

CATHOLICISM PILGRIMAGE JOURNAL

Adult Leader's Guide

Welcome to CATHOLICISM! Thank you for participating in the intergenerational adaptation of Father Robert Barron's CATHOLICISM faith formation program for a younger audience.

This CATHOLICISM *Pilgrimage Journal* represents a new approach to catechesis in which adults and children encounter the teachings of the Catholic Church in an interactive and communal way. Using the 10-episode series and its companion *Pilgrimage Journal*, families, parishes and schools can now offer younger generations an encounter with Christ by way of the rich, sacramental display of the Faith presented in this program.

This approach encourages cross-generational conversation, faith-sharing, and learning that will not only bring adults and children closer to one another, but will bring them closer to Christ. Our hope is that the program contributes to the Church in a new and comprehensive way. Viewing and discussing the CATHOLICISM series will deepen the faith of viewers of all ages as they encounter the truth, goodness and beauty of the Church as it has been expressed over time and is lived out all over the world.

This program can be used by:

- *Catechists in a religious education setting, for enrichment and to supplement regular curriculum*
- *Facilitators in a parish setting, where adults and younger people are participating together*
- *Parents with teens or pre-teens at home*

The adult facilitator—a parent, grandparent, catechist or parish minister—should review the material in this guide before taking the younger audience through each part of the *Pilgrimage Journal*. This *Adult Leader's Guide* contains the necessary background to adequately prepare any faithful adult to engage with a younger audience. It also contains the same questions that are in the actual *Pilgrimage Journal*.

Each episode is divided into two parts with corresponding written materials for each part. Each lesson is structured in the same way:

- *Learning Goal with corresponding Scripture verse*
- *Activities for viewers to do before the session*
- *Space to take notes and write down questions and thoughts during the session*
- *Discussion and reflection questions, as well as other activities for viewers after the session.*

In addition, Scripture verses, terms to know and citations from the *Catechism of the Catholic Church* are offered for enrichment and support for the adult leader.



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Program Suggestions



This program can be used in many environments:

- To supplement to religious education curriculum in middle or high school
- For youth retreat or mission
- In a parish intergenerational program
- In home catechesis or as a supplement to religious education

The following suggestions can help you design and schedule the type of CATHOLICISM pilgrimage that is appropriate for the young people you are guiding.

Curriculum Supplement: High School

- Twenty sessions programmed throughout the school year with 25 minutes to view DVD and 20-30 minutes of discussion for each lesson. Can include homework to prepare answers in the *Pilgrimage Journal* before discussion.
- Using the Topical Index, choose video clips from CATHOLICISM that can enrich your curriculum.

Curriculum Supplement: Middle School

- Weekly sessions in Catholic schools with 25 minutes to view DVD and 20-30 minutes of discussion for each lesson. Can include homework to prepare answers in the *Pilgrimage Journal* before discussion.
- Monthly sessions in after-school religious education program presented over a two-year period. Each session includes 25 minutes to view DVD and 30 minutes of discussion. Can include homework to prepare answers in the *Pilgrimage Journal* before discussion.
- Using the Topical Index, choose video clips from CATHOLICISM that can enrich your curriculum.

Youth Retreat or Mission

- ***Week-long retreat (5 days):*** Present two episodes (four lessons) each day with 25 minutes to view DVD and 30-45 minutes of discussion for each lesson. Give participants time after watching the DVD to work in their *Pilgrimage Journals* individually before the group discussion. Break up the day with fun activities and/or those that are based on the Learning Goals of the lessons covered (see “Other Activities” below).
- ***Weekend retreat (2 days):*** Choose four to five episodes to cover over the weekend and use the same format as the week-long retreat above. Episodes 1 and 2 on the Incarnation and the Teachings of Jesus should be used on the first day of the retreat. Then add two to three additional episodes, depending on the retreat objectives and interests of your group.
- ***Mission format:*** Selected episodes, individual reflection and group discussion can be combined with a speaker to create a seasonal mission or to supplement sacramental preparation.

- For example, the *Pilgrimage Journal* is very well suited to Confirmation preparation, especially Episodes 1, 2, 5, 8 and 9.

Enrichment at Home

- Parents can view the DVDs and work through the *Pilgrimage Journal* with their teens and pre-teens at home. Just follow the same format for the “Adult Preparation” and the “Session with Younger Audience” that is outlined in each lesson in this *Adult Leader's Guide*.

