of his passion. to earth and belongs hence for only to the Fathers' divine realm.
- **646:** In His risen body he passes from the state of death to another life beyond time and space,. At Jesus' Resurrection his body is filled with the power of the Holy Spirit, he shares the divine life in his glorious state, so that St Paul can say that Christ is "the man of heaven,"

The Resurrection as transcendent event

- **647:** No one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Although the Resurrection was a historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounter with the Risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history.

The resurrection – A Work of the Holy Trinity 648-950

- **648:** In the Resurrection the three divine persons act together as one and manifest their own characteristics
- **649:** Jesus effects his own Resurrection by virtue of his divine power,
- **650:** The fathers contemplate the Resurrection from the perspective of the divine person of Christ who remained united to his soul and body even when these were separated from each other by death.

The Meaning and Saving Significance of the Resurrection 651-655

- **651:** The Resurrection above all constitutes the confirmation of all Christ's works and teachings
- **652:** Christ's resurrection is the fulfillment of the promises both of the Old Testament and of Jesus himself during his earthly life.

In brief:

- **656:** Faith in the Resurrection has as its object an event which is historically attested both by the disciples, who really encountered the Risen One, at the same time this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God.
- **657:** The empty tomb and the linen cloths lying there signify in themselves that by God's power, Christ's body had escaped the bonds of death and corruption, they prepared the disciples to encounter the Risen Lord.
- **658:** Christ, "first born from the dead" (Col: 1:18), is the principle of our own resurrection even now by the justification of our souls, (Rom 6:4), and one day by the new life he will impart to our bodies, (Rom, 8:11)

Article 6

HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE FATHER.

- **659:** Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven where he is seated from that time forward at God's right hand.

- **663:** Henceforth, Christ is seated at the right hand of the father, “by the Father’s right hand” we understand the glory and honor of divinity, where He who exist as Son of God, before all ages indeed as God, of one being with the Father, is seated bodily after he became incarnate, and his flesh was glorified.
- **664:** in fulfillment of the prophet Daniel’s vision concerning the Son of Man, Christ seated at the Father’s right hand signifies the inauguration of the Messiahs Kingdom. ...After this event the apostles became witnesses of the “Kingdom [that] that had no end,”

IN BRIEF

- **665:** Christ ascension marks the definitive entrance of Jesus humanity into God’s heavenly domain...
- **666:** Christ precedes us into the Father’s glorious kingdom so that we, the members of his body, may live in the hope of one day being with him forever,
- **667:** Jesus once for al intercedes constantly for us as the mediator wo assures us of the permanent outpouring of the Holy Spirit.

Article 7

“FROM THENCE HE WILL COME AGAIN TO JUDGE THE LIVENG AND THE DEAD.

I. HE WILL COME AGAIN IN GLORY

Christ already reigns through the Church.

- **668:** Jesus Christ is Lord; He possesses all power in heaven and on earth, He is “far above all rule and authority and power and dominion,” for the Father “has put all thigs under his Feet.

...Until all things are subjected to Him. 671-672

- **671:** Though already present in His Church, Christ’s reign is nevertheless yet to be fulfilled “with power and great glory” by the King’s return to earth, This reign is still under attack by the evil powers, even though they have been defeated definitively by Christ, Passover.
- **672:** According to the Lord, the present time is the time of the spirit and of witness but also a time still marked by “distress” and the trial of evil which does not spare the Church and ushers in the struggles of the last days; it is a time of waiting and watching.

The glorious advent of Christ, the hope of Israel 673-674

- **673:** Since the Ascension Christ' coming in glory has been imminent even though "it is not for you to know times or season which the Father has fixed by his own authority." The coming could be accomplished at any moment, even if both if and the final trial that will precede it are "delayed,"
- **674:** The "full inclusion" of the Jews in the Messiah's salvation, in the wake of "the full number of Gentiles," will enable the People of God to achieve "the measure of the stature of the fullness of Christ," in which "God may be all in all"

The Church ultimate trial 675-677

- **675:** Before Christ second coming the Church must pass through a final trial that will shake the faith of many believers...The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of His Messiah come in the flesh.
- **677:** The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in His death and Resurrection. God triumph over the revolt of evil will take the form of the Last Judgement after the final cosmic upheaval of this passing world.

II. TO JUDGE THE LIVING AND THE DEAD 678-679

- **678:** Following in the steps of the prophets and John the Baptist, Jesus announce the Judgement of the Last Day in His preaching...."
- **679:** The Father has given "all judgement to the Son." Yet the Son did not come to judge, but to save and to give the life he has in himself.

