

A CONTEMPLATIVE CATHOLIC CONVERT'S
COMMENTARY ON THE
CATECHISM OF THE CATHOLIC CHURCH

The purpose of this teaching tool:

TO REACH CHRISTIAN BROTHERS AND SISTERS IN CHRIST
EVERYWHERE WITH THE DEPOSIT OF FAITH ENTRUSTED
BY JESUS CHRIST HIMSELF TO THE CATHOLIC CHURCH

July 18, 2018

INTRODUCTION

John Paul, Bishop, servant of the servants of God for everlasting memory

Pope John XXIII opened Vatican II 50 years ago to help make “the truth of the Gospel shine forth to lead all people to seek and receive Christ’s love which surpasses all knowledge (cf. Eph 3:19) . (first paragraph page 1)

Pope John Paul II took on a serious commitment to follow through on the task the second Vatican Council and Pope John XXIII entrusted to him. He was to “guard and present better the precious deposit of Christian doctrine in order to make it more accessible to the Christian faithful and to all people of good will.” The purpose of the second Vatican council was not so much to show the errors of the time as it was to “strive calmly to show the strength and beauty of the doctrine of faith.” (p. 1 second paragraph.)

In pursuing the path that the Church has taken on the past 20 centuries the Pope said, “the Church will become greater in spiritual riches and gaining the strength of new energies therefrom. She will look to the future without fear... Our duty is to dedicate ourselves with an earnest will and without fear to work which our era demands of us, thus pursuing the path which the Church has followed.”

The Council Fathers were able to in 4 years of work to produce doctrinal statements and pastoral norms which were presented to the Church to encourage renewal of thought, action, practices, and moral virtue of joy and hope. (p. 2 second paragraph)

Pope John Paul II, in 1985 was able to embark on the journey of revising and updating. He convoked an extraordinary assembly of the assembly of the Synod of Bishops for the purpose of celebrating the graces and spiritual fruits of Vatican II. He wanted to encourage study and teaching in greater depth in order that all Christian faithful might better adhere to it and to promote knowledge and application of it. (p. 2, 3rd and 4th para)

Pope John Paul II made the wishes of this synod his own. The desire of the synod was to help “the catechism or compendium of all catholic doctrine regarding both faith and morals be composed as a point of reference in various regions. “The presentation of doctrine must be biblical and liturgical. It must be sound doctrine suited to the present life of Christians.” (p. 3 1st para) With recent findings through canon law of the Latin Church & Oriental Catholic Churches this “Catechism of the Catholic Church” will make a very important contribution to that work of renewing the whole life of the Church, as desired and begun by Vatican II. ” (p. 3 para 2 & 3)

1. The Process and Spirit of drafting the text: (p. 3 para 4) The process began under Cardinal Ratzinger in 1986 calling it “a Symphony of Faith.”
2. Arrangement of Material: It is arranged in 4 parts, the Creed, the Liturgy, Christian Life and Prayer.
3. The Doctrinal Value of the text: Declared the document a norm by Sacred Scripture, Apostolic Tradition and the Churches Magisterium. May it serve the renewal to which the Holy Spirit calls the Church. This catechism is not intended to replace the approved catechisms, but to encourage and assist in writing new ones. (page 6 last paragraph)

Prologue- The Life of Man -- To know and Love God (-3):

Paragraph 1- God wants to draw close to man-to seek him, know him, to love him with all his strength. He wants man to share in his own blessed life. For this reason, at every time and every place God draws close to man. God calls man to do what he does (see above). He wants all men together, scattered and divided by sin, to be included in his family, the Church. In order to do this God sent his Son as Redeemer and Savior. God desires to adopt children through his Son in the Holy Spirit to be heirs of his blessed life.