Parish Intergenerational Program

- The parish can invite parents to come with their children to view the DVDs together and then participate in a discussion of the questions. Parents and children can work together in the *Pilgrimage Journal*, or the parish can facilitate two separate discussion sessions—one for parents using the CATHOLICISM Adult Formation Program and the other for children using the *Pilgrimage Journal*.

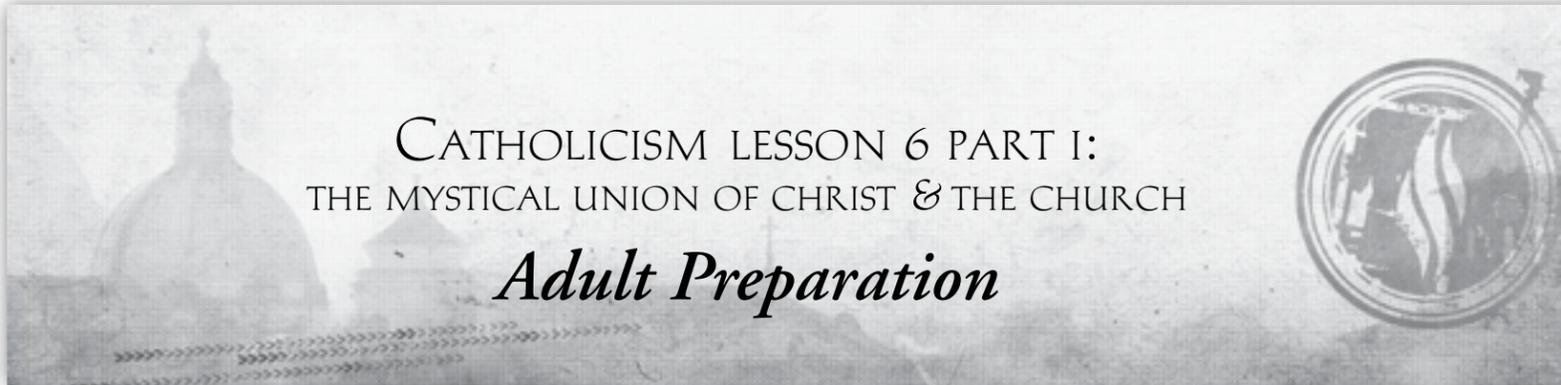
Other Activities

- ***Postcards:*** Each *Pilgrimage Journal* includes two postcards with beautiful visuals from the CATHOLICISM series. You can also order an additional set of 50 postcards, if you need more.
 - The postcards can be used to send notes to family and friends about the interesting places visited on the pilgrimage, or new things learned about the Church. They can also be used to help remember the Bible verses or key points from each lesson. Or you can turn them into flash cards to summarize and teach the key points from each episode.
- Enjoy a dish or a meal from one of the places that you visit on the CATHOLICISM pilgrimage. Everyone can bring an ingredient and you can prepare the dish on site, or everyone can bring one dish to share to make a full meal for the group.
- The adult leader can dress in costume as a religious pilgrim or as a resident of one of the places featured in the series. Music from the various countries can be incorporated into the program as well.
- Pilgrims can bring in a box with things that they would take on a religious pilgrimage and discuss why each item was chosen.
- Each pilgrim can do research on the shrines and holy places in a featured country, bringing in photos and other information found on the internet.

Resources from Word On Fire

- For more details on the CATHOLICISM *Pilgrimage Journal*, please visit:
CatholicismPilgrimageJournal.com
- For free materials to use during your CATHOLICISM *Pilgrimage Journal* program, please go to:
WordOnFire.org/PilgrimageJournal.aspx
- You can download and print travel posters, maps and certificates of completion to add visual interest to your pilgrimage. There are even a few ethnic recipes from countries in the series, and a list of shrines and holy places that pilgrims visit today in those locations.





CATHOLICISM LESSON 6 PART I:
THE MYSTICAL UNION OF CHRIST & THE CHURCH

Adult Preparation

The adult facilitator should review the information below, including the Scripture and Catechism passages, in preparation for interaction with the younger audience.