IN BRIEF

- **680:** Christ the Lord already reigns through the Church, but all the things of this world are not yet subjected to Him. The Triumph of Christ's kingdom will not come about without one last assault by the powers of evil.
- **681:** On Judgement day at the end of the world, Christ will come in glory at achieve the definite triumph of good over evil which, like the wheat and the tares have grown up together in the course of history.
- **682:** When He comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of heart and will render to each man according to his works and according to his acceptance or refuse of grace.

CHAPTER THREE

I BELIVE IN THE HOLY SPIRIT

- **683:** “No one can say ‘Jesus is Lord’ except by the Holy Spirit. “God has sent the Spirit of His Son into our hearts, crying ‘*Abba Father!*’ This knowledge of faith is possible only in the Holy Spirit: to be in touch with Christ, we must first have been touched by the Holy Spirit.
- **684:** Through his grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to “Know the Father and the one who he has sent, Jesus Christ.” But the Spirit is the last of the Holy Trinity to be revealed to us.
- **685:** To believe in the Holy Spirit is to profess that the Holy Spirit is one of the persons of the Holy Trinity.
- **686:** The Holy Spirit is at work with the Father and the Son from the beginning to the completion of the plan for salvation...

ARTICLE 8

“I BELIEVE IN THE HOLY SPIRIT” 687-688

- **687:** “No one comprehends the thoughts of God except the Spirit of God.”
- **688:** The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

In the Scriptures he Inspired.

- In the Tradition to which the Church, Fathers are always timely witnesses.
- In the Church’s Magisterium which he assists.
- In the sacramental liturgy, through its word and symbols, in which the Holy Spirit puts us into communion with Christ.
- In prayer, wherein he intercedes for us.
- In the signs of apostolic and missionary life.
- In the witness of saints through whom he manifests his holiness and continues the work of salvation

I. The Joint Mission of The Son and The Spirit 689-690

- **689:** The One who the Father has sent into our hearts, the Spirit of God, is truly God...In their joint mission the Son and the Holy Spirit are distinct but inseparable.
- **690:** Jesus is Christ, “anointed” because the Spirit is his anointing and everything that occurs from the incarnation on derives from this fullness.

II. The Name, Titles, and Symbols of the Holy Spirit 691-693

- **691:** “Holy Spirit” is the proper name of the one whom we adore and glorify with the Father and the Son.

Titles of the Holy Spirit

- **692:** When He proclaims and promises the coming of the Holy Spirit, Jesus calls him the “Paraclete.” (he is called to one’s side)
- **693:** We also find in St. Paul the titles:
 - “The Spirit of Promise,”
 - “The Spirit of Adoption,”
 - “The Spirit of the Lord”
 - “The Spirit of God”
 - And in St Peter, “The Spirit of Glory.”

Symbols of the Holy Spirit 694-701

- **694: *Water:*** The symbolism of water signifies the Holy Spirit action in Baptism
- **695: *Anointing:*** The symbolism of anointing with oil, also signifies the Holy Spirit to the point of becoming a synonym for the Holy spirit. In Christian Initiation, confirmation
- **696: *Fire:*** symbolizes the transforming energy of the Holy Spirit’s action
- **697: *Cloud and Light:*** used together, the cloud now obscure now luminous reveals the living and saving God, while light, veiling the transcendence of his glory
- **698: *The seal:*** The seal is a symbol close to anointing, it indicates the incredible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders,
- **699: *The Hand:*** Jesus heals the sick and blesses the Children by the laying on of His hand. In His name the Apostles and their successors do the same. The Church has kept this sign of the All-Powerful outpouring of the Holy Spirit in its
- **700: *The Finger:*** It is by the finger of God that Jesus cast out demons. The hymn, *Veni creator Spiritus*, invokes the Holy Spirit as the “*finger of the Father right hand.*”
- **701: *The Dove:*** When Christ come up from the water of Baptism, the Holy Spirit, in the form of a Dove, comes down upon Him and remains with Him. The Spirit come down and remains in the purified hearts of the baptized,

III. God’s spirit and Word in the Time of the Promise

- **702:** The joint mission of eh Father’s Word and Spirit remains hidden, but it is at work, When the church reads the Old Testament, who searches there for what the Spirit, “who has spoken through the prophets, wants to tell us”

In creation

- **703:** The Word of God and his Breath are at the origin of the being and life of every creature.

- **704:** God fashion man with his own hand This is , the Son and the Holy Spirit, and impressed his 3: for on the flesh... in such a way that what was visible might bear divine form.

The Spirit of the promise 705-706

- **705:** despite the disfigurement cause by sin, man remains “in the image and likeness of the Son, but deprived” of the glory of God, of his “Likeness” ...the promise made to Abraham, at the culmination of which the Son himself will assume that “image” and restore it in the Father’s “likeness” by giving it again its Glory, the Spirit who is “the giver of life,”
- **706:** God commits himself to giving his beloved son and “the promised Holy Spirit...at the guarantee of our inheritance until we acquire possession of it”

In Theophanies and the Law 707-708

- **707:** God word allowed himself to be seen and heard in theses theomancies, in which the cloud of the Holy Spirit both reveled Him and concealed Him in its shadow.
- **708:** The Law’s powerlessness to save man deprived of the divine, “likeness” along with the growing awareness of sin that it imparts, enkindle a desire for the Holy Spirit.