Some Questions and Answers Appropriate to Address:

1. Why does God want to be with us? Because He loves us.
2. Why does God love us? Because He is love and He wants to share His love with those he loves.
3. How can anyone love without sharing it? If love is truly love, it has to be shared.
4. How can I know God is calling me? You can be sure because He calls all people everywhere.
5. What is God calling me to? God is calling me to be in His family.
6. What does God want me to do in this family? Receive His blessings and give them away.
7. When in history did God make possible this adoption? Two Thousand years ago at the Cross.
8. When does this adoption actually take place? When the Holy Spirit joins you with God.
9. Where does God want me to go to be with other family members? The closest Church
10. Where does God intend for me to live for Him? Everywhere

Prologue- The Life of man- I. To know and Love God (1-3)

Paragraph 2 - This call must go out to all the world. Christ sent forth the apostles he had chosen, commissioning them to proclaim the gospel. (Matt. 28:18-20) The Apostles were strengthened by this mission. They went forth and preached everywhere. The Lord worked in their lives as they did follow through on His directive to go and make disciples of all people everywhere. While the Apostles obeyed, God confirmed their message by signs that accompanied what they said. (p. 9)

Some more Questions and Answers to Address

1. Why did Christ send the Apostles forth? Because He'd prepared them to do it.
2. Why should I go forth in obedience to Matt 28:18-20? Because God prepares you for it.
3. How can I do His bidding? By following through on what He asks you to do?
4. How can you know for sure God is sending you to a specific place, person and time? Ask yourself if this is something that could be in obedience to Matt 28:18-20. If so, Go!
5. What must I do to know I am fully prepared for this call? If God calls you to be more informed, He will make it known as you go. But remember this while you go.
6. What is to be my response if I'm rejected? Remember they are rejecting Christ, not you.
7. Where should I start? Start right where you are at asap!
8. When do I know the task is complete? When God makes that clear- He will tell you!

Prologue- The Life of man I. Catechesis (1-3) cont. 2

Paragraph 3- "This treasure has been guarded by the Apostle's successors. All Christ's faithful are called to hand it on from generation to generation. The three ways this is done are by: 1. Professing the faith 2. Living it in fraternal sharing 3. Celebrating it in liturgy and prayers.

Questions and Answers

1. Why has Jesus Christ given His teaching and his life to the Apostles? To preserve and protect it and to faithfully pass it on to Christ's faithful.
2. Why didn't Jesus give this commission, spoken exclusively to the Apostles, (Matt 28:18-20) to everyone he was speaking to at the time he delivered the sermon on the mount? Jesus told Mary Magdalene and the other Mary in Matt 28:10 "Do not be afraid; go tell my brethren to go to Galilee, and there they will see me." Notice that in Matt 28:16 it says that it was exclusive and specific. Jesus called the eleven disciples, "the brethren." It

was the brethren who went to Galilee, to the mountain to which Jesus directed them. And when they saw Him they worshiped him, but some doubted. (Matt 28:16,17)

3. Who is this person who could call these Apostles to such a commission? Notice that Jesus did not refuse their worship. Also, all authority in heaven and on earth was given to him. Who, but one who claimed to be God could do and say these things?
4. What was Christ's specific means of guarding, protecting and passing over His teaching? Christ gave this commission specifically to His disciples and those that they discipline.

Prologue - The Life of man II. Handing on the Faith-Catechesis (4-10)

Paragraph 4 Early in the development of the Apostles' follow through of the Commission Jesus gave them specifically, (See Matt 28:16-18) many forms of education were developed to assist the Church's efforts to make disciples for the purpose of building up the Body of Christ. Their efforts were spent trying to help those disciples believe that Jesus is the Son of God, so that believing they might have life in His name. They were to educate and instruct them in this life, thus building up the body of Christ..

Questions and Answers

1. Why was it important for the disciples to concentrate on the ministry of God's Word and prayer? This was the commission Jesus had given them.
2. Why did God raise up the deacons in Acts 6? To serve tables and the daily needs of the widows that had been neglected. (Acts 6:4)
3. What does this mean to me specifically? I need to be willing to take on the specific commission Jesus calls me to through the Church.
4. How can I be a minister? By serving the specific needs of the Christian faithful and those to whom God brings along your path.
5. To whom has Jesus specifically called you? To reach the faithful to assist their walk to be closer with God.
6. How can you carry out the personal calling God has given you? By being obedient, faithful and true to God and to those He has called you.