OUTLINE PART I (TRACKS 1-3 ON DVD)

I. The Mystery of the Church

- A. Can you define “Church” in a single sentence?
- B. The Church is not a human invention; in Christ, “like a sacrament”
- C. The Church is a Body, a living organism
 - 1. “I am the vine and you are the branches” (Jn. 15)
 - 2. The Mystical Body of Christ (*Mystici Corporis Christi*, by Pius XII)
 - 3. Jesus to Saul: “Why do you persecute me?” (Acts 9:3-4)
 - 4. Joan of Arc: The Church and Christ are “one thing”

II. *Ekklesia*

- A. God created the world for communion with him (CCC, par. 760)
- B. Sin scatters; God gathers
 - 1. God calls man into the unity of his family and household (CCC, par. 1)
 - 2. God calls man out of the world
- C. The Church takes Christ’s life to the nations
 - 1. Proclamation and evangelization (*Lumen Gentium*, 33)
 - 2. Renewal of the temporal order (*Apostolicam Actuositatem*, 13)

III. Four Marks of the Church

- A. One
 - 1. The Church is one because God is One
 - 2. The Church works to unite the world in God
 - 3. The Church works to heal divisions (ecumenism)

The Mystery of the Church

“Christians of the first centuries 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, and this ‘convocation’ is the Church. The Church is the goal of all things, and God permitted such painful upheavals as the angels’ fall and man’s sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world: Just as God’s will is creation and is called ‘the world,’ so his intention is the salvation of men, and it is called ‘the Church.’”

– *Catechism of the Catholic Church*, par. 760.

“For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church and every form of grace, for the Spirit is truth.”

– St. Irenaeus, *Against the Heresies* (3, 24, 1).

What is the Church? If you had to define “the Church” in a single sentence, what would you say? Is it an institution, a structure, a gathering, a community, a people? All of the above, and more?

In saying the Nicene Creed, we profess belief in God the Father, His Son, Jesus Christ, and the Holy Spirit. We profess belief in the Trinity, the forgiveness of sins and life everlasting. But we also profess, “I believe in one, holy, catholic, and apostolic Church.” Isn’t this a case of putting faith in a human institution, a deeply flawed organization? Some non-Catholic Christians might wonder, “Aren’t you confusing the Creator with the creature? Isn’t believing *in* the Church bordering on blasphemous?”

It would indeed be an outrageous thing to express such a belief if the Church was merely a human construct, the invention of men. But the Church is not a human invention. The Church “is in Christ like a sacrament or as a sign and instrument,” states *Lumen Gentium*, the Second Vatican Council’s Dogmatic Constitution on the Church, “both of a very closely knit union with God and of the unity of the whole human race...” (par. 1). The Church participates uniquely in the life and power of Jesus Christ. It is, St. Paul explained to the Christians at Corinth, the body of Christ: “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ... Now you are the body of Christ and individually members of it” (1 Cor. 12:12, 27).

So the Church is not a club, or simply an institution, or even a gathering of like-minded people. It is a body, a living organism, made up of interdependent cells, molecules, and organs. Each member of the Church is linked organically to Christ, the Head, and to each other.

“But as it is,” Paul explained, “God arranged the organs in the body, each one of them, as he chose. If all were a single organ, where would the body be? As it is, there are many parts, yet one body” (1 Cor. 12:18-20).

Jesus used powerful images to describe this organic, cohesive whole. Drawing on the rich imagery of the prophets, he said, “I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing” (Jn. 15:5). He shocked many of his disciples when he said, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you...” (Jn. 6:53). Such deliberate remarks demonstrate that Jesus did not consider himself to be a mere teacher or moral guide, but someone much greater. Someone might admire a great leader, such as Abraham Lincoln, or study and emulate a teacher such as Gandhi, but would anyone speak of eating the flesh of Lincoln or “abiding” in Gandhi?

Yet this is the language of Jesus and Scripture, and it tells us that we are members of a mystical body. Pope Pius XII, in his great encyclical, *Mystici Corporis Christi*, given in 1943, wrote:

If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic and Roman Church—we shall find nothing more noble, more sublime, or more divine than the expression “the Mystical Body of Christ”—an expression which springs from and is, as it were, the fair flowering of the repeated teaching of the Sacred Scriptures and the Holy Fathers (par. 13).

This mystical union is revealed in various ways in the New Testament. For example, in Matthew 25, Jesus speaks of his mystical body in exhorting his followers to a radical life of love: “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me,” and “Truly, I say to you, as you did it not to one of the least of these, you did it not to me” (Matt. 25:40, 45). This goes beyond identifying certain behaviors as right or wrong, for Jesus says that helping one another has something profound to do *with him*. Giving bread to the hungry and drink to the thirsty, visiting the imprisoned, counseling the doubtful, bringing peace—each is an act of service to Christ. Failure to treat others with this self-sacrificial love is to harm Jesus and turn him away.