In the Kingdom and the Exile 709-710

- **709:** After David, Israel gave in to the temptation of becoming a kingdom Like other Nations. The kingdom would be the work of the Holy Spirit it would belong to the poor according to the Spirit.
- **710:** The forgetting of the Law and the fidelity to the covenant end in death, it is the Exile, in God’s plan the Exile already stands the shadow of the Cross, and the remnant of the poor that returns from the Exile is one of the most transparent prefiguration of the Church,

Expectation of the Messiah and his Spirit. 711-716

- **711:** “Behold I am doing a new thing.” Two prophetic lines were to develop, one leading to the expectation of the Messiah, the other pointing to the announcement of the new Spirit,
- **712:** The Characteristics of the awaited Messiah begin to appear in the “Book of Emmanuel.”
- **713:** The Messiah’s characteristics are revealed above all In the “Servant Songs.”
- **714:** This is why Christ inaugurated the proclamation of the Good news by making his own the following passage from Isaiah, “The Spirit of the Lord is upon me, because the Lord has anointed me...”

- **715:** The prophetic text that directly concern the sending of the Holy Spirit are oracles by which God speaks to the heart of His people in the language of promise...”
- **716:** The people of the “poor” those who, humble and meek rely solely in their God’s mysterious plans are in the end the great achievement of the Holy Spirit’s hidden plan, In these poor, the Spirit is making ready “a people prepared for the Lord.

IV. The Spirit of Christ in the Fullness of Time

John, precursor, prophet, and Baptist

- **717:** There was a man sent from God, whose name was John... John was “filled with the Holy Spirit, even from his mother’s womb.”
- **718:** John is “Elijah” who must come, The fire of the Spirit dwells in him
- **719:** John the Baptist is “more than a prophet,” In him the Holy Spirit concludes his speaking through the prophets, John completes the cycle of prophets begun by Elijah.
- **720:** Finally, with John the Baptist, the Holy Spirit begins the restoration to man of “the divine likeness ...John’s baptism was for repentance. Baptism in water and the Spirit will be a new birth.

Rejoice, you who are full of grace.721-726

- **721:** Mary, the all-holy ever-virgin Mother of God is the masterwork of the mission of the Son and the Holy Spirit in the fullness of time
- **722:** The Holy Spirit prepared Mary by his grace
- **723:** In Mary, the Holy Spirit fulfills the plan of the Father’s loving goodness
- **724:** In Mary, the Holy Spirit manifests the Son of the Father now become the son of the Virgin
- **725:** Finally, through Mary, the Holy Spirit begins to bring men the objects of God’s merciful love. Into communion with Christ,
- **726:** At the end of this mission of the Spirit, Mary became the Woman, the New Eve (“mother of the living”)

Christ Jesus: 727-730

- **-727:** The entire mission of the Son of God and the Holy Spirit, in the fullness of time, is contained in this, The son is the One anointed by the Father’s Spirit, since his incarnation, Jesus is the Christ the Messiah,

- **730:** At last Jesus' last hour arrives he commend his spirit into the Father's hands at the very moment whereby his death he conquers death... From this hour onward the mission of Christ and the Holy Spirit becomes the mission of the Church... "As the Father has sent me, even so I send you."

V. **The Spirit and the Church in the Last Days**

Pentecost 731-732

- **731:** On the day of Pentecost, when the even weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit
- **732:** On that day the Holy Trinity of Fully revealed.

The Holy Spirit – God's gift 733-736

- **733:** "God is love" and love is His first gift, containing all others
- **734:** Because we are all dead or at least wounded through sin, the first effect of the gift of love is the forgiveness of our sins
- **735:** He then, give the "pledge" or "first fruits" of our inheritance, the very life of the Holy Trinity which is to love as God has loved us.
- **736:** By the power of the Spirit, God's children can bear much fruit... "we live by the Spirit, the more we can renounce ourselves the more we will "walk by the Spirit,"

The Holy Spirit and the Church 737-741

- **737:** The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the temple of the Holy Spirit.
- **741:** The Spirit helps us in our weakness for we do not know how to pray as we ought but the Spirit himself intercedes with signs too deep for words. The Holy Spirit, the artisan of God's works, is the master of prayer.