Prologue- The Life of man II. Handing on the Faith- Catechesis (5-10) cont. 2

Paragraph 5 "Catechesis is an education in the faith of children, young people and adults with the intention of initiating the hearers into the fullness of Christian life.

Questions and Answers

1. Why learn more about God and who He is? Paul reminds us in Ephesians 4:12-16 that it's all about maturing in Christ. It is important to God and us!
2. Why does God care how much we know about Him? Eph 4:13 says, "Until we all attain the unity of faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ: so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by those craftiness in deceitful wiles.
3. What is the goal of this maturing process? Eph 4:15-16 "Speaking the truth in love, we are to grow-up in every way into him who is the head into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied when each part is working properly makes bodily growth, and upbuilds itself in love." RSV

Prologue - The Life of man II. Handing on the Faith- Catechesis (6-10) cont. 3

Paragraph 6 - Catechesis is built on a certain number of elements of the Church's pastoral mission.

The Elements of the Church's Pastoral Mission:

1. The initial proclamation of the Gospel or preaching to arouse faith
2. Examination of the reasons for belief
3. Experience of Christian living
4. Celebration of the sacraments
5. Integration into the ecclesiastical community
6. Apostolic and missionary witness

Prologue - The Life of man II. Handing on the Faith- Catechesis (7-10) cont. 4

Paragraph 7 - "Catechesis is intimately bound up with the whole of the Church's life. This is not only regarding her geographical extension and numerical increase, but even more in her growth and correspondence with God's plan depend essentially on catechesis." PM CT 13

Prologue - The Life of man II. Handing on the faith: Catechesis (8-10) cont. 5

Paragraph 8- Several catechetical works have been written:

1. St. Cyril of Jerusalem
2. St. John Chrysostom
3. St. Ambrose
4. St. Augustine
5. Many other Church Fathers

Prologue - The Life of man II. Handing on the faith: Catechesis (9-10) cont. 6

Paragraph 9 - "The ministry of catechesis draws fresh energy from the councils." CT 13 A noteworthy council to consider at this time is the Council of Trent. This council gave catechesis priority in its constitutions and decrees. There are noted in this paragraph four holy bishops and theologians who helped with the Council of Trent in the organization of the Churches catechesis:

1. St. Peter Canisius
2. St. Charles Borromeo
3. St. Turbius of Mongrovejo
4. St. Bellurmine

These men were instrumental in the publication of numerous catechisms.

Prologue - Life of man II. Handing on the faith: Catechesis ((10) cont. 7

Paragraph 10 - The Synod of Bishops in 1985 asked that a "catechism or compendium of all Catholic doctrine regarding both faith and morals be composed." (Extraordinary Synod of Bishops 1985, *Final Report*, II B a, 4) The second Vatican Council under Pope Paul VI inspired a great catechism of modern times. The following documents attest to this:

- The General Catechetical Director (1971)
- The Sessions of the Synod of Bishops devoted to evangelization (1979)

- Catechesis (1977)
- The Apostolic exhortations *Evangelii nuntiandi* (1975)
- Catechesi tradendae* (1979)

Prologue - III. The Aim and Intended Readership of this Catechism (11)

Paragraph 11- In light of the second Vatican Council and the whole of the Church's Tradition - This catechism aims at:

1. Presenting an organic synthesis of the essential and fundamental contents of Catholic doctrine as regards both faith and morals.
2. The sources used primarily were:
 - A. Sacred Scriptures
 - B. The Fathers of the Church
 - C. The Liturgy
 - D. The Church's Magisterium
3. This Catechism is intended to serve as a:
 - A. Point of reference for the catechisms or compendiums
 - B. This is with the idea in mind that other countries may produce their own compendium.

Prologue- III. The Aim and Intended Readership of this Catechism (12)

Paragraph 12- This catechism is primarily intended for:

1. Those responsible for catechesis:
 - A. Bishops as teachers of the faith and pastors of the Church
 - B. Supplies them an instrument in fulfilling their responsibility of teaching the People of God.
 - C. Through the Bishops it is addressed to:
 1. Redactors of catechisms
 2. To priests
 3. To catechists
 4. To all other Christian faithful

Prologue- IV Structure of this Catechism:

Paragraph 13- Structure of this Catechism- The structure is built upon 4 pillars:

1. The Baptismal profession of the faith (the Creed)
2. The Sacraments of faith
3. The Life of faith (The Commandments)
4. The prayer of the believer (The Lord's prayer)

Prologue- IV. Structure of this Catechism (Cont.)

Paragraph 14- The Profession of faith (Part One)

Section One:

1. God addresses and gives Himself to man
2. Man responds to God by faith

Section Two:

1. The profession of faith summarizes the gifts that God gives to man
 - A. God is Author of all that is good
 - B. God is Redeemer
 - C. God is Sanctifier
2. Three Chapters are developed
 1. Our baptismal faith in the One God
 2. The Almighty Father, the Creator, His Son, Jesus Christ our Lord and Savior
 3. The Holy Spirit, the Sanctifier in the Holy Church

Prologue- IV. 3 Structure of this Catechism (Cont. 2)

Paragraph 15- The Sacraments of faith (Part Two)

Section One of this second part of the Structure deals with God's salvation accomplished once for all through Jesus Christ and the Holy Spirit is made present in sacred actions of Church Liturgy.

Section Two deals with the specifics of each of the seven sacraments.

Prologue - IV. Structure of the Catechism (Cont. 3)

Paragraph 16- The Life of Faith (Part Three)

“The third part of the Catechism deals with the final end of man created in the image of God:” (CCC)

Section one - Has to do with beatitude and how we can attain or reach it. (PM) -Through:

1. Right conduct freely chosen
2. With the help of God's law and grace

Section two- Through conduct that fulfills the two-fold commandments of charity specified in God's Ten Commandments (Love God & Others)

Prologue - IV. Structure of the Catechism (Cont. 4)

Paragraph 17- Prayer in the life of faith (part four)

Section One - The last part of the catechism deals with the meaning and importance of prayer in the life of believers.

Section Two- The Lord's prayer is looked at through the seven petitions made in this prayer. In these seven petitions we find the sum of all the good things which we much hope for and which our heavenly Father wants to grant us.

Prologue - V. Practical Directions for using this Catechism:

Paragraph 18- The goal is to use this catechism as an entire unit to incorporate all of its emphasis and to consider all parts as a unified whole. It must be taken in its entirety. It is an organic presentation of the Catholic faith. Cross references in the margin of the text (italicized numbers refer to other paragraphs that deal with the same topic or theme). Analytical index at the end of the volume allow the reader to view each theme in its relationship to the entirety of faith.

Paragraph 19- The texts of Sacred Scripture are often not quoted word for word, but merely indicated by reference. The reader is encouraged to dig deeper into the Holy Scriptures on the subject. The Bible references are a valuable working tool in catechesis.

Para 20-22-v The use of small print in certain passages indicate:

1. Historical comments
2. Apologetic comments
3. Supplementary doctrinal statements

Para 21- Quotations also in small print-patristical, liturgical, magisterial or biographical sources- to enrich doctrinal presentation.

Para 22 In Brief- Summaries which could be memorized.

Prologue- VI. Necessary Adaptations:

Para 23- The Catechism emphasizes the exposition of doctrine:

1. It seeks to help deepen understanding of faith.
2. It is oriented toward maturing that faith.
3. It helps put down roots in personal life.
4. It shines forth in personal conduct.