In brief

- **742:** Because you are sons, God has sent the Spirit of his son into our heart, crying 'Abba! Father!'"
- **743:** From the Beginning of time, whenever God sends his Son, He sent His Spirit, their mission is conjoined and inseparable
- **744:** In the fulness of time The Holy Spirit, completes in Mary all the preparation for Christ' coming amount the people of God,
- **745:** The Son of God was consecrated as Christ, (Messiah) by the anointing of the Holy Spirit at his incarnation.

- **746:** By His death and resurrection, Jesus is constituted in glory as Lord and Christ. From his fulness, he poured out the Holy Spirit on the apostles and the Church.
- **747:** The Holy Spirit, whom Christ the head pours out on his members, builds, animates, and sanctifies the Church. She is the sacrament of the Holy Trinity's communion with men.

Article 9

"I BELIEVE IN THE HOLY CATHOLIC CHURCH" 748-750

- **748:** The church depends entirely to the articles concerning Christ Jesus. The Church has other light than Christ's according to a favorite image of the Church Fathers, The Church is like the moon, all its light is reflected from the sun.
- **749:** "Indeed, having shown that the Spirit is the source and giver of all holiness, we now confess it is he who has endowed the Church with holiness." The Church is, in a phrase used by the Fathers, The place, "where the Spirit flourishes."
- **750:** To believe that the Church is "holy" and "Catholic" and that she is "one" and "apostolic" is inseparable from belief In God the Father, The Son and the Holy Spirit.

Paragraph 1. The Church in God's plan

I. Names, and Images of the Church 751-752

- **751:** The word "Church" means a convocation of the people, usually for a religious purpose. In the Church, God is "calling together" his people from all the end of the earth.
- **752:** In Christian usage, the word "church" designates the liturgical assembly, but also the local community or the whole universal community of believers.

Symbols of the Church 753-757

- **753:** The image taken from the old testament are variation on a profound theme: **The People of God.** In the new testaments all these images find a new center because Christ has become the head of this people which henceforth is his Body.
- **754:** *The Church is a sheepfold*, the sole and necessary gateway to which is Christ. It is also the flock.
- **755:** *The Church is also a cultivated field.*
- **756:** The Church is often too called the "*Building of God.*"
- **757:** *The Church is called 'that Jerusalem'* which is above and our mother and is described as the spotless spouse of the spotless Lamb.

II. The Church's Origin Foundation and Mission

A plan born in the father's heart.

- **759:** the eternal Father, created the whole universe and chose to raise up men to share in his own divine, life to which he calls all men in his son. “the Father...determined to call together in a holy church those who should believe in Christ.” This family of God is gradually formed and takes shape during the stages of human history, in keeping with the Father's plan.

The Church – foreshadowed from the world's beginning.

- **760:** Christians of the first century said, “the world was created for the sake of the Church, “... God created the world for the sake of communion with his divine life, a communion brought about by the “convocation “of men in Christ. This Convocation is the Church.

The Church- prepared for in the old Covenant. 761-762

- **761:** The gathering together of the People of God began at the moment when sin destroyed the communion of men with God and that of men among themselves. The gathering together of the church is, as it were, God's reaction to the chaos provoked by sin.
- **762:** The remote preparation for this gathering together of the People of God begins when he calls Abraham and promises that he will become the father of a great people. The prophets announce a new and eternal covenant, “Christ instituted this New Covenant.

The Church- instituted by Christ Jesus. 763-766

- **763:** The Lord inaugurated his Church by preaching the Good news, that is, the coming of the Reign of God, promised over the ages in the Scriptures.
- **766:** The Church is born primarily of Christ's total self-giving for our salvation, anticipated in the institution of The Eucharist and fulfilled on the Cross.

The Church-revealed by the Holy Spirit 767-768

- **767:** “When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church.
- **768:** So that she can fulfill her mission, the Holy Spirit “bestows upon the Church varied hierarchic and charismatic gifts and, in this way, directs her.”

The Church – perfected in glory.769

- **769:** The Church... will receive its perfection only in the glory of heaven at the time of Christ's glorious return until that day "the church progresses on her pilgrimage amidst the world's persecution and God's consolations.

III. The Mystery of The Church 770

- **770:** The Church is in history, but at the same time she transcends it. It is only "with eyes of faith that one can see her in her visible reality and at the same time in her spiritual reality as bearer of divine life."

The Church- both visible and spiritual 771-

- **771:** The one mediator, Christ, established and ever sustains here on earth his holy Church, the community of faith, hope, and charity, as a visible organization through, which communicates truth, and grace to all men, The Church is the same time:
 - A "society structured with hierarchical organs and the mystical Body of Christ."
 - The visible society and the spiritual community
 - The earthy church and church endowed with heavenly riches.
 - These together constituted "one complex reality which comes together from a human and a divine element.