Para 24- This Catechism does not set out to provide the adaptation of doctrinal presentations and catechetical methods required by the differences of:

1. It seeks to help deepen understanding of faith.
2. It is oriented toward maturing that faith.
3. It helps put to down roots in personal life.
4. It shines forth in personal conduct..
5. Ecclesiastical condition among all those to whom it is addressed

Para 25- Committed to adopt this catechism in love

PART ONE - THE PROFESSION OF FAITH- SECTION ONE "I BELIEVE" ---"WE BELIEVE"

Para 26- What does "to believe" mean? "Faith must be man's response to God, who reveals himself and gives himself to man. Three chapters follow explaining the light given by God:

1. Chapter one- The Search
2. Chapter two- The Divine Revelation
3. Chapter three- The Response of faith

CHAPTER ONE - MAN'S CAPACITY FOR GOD I. THE DESIRE FOR GOD

Para 27- The desire for God is written in the human heart because man is created by God and for God.

-- God always draws man to Himself. -- Only in God will man find truth and happiness.

Vatican Council II GS 19 paragraph 1:

1. Man's dignity is tied intimately to communion with God.
2. God invites man to converse with Him at creation.
3. God created man through love and through love continues to hold him in existence.
4. Man cannot live fully according to truth unless he freely acknowledges God's love given to him.

Para 28- Men have been in history on a quest for God:

1. In their religious beliefs
2. In their behavior
3. In their prayers
4. In their sacrifices
5. In their rituals
6. In their meditation

"The above forms of religious expression, even though ambiguous at times, are so universal that one may well call man a *religious being*." (CCC)

Para 29- This is an intimate and vital bond of man to God and is easily overlooked by man.

Results that lead to such attitudes:

1. Revolt against evil in the world
2. Religious ignorance or indifference
3. The care of riches of this world
4. The scandal of bad examples in the past:
 - a. of believers
 - b. currents of thought hostile to religion
 - c. "Attitude of sinful man which makes man hide from God out of fear run from his call."

(Cf. GS 19-21; Mt 13:22; Gen 3:8-10; Jn 1:3)

Para 30- Even though man may reject God, God never ceases to seek him out. God never ceases to call man. Although man's heart may forget God, God will never forget him. God never ceases to call every man to reach him so as to find life and happiness.

This search for God demands every effort of intellect, sound will, an upright heart, as well as the witness of others who teach him to seek God. St. Augustine wrote, "You yourself encourage men to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you." (St. Augustine, Conf. 1, 1, 1:PL 32, 659-661)

CHAPTER ONE- MAN'S CAPACITY FOR GOD II. WAYS OF COMING TO KNOW GOD

Para 31- Proofs for existence of God- not natural science proof but proof in the sense of "converging and convincing argument," which allows us to ascertain and obtain a certainty about truth. (CCC)

Approaching God from creation has a two-fold point departure: The physical and the human person

Para 32- Through the worlds order & beauty one can come to a knowledge of God as the origin and end of the universe. (See Rom 1:19-20 ..."His deity has been clearly perceived in the things that have been made.")

St. Augustine issued a challenge regarding the beauty of the sea, air and sky - These beauties are subject to change. "Who made them if not the 'Beautiful One' who is not subject to change." (St. Augustine, *Sermo* 241, 2:PL, 38, 1134)

SECTION TWO THE PROFESSION OF THE CHRISTIAN FAITH THE CREED CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT ARTICLE 9 “I BELIEVE IN THE HOLY CATHOLIC CHURCH” (CONT. 22)

PARAGRAPH 4. Christ’s Faithful--Hierarchy, Laity, Consecrated Life (Cont. 4)

II. THE LAY FAITHFUL (CONT.)

The participation of lay people in Christ’s priestly office (Cont.)

Para 903- According to the CIC, *can* 230 S 1, (The General Catechetical Directory.), “Lay people who possess the required qualities can be admitted permanently to the ministries of lector and acolyte.” When the Church needs lay persons to minister by liturgical prayers, baptism, distribute communion and supply offices even those not acting as lectors or acolytes, can also supply for certain of their offices, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer Baptism, and to distribute Holy Communion in accord with the prescriptions of law.” (CIC, *can.* 239 S 3) This means that the lay person may do all the functions of the clergy except for being and acting “*In Persona Christie*” in changing the bread and wine into the body and blood of Jesus Christ, absolve of sins, acts of confirmation, anything exclusively regarding Holy Orders, Holy Matrimony and also exercising official blessings, healings and exorcisms. (PM)