The Church – mystery of man's union with God. 772-773

- **772:** It is in the Church that Christ fulfills and reveals his own mystery as the purpose of God's plan, "to unite all things in him."
- **773.** The Church's structure is totally ordered to the holiness of Christ members. Mary goes before us all in the holiness that is the Church's mystery as "the bride without spot or wrinkle.

The universal Sacrament of Salvation.

- **775:** Church, in Christ, is like a sacrament, - a sign and instrument, this is of communion with God and of unity among all men.
- **776:** The Church is the visible plan of God's love for humanity

IN BRIEF

- **777.** The world "church mean s "convocation,"
- **778.** The church is both the means and the goal of God's plan prefigured in Creation.
- **779.** The Church is both visible and spiritual, a hierarchical society and the Mystical Body of Christ.
- **780.** The Church in this world is the sacrament of salvation.

Paragraph 2 The Church – People of God. Body of Christ, Temple of the Holy Spirit

I. The Church – People of God 782

- **781:** At all times and every race, anyone who fears God and does what is right has been acceptable to him. He has the will to make men holy and save them. To make them into a people who might acknowledge him and serve him in holiness.

Characteristics of the People of God 781

- **782:** The people of God is marked by characteristics that clearly distinguish it from all other religious, ethnic, political or cultural groups found in history.
 - It is the people of God, God is not the property of any one people, but he acquired a people for himself from those who previously were not a people: a chosen race, a royal priesthood, a holy nation.
 - One becomes a member of this people not by physical birth but by “born anew,” a birth, “of water and the Spirit,” that is by faith in Christ, and Baptism.
 - This people has for its Head Jesus the Christ. (anointed, the Messiah)
 - The status of this people is that of the dignity and freedom of the sons of God, in whose heart the Holy Spirit dwells as in the temple. “its law is the new commandment in Love as Christ loved us. This is the “new” law of the Holy Spirit.
 - Its mission is to be salt of the earth and light for the World.
 - Its destiny finally is the Kingdom of God which has been begun by God himself, on earth and which must be further extended until it has been brought to perfection by Him at the end of time.

Priestly, Prophetic, and royal people.

- **783:** Jesus Christ is the one whom the Father anointed with the Holy Spirit, and established as priest, prophet, and King,
- **784:** “The baptized by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and holy priesthood.
- **785:** “The holy people of God share also in Christ’s prophetic office.”
- **786:** Finally, the People of God shares in the royal office of Christ.

II. The Church – Body of Christ

The Church is communion with Jesus.

- **787:** From the beginning, Jesus associated his disciples with his own life. Revealed the Kingdom of heaven to them, and gave them a share of his mission, joy, and sufferings,
- **788:** When his visible presence was taken from them, Jesus did not leave his disciples orphans. He promised to remain with them until the end of time. He sent them His Spirit.

- **789:** The comparison of the Church, with the body cast light on the intimated bond between Christ and his Church.

“One Body”

- **790:** Believers who respond to God’s word and become members of Christ’s body become intimately united with Him.
- **791:** The body’s unity does not do away with the diversity of its members. The unity of the Mystical body triumphs over all human division.

Christ is the Head of this Body. 792-795

- **792:** Christ is the head of the body: The Church
- **793:** *Christ unites us with his Passover.* All his member must strive to resemble him, “until Christ be formed” in them.
- **794:** *Christ provide for our growth:* to make us grow toward him, our head.
- **795:** Christ and his Church thus together make up the “whole Christ.”

The Church is the Bride of Christ 796

- **796:** The unity of Christ and the Church, head and members of one Body, also implies the distinction of the two within a personal relationship...The Apostle speaks of the whole Church and of each of the faithful member of His body, as a bride “betrothed” to Christ the lord so as to become but one spirit with him,

III. The Church is the Temple of The Holy Spirit 797-798

- **797:** What the sole is to the human body, the Holy Spirit is to the Body of Christ, which is the Church.
- **798:** The Holy Spirit is “the principle of every vital and truly saving action in each part of the body.”

Charisms 799-801

- **799:** Whether extraordinary or simple, and humble, Charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her build up to the good of men and to the needs of the world.
- **800:** Charisms are to be accepted with gratitude by the person who receives them and by all member of the church as well.
- **801:** It is in this sense that discernment of charism is always necessary. No Charism is except from being referred and submitted to the church’s shepherds,

In Brief

- **802:** Christ Jesus gave himself for us to redeem us from all iniquity and to purify for himself a people of his own. (*Titus 2:14*)
- **803:** “You are a chosen race, a royal priesthood a holy nation, God’s own people.” (*1 Pet 2:9*)
- **804:** One enters into the people of God by faith and Baptism. All people are called to belong to the new people of God.
- **805:** The Church is the Body of Christ. Through the Spirit and his action in the sacraments, above all in the Eucharist.
- **806:** In the unity of his Body, there is a diversity of member and functions.
- **807:** The Church is this Body of which Christ is the Head, she lives from him, in him, and for him, He lives with her and in her.
- **808:** The Church is the Bride of Christ; he loves her handed himself over for her.
- **809:** The Church is the Temple of the Holy Spirit. The Spirit is the soul as it were of the Mystical Body, the source of its life, of its unity in diversity and of the riches of its gifts and charisms.
- **810:** “Hence the universal church is seen to be ‘a people brought into unity from the unity of the Father, the Son, and the Holy Spirit.’”