Participation in Christ’s prophetic office

Para 904- We are all teachers whether laity or clergy, professional or volunteer. (PM) “To teach in order to lead others to faith is the task of every preacher and each believer.” (St. Thomas Aquinas, *STh* III, 71, 4 *ad* 3)

Para 905- Throughout everyday living the lay believer evangelizes those he rubs shoulders with in the office , at work, play, exercise study and social gatherings of every sort. (PM) (*LG* 35 S 1, S 2) “This witness of life, however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers ...or to the faithful.” (*SASA* 6 S 3; *cf.* *AG* 15)

Para 906- “Lay people who are capable and trained may also collaborate in catechetical formation, in teaching the sacred sciences, and in use of the communications media.” (*Cf* *CIC*, *cann.* 229; 774; 776; 780-823 S 1)

Para 907- When considering the common good and the dignity of persons it is not only permissible, but potentially a duty for one endowed with training, knowledge, competence and preeminence which they possess to share it with the sacred pastor and regarding their opinion on matters of the Church, as used as well as to the Christian faithful regarding integrity of faith, morals and reverence toward pastors. (PM) ((CIC, *can.* 212 S 3)

Participation in Christ’s kingly office

Para 908- This kingly office is at first looked at in the CCC as a kind of ruling over your own appetites and passions so as to discipline them against the ravages of sin in one’s own personal life. By far, the greatest benefit of the office appears to be that we no longer have to be under the power of personal sin. The idea is that “by the self-abnegation of a holy life, we can overcome the reign of sin in our lives. (PM) (*LG* 36) St. Ambrose is quoted from *Psal.* 118:14-30: PL 15:1476 to say that by this self-governing rule over one’s self we are no longer under the rule of sin, or thrown into wickedness headlong. (PM)

Para 909- *LG* 36 S 3 reminds us that the faithful laity have the privilege and responsibility to raise the moral bar in society even though institutions and conditions of the world oppose this effort. By uniting the laity in practicing personal virtue, the potential is there to “impregnate culture and human works with a moral value. (PM)

SECTION TWO THE PROFESSION OF THE CHRISTIAN FAITH THE CREED CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT ARTICLE 9 “I BELIEVE IN THE HOLY CATHOLIC CHURCH” (CONT. 26)

PARAGRAPH 4. Christ’s Faithful--Hierarchy, Laity, Consecrated Life (Cont. 8)

III. THE CONSECRATED LIFE (CONT. 3)

Consecration and mission: proclaiming the King who is coming

Para 931- The members of the institutes are obliged to engage in missionary work in a special way in accordance with the “character of the institute.” These have the privilege to manifest the Holy Spirit in their lives personally and collectively as they draw more “intimately to God’s service and to the good of the Church. These have dedicated themselves to him through Baptism setting themselves apart professing the evangelical counsels to live out their consecration. (PM) (*CIC* can. 783; *cf. RM* 69)

Para 932- The mystery of redemption is experienced through the Church “which is like a sacrament--the sign and instrument-- of God’s own life.” This mystery is vividly seen as a special sign which clearly draws those on the “narrower” path encouraging their brethren by their example, to exhibit the spirit of the Beatitudes, following Christ in his example of self-emptying himself vividly showing forth Christ’s heart. (PM) (*LG* 31 S 2)

Para 933- The origin and sum of the life of those consecrated testify in public as in the religious state, or less public, or even in secret, Christ’s coming. The witness of those lives of the new and eternal life available through the redemptive work of Christ shows forth the future resurrection and the glory of the heavenly kingdom. (PM) (*LG* 44 S 3)

28. IN BRIEF (PM)

Para 934- The Christian faithful are found in the clerical and the laity dimensions of service in the Church. Both have their distinctions and privileges of service. Sacred ministers are also described as clerics of the law. Whereas the laity may express similar devotion to God and the Church in keeping the three counsels of poverty, chastity and obedience in pursuing the saving mission of the Church. (*cf. CIC*, can. 207 S 1,2)

Para 935- The Lord Jesus gave his apostles and their successors power to act in his person. This is a unique quality given to the clerical members of the Church.

Para 936- The keys of the kingdom were given specifically to Peter by Jesus Christ himself. Therefore, Christ appointed him to be the Shepherd of the Shepherds, Bishop of Bishops of the Church granting him power to pass this position on to the generations appointed by the College of the Bishops to follow in suit. This is a sacred office representing Christ himself on earth as Pastor of the universal Church on earth. (*CIC*, can. 331)

Para 937- The Pope is the supreme overseer of the Church having been granted by Christ complete, unilateral and dynamic oversight of all those within the Catholic Church. (*CD* 2)

Para 938- The visible source of unity in the Catholic Church is the succession of the Bishops founded by the Holy Spirit for the practical outworking of Christ within the Church and the world. (*LG* 23)

Para 939- Under the Pope are the Bishops who have the privilege and responsibility to care for the flock having been granted specifically the teaching of faith in an authentic fashion, celebrating worship of divine nature and above all imparting the Holy Eucharist bringing faith and guidance to the pastors under their care.

SECTION TWO THE PROFESSION OF THE CHRISTIAN FAITH THE CREED CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT ARTICLE 9 “I BELIEVE IN THE HOLY CATHOLIC CHURCH” (CONT. 27)

PARAGRAPH 4. Christ’s Faithful--Hierarchy, Laity, Consecrated Life (Cont. 9)

28. IN BRIEF (PM) (CONT.)

Para 940- The primary call of the laity is service in the Church and in the world where express a vigorous spirit of devotion to God in both realms of his kingdom. They handle secular affairs and are truly sent to reach all people for Christ. (AA 2 S 2)

Para 941- Holiness is ever sought after in the lay world sharing in the priesthood united with Christ expressing the fruit of Baptism and Confirmation at every level of life at home, work, the world and in the Church.

Para 942- The laity have a prophetic mission to share the truth of God’s presence in their world and in the world of those with whom they devote themselves on a daily basis. (GS 43 S 4)

Para 943- The kingly mission of the laity is centered in Christ bringing forth his holiness within them turning to him and away from sin they lead lives set apart unto Christ while denying themselves they undermine the power of darkness with the life of God’s Holy Spirit. (cf. LG 36)

Para 944- The evangelical counsels of poverty, chastity and obedience characterize the basis of the lives of the laity rooted and grounded in God’s love publicly proclaiming his peace, mercy and justice in this world and in his Church.

Para 945- By consecrating oneself more closely to God, having been baptized, confirmed and commissioned through God’s word to give fully to the mission of the Church and Christ’s call having been dedicated more fully through the love of God experienced through one’s life in spirit and deed for Christ’s sake, the good of the entire Church and truly the whole people of the earth are greatly benefited

SECTION TWO THE PROFESSION OF THE CHRISTIAN FAITH THE CREED CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT ARTICLE 9 “I BELIEVE IN THE HOLY CATHOLIC CHURCH” (CONT. 28)

PARAGRAPH 5. The Communion of Saints

Para 946- The Church is “the communion of saints.” It consists of all the saints assembled together. (PM) (Nicetas, *Expl. symb.* 10: PL 52:871B)

Para 947- All the goods of the Church, body of Christ and Christ the Head of the body belong to all. “Therefore, the riches of Christ are communicated to all the members, through the Sacraments. (St. Thomas Aquinas, *Symb.*, 10)

Para 948- The “communion of saints” has jointly connected with it the Holy communion of things and persons that are set apart for God’s holy purpose. (PM)

I. COMMUNION IN SPIRITUAL GOODS

Para 949- In *Acts* 2:42 we find a definitive description of the early Church life: They devoted themselves to the apostles “teaching and fellowship, the breaking of the bread and the prayers.” These five things follow: 1. *Communion in the faith*: This faith is a treasure of life from the Apostles and shared with all. (PM for all five)