Paragraph 3 The Church is one, Holy, Catholic, and Apostolic 811-812

- **811:** This is the sole Church of Christ, which in the creed we profess, to be one, holy, and apostolic.
- **812:** Only faith can recognizes that the Church possess these properties from her divine source.

I. The Church is one

“The Sacred mystery of the Church’s unity 813-816

- **813:** The Church is one, because of her source.
- **814:** This one Church has been marked by a great diversity which comes from both the variety of God’s and the diversity of the those receiving them,
- **815:** What are these bonds of unity? Above all, Charity “binds everything together in perfect harmony.”
- **816:** “The sole Church of Christ, which our Savior, entrusted to Peter’s pastoral care is constituted and organized as a society in the present world.

Wounds to unity 817-819

- **817:** In this one and only Church of God from the very beginnings where arose certain rifts, which the apostolic strongly censures as damnable But it subsequent centuries much

more serious dissensions appeared and large communities became separated for full communion with the Catholic Church -for which often enough, men from both sides were to blame. The ruptures that wound the unity of Christ's Body here we must distinguish heresy, apostasy, and schism- do not occur without human sin.

- **818:** Those who at present are born into these communities (that resulted from such separation) and in them are brought up in the faith of Christ, and the catholic church accepts them with respect as brothers. all have been justified by faith in Baptism are incorporated into Christ, they therefore have a right to be called Christians and with good reason are accepted as brothers in the Lord by the Children of the Catholic Church.
- **819:** The written word of God, the life of grace, faith, hope, and charity, with the other interior gifts of the Holy Spirit., All these blessings come from Christ and lead to him and are in these calls to "Catholic Unity."

Toward unity 820-822

- **820:** Christ bestows unity on His Church, but the Church must always pray and work to maintain, reinforce and perfect the unity that Christ wills for her.
- **821:** Certain things are required in order to respond adequately to this call.
 - A permanent renewal of the Church in greater fidelity to her vocation.
 - Conversion of heart as the faithful try to live holier lives according to the Gospel.
 - Fraternal knowledge of each other
 - Ecumenical formation of the faithful and especially of priest.
 - Dialogue among theologians and meetings among Christians of the different churches and communities
 - Collaboration among Christians in various areas of service to mankind
- **822:** Concern for Christian unity 'involves the whole Church faithful and clergy alike,

II. The Church is Holy 823-829

- **823:** The Church... Is held, as a matter of faith, to be unfailingly holy, The Church is the "holy People of God" and **her members are called "Saints."**
- **824:** United by Christ, The Church is sanctified by him through him and with him she becomes sanctifying. "All the activities of the Church are directed, as toward their end, to the sanctification of men in Christ and the glorification of God."
- **825;** The Church on earth is endowed already with a sanctity that is real though imperfect. **In her members perfect holiness is something yet to be acquired,**
- **826:** Charity is the soul of holiness to which all are called.
- **827:** "Christ, Holy, innocent, and undefiled, knew nothing of sin but became only to expiate the sins of the People. The Church follows constantly the path of penance and renewal. All members of the Church, included, her ministers must acknowledge that they are sinners, Hence the Church gathers sinners already caught up in Christ's salvation, but still on the way to holiness.

- **828:** By canonizing a some of the faithful, i.e., by solemnly proclaiming that they practice heroic virtues and lived in fidelity to God's grace, the Church, recognizes the power of the Spirit of holiness within her n sustained the hope of believers by proposing the saints to them as model and intercessors,
- **829:** "But while in the most Blessed Virgin the Church has already reached the perfection whereby, she exists without spot or wrinkle the faithful still strive to conquer sin and increase in holiness. and so they turn their eyes to Mary", in her, the church is already the "All holy."

III. The Church is Catholic

What does "Catholic" mean?

- **830:** the word Catholic means universal in the sense of "According to the totality the whole."
- The Church is catholic, because Christ is present in her,

Each particular Church is "Catholic." 832-834

- **832:** The Church of Christ, is really present in all legitimately organizes local groups of the faithful... Christ is present, through whose power and influence, **the One, Holy, Catholic and apostolic Church is constituted.**
- **833:** The phrase, "particular church," which is first of all, the diocese, refers to a community of the Christian faithful in communion of faith and sacraments with the bishop ordained to a apostolic succession.
- **834:** Particular Churches are fully catholic though their communion with one of them, The Church of Rome,

Who belongs to the Catholic Church? 836-838

- **836:** "All men are called to this catholic unity of the People of God, ...and to it, in differed ways, belong or are ordered, the Catholic faithful, others who believe In Christ, and finally all mankind, called b God's grace to salvation."
- **837:** "Fully incorporated into the society of the Church, are those who accept all the means of salvation given to the church together with her entries organization and who - by the bonds constituted by the profession of faith, the sacrament, ecclesiastical government and communion are joined in the visible structure of the Church of Christ.
- **838:** The Church know that she is joined in many ways to the baptized who are honored by the name of Christian, but do not profess the catholic faith in its entirely or have not preserved unity or communion under the successor of Peter.

The Church and non-Christians 839-845

- **839:** Those who have not yet received the Gospel are related to the People of God In various ways:
 - *The relationship of the Church with the Jewish people.* . The Church, the People of God. In the New Covenant, discovers her link with The Jewish people, “the first to hear the Word of God.” The Jewish faith is already a response to God’s revelation in the Old Testament.
- **840;** God’s People of the Old Covenant and the new People of God tend towards similar goals, expectation of the coming (or the return) of the Messiah. But one awaits the return of the Messiah, the other awaits the coming of a Messiah.
- **841: *The Church’s relationship with Muslims:*** the plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims: those profess to hold the faith of Abraham and together with us they adore the one merciful God, mankind’s judge on the last day.
- **842: *The Church bond with non’ Christian religions*** is in the first place the common origin and end of the human race:
 - All nations form but one community.
 - All stem from one stock which God created.
 - Share a common destiny namely God.
- **843:** The Catholic Church recognizes in other religions that search for God who is unknow yet near since he gives life and breath and things and wants all men to be saved,
- **844:** In their religious behavior, men also display limits and errors that disfigure the image of God in them.
- **845:** To reunite al his children, scattered and led astray, the Father will to call the whole of humanity together into his Son’s Church

“Outside the Church there is no Salvation.” 846-848

- **846:** How are we to understand this affirmation often repeated by the Church Fathers? Re-formulated positively it means that all salvation comes from Christ the Head through the Church which is his body.
- **847:** This affirmation is no aimed at those who, through no fault of their own do not know Christ and his Church.
- **848;** Although in ways know to himself God can lead those who are ignorant of the Gospel, the Church still has an obligation and also the sacred rite to evangelize, al men.

Mission – a requirement of the church’s Catholicity 849-852

- **849:** *The missionary mandate*
- **850:** *The origin and purpose of mission.*
- **851:** *Missionary motivation*

- 852: Missionary paths

IV. The Church is Apostolic 857

- 857: The Church is apostolic because she is founded on the apostles in three ways:
- She was and remains built on the “Foundation of the Apostles” the witnesses chosen and sent on mission by Christ himself.
- With the help of the Holy Spirit dwelling in her, the Church keeps and hand on the teaching, the good deposit “the salutary word she has heard from the apostles.
- She continues to be taught, sanctified, and guided by the Apostles until Christ return, , through their successors in pastoral office, the college of Bishops assisted by priest, in union with the successor of Peter, The Church’s supreme pastor.

The Apostles mission 858-860

- 858: “As the Father has sent me, even so I send you.” The apostle’s ministry is the continuation of his mission, Jesus said to the Twelve, “He who receive you receives me.”
- 859: Jesus united them to the mission he received from the Father.
- 860: The apostles were the chosen witnesses of the Lord’s Resurrection. Jesus promised to remain with always. ...Therefore, the apostles took care to appoint successors.

Bishops – successors of the apostles

- 861; In Order that the mission entrusted to them might be continue after their death, the Apostles consigned to their immediate collaborators the duty of completing and consolidating the work they had begun.
- 862: The bishops have by divine institution taken the place of the apostles as pastors of the Church,

The apostolate. 863-865

- 863: The whole church is the apostolic through the successors of St Peter and the other apostles in communion of faith and life with her origin and in that she is “sent out” into the whole world,
- 864: Christ is the source of the church’s whole apostolate, thus the fruitfulness of apostolate for ordained ministers as ell as for lay people clearly depend on their vital union with Christ.
- 865: The Church is ultimately One, holy, catholic and apostolic in her deepest and ultimate identity because it is in her that “the Kingdom of heaven,” Reign of God already exists and will be fulfilled at the end of time.

IN BRIEF

- **866: The Church is One:** she acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one body, is given life by the One Spirit, for the sake of one hope, at whose fulfillment all divisions will be overcome
- **867: The church is holy:** The Most Holy God is her author' Christ, her bridegroom, gave himself up to make her holy; the Spirit of holiness gives her life, since she still includes sinners, she is "the sinless one made up of sinners." Her holiness shines in the saints, In Mary she is already all holy.
- **868: The Church is catholic:** She proclaims the fullness of the faith, she bears in herself and administers the totality of the means of salvation, she is sent out to all peoples, She speaks to all men, She encompasses all times, she is "missionary of her very nature." (AG2)
- **869: The Church is apostolic:** she is built on the lasting foundation: "the twelve apostles of the Lamb" (*Rev21:14*) she is indestructible (cf Mt 16:18) she is held infallibly in truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops.
- **870:** "the sole "Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic,subsist in the catholic Church, which is governed by the successor of Peter and by the bishops in communion with him, Nevertheless, many elements of sanctification and of truth are found outside its visible confines? (LG8)

Paragraph 4 Christ's Faithful, - hierarchy, laity, consecrated life

- **871:** The Catholic faithful are called to exercise the mission which God has entrusted to the Church
- **872:** "In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby al cooperate in the building up of the Body of Christ in accord with each one's own condition and function."
- **873:** Finally, "from both groups (hierarchy and laity) there exist Christian faithful who are consecrated to God in their own special manner and serve, the salvific mission of the Church through the profession of evangelical counsels."

I The Hierarchical constitution of the Church

Why the ecclesial ministry?

- **874:** Christ is himself the source of ministry in the Church. He instituted the Church. He gave here authority and mission, orientation and goal.
- **875:** No one - no individual and no community-can proclaim the Gospel to himself the mandate and the mission to proclaim the Gospel. The one sent by our Lord does not speak and act on his own authority, but by virtue of Christ's authority... the ministry in

which Christ emissaries do and give by God's grace what they cannot do and give by her own powers, is called a "sacrament" by the Church's tradition. Indeed, the ministry of the Church is conferred by a special sacrament.

- **876;** Intrinsically linked to the sacramental nature of ecclesial ministry is its character as service.
- **877:** Likewise, it belongs to the sacramental nature of ecclesial ministry that it has a collegial character... For this reason every bishop exercises his ministry form within the episcopal college, in communion with the bishop of Rome, the successor of St. Peter and head of the college.
- **878:** finally, it belongs to the sacramental nature of ecclesial ministry that it has a personal character. ("follow me" "I baptize you in the name of the Father, and of the Son and of the Holy Spirit..." "I absolve you.")
- **879:** Sacramental ministry in the Church, then, is a service exercised in the name of Christ.

The episcopal and its head the Pope 880-887

- **880:** When Christ instituted the Twelve, "he constituted (them) in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from among them, so in like fashion the Roman Pontiff, Peter's successor, and the bishops, the successor of the apostles, are related with and united to one another.
- **881:** The Lord made Simon alone, whom he named Peter, the "rock" of His Church, He gave him the keys of his Church and instituted him shepherd of the whole flock.
- **892:** 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 the whole company of the faithful.

The teaching office 888-892

- **888:** Bishops, with priest as co-workers, have as their first task "to preach the Gospel of God to all men," in keeping with the Lord's command.
- **889:** Christ who is truth willed to confer on her a share in his own infallibility. By a "supernatural sense of Faith," the People of do, under the guidance of the Church's living Magisterium, "unfailingly adheres to this faith."
- **890:** The mission of the magisterium is linked to the definitive nature of the covenant established by God, with his pope in Christ.
- **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, he proclaims by a definitive act of a doctrine pertaining to faith or morals-
- **892:** Divine assistance is also given to the successor of the apostles, teaching in communion with the successor of Peter, and in a particular way, to the Bishop of Rome, pastor of the whole church. When they purpose in the exercise of the ordinary

Magisterium a teaching that leads to a better understanding of Revelation in matters of faith and morals.

The Sanctifying office 893

- **893:** The Bishop is “the steward of the grace of the supreme priesthood,” especially in the Eucharist ... The bishop and priest sanctify the Church by their prayer and work, by their ministry of the word and of the sacraments, They sanctify her by their example, “not as domineering over those in your charge but being examples to the flock.”

The governing office 894-896

- **894;** The bishops, governs the particular Churches assigned to them by their counsels, exhortations and example, but over and above that also by their authority and sacred power, which indeed they ought to exercise so as to edify, the spirit of service which is that of the Master
- **895:** The Power which they exercise personally, in the name of Christ, is proper, ordinary, and immediate, although the exercise is ultimately controlled by the supreme authority of the Church.
- **896:** The Good Shepherd ought to be the model and “Form” of the bishop’s pastoral office... The faithful should be closely attached to the bishop as the Church is to Jesus Christ, and as Jesus Christ is to the Father,

Let all follow the bishop, as Jesus Christ follows his father, and the college of presbyters, as the apostles; respect the deacons as you do God’s law. Let no one do anything concerning the Church in separation from the bishop.

In Brief 934-939