Another dramatic example is found in the account of Saul’s conversion in the Acts of the Apostles. “Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, ‘Saul, Saul, why do you persecute me?’” (Acts 9:3-4). Jesus didn’t ask, “Why are you persecuting my followers or my apostles or my Church?” No, he said “me.” And when Saul asked, “Who are you, Lord?” he received this reply: “I am Jesus, whom you are persecuting” (Acts 9:5). Jesus identifies himself intimately with the Church and her sufferings.

St. Joan of Arc, while being interrogated at her trial, said, “About Jesus Christ and the Church, I simply know they’re just one thing, and we shouldn’t complicate the matter.” In this, she echoed St. Augustine, who put it just as directly: “Christ and the Church are two in one flesh” (*In Ps.* 142, 3). Recognizing this unity is essential in approaching the mystery of the Church.

Ekklesia

The Church is the culmination of God’s salvific actions and the means by which men are to enter into the divine life. “God created the world for the sake of communion with his divine life,” states the *Catechism*, “a communion brought about by the ‘convocation’ of men in Christ, and this ‘convocation’ is the Church” (par. 760). The Church “is nothing other than ‘the family of God’” (par. 1655), which is a distinctive and remarkable belief.

To appreciate this more deeply, recall that God is a great gathering force and a community of love: Father, Son and Holy Spirit. Because all things are created by God, all things are linked to one another. So whatever is opposed to God is a source of dissolution and division. One of Satan’s principle names in the New Testament is *ho diabolos*, a term derived from the Greek word *diabalein*, which means “to scatter.” Sin has scattered man, tearing him away from God and introducing strife and discord within the human race. God’s response to this sin and scattering was to engage in a great act of gathering. As we’ve already seen, this came through the call to Abraham, the establishment of covenants, and the creation of the people of Israel. They were made distinctive through the covenants and the Law, by liturgy and a particular way of life that was aimed at holiness and communion with God.

The purpose of this gathering of a people of God was not for Israel’s own glory, but so the chosen people would be the first born of many sons (see Ex. 4:22; CCC, 238)—that is, Israel would attract and draw together the whole world into the knowledge and worship of Yahweh. The establishment and maintaining of the distinctiveness of Israel was not *against* the world, but *for* the world. This work of gathering, of course, did not always go well; there was often disobedience, discord, idolatry, jealousy, and apathy.

“But when the time had fully come,” St. Paul wrote to the Galatians, “God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons” (Gal. 4:4-5). The Son, Jesus Christ, was the culmination of God’s plan of salvation; he was the fulfillment of Israel, the perfection of the Law, the covenants, the prophets and the Jewish liturgy. He was a supernatural magnet: “And I, when I am lifted up from the earth, will draw all men to myself” (Jn. 12:32). Jesus gathers; he carries out the Father’s mission to “call together all men, scattered and divided by sin, into the unity of his family, the Church” (CCC, 1).

Standing outside of Caesarea Philippi before the towering cliff that housed the many altars of pagan gods, Jesus told Peter, “And I tell you, you are Peter, and on this rock I will build my *ekklesia*, and the powers of death shall not prevail against it” (Matt. 16:18). This word, *ekklesia*, comes from two Greek terms—*ek* and *kaleo*—which mean “to call out,” referring to a called people, an assembly. The Church is that society called out of one way of life into another way of living, set apart to be filled with another life.

This raises three key questions: Who does the calling? What are we called *from*? And what are we called *into*? In our modern culture, in Western society, we join organizations and gain memberships; we decide what groups we wish to participate in and be part of. But it is different with the Church, for we are called and summoned by someone else. “His divine power has granted to us all things that pertain to life and godliness,” wrote St. Peter in his second epistle, “through the knowledge of him *who called us to his own glory and excellence*, by which he has granted to us his precious and very great promises, that

through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature” (2 Pet. 1:3-4; emphasis added). God calls, God grants, God saves. We are called to be sons and daughters who do his work and serve him as loving children. We belong to someone else. We are, by God’s grace, “called and chosen and faithful” (Rev. 17:14); we are, as Paul states, “slaves of God” (Rom. 6:22) and “a slave of Christ” (1 Cor. 7:22).

We have been called out of what Scripture calls “the world,” a word with specific connotations. The world stands against God; it is the realm of opposition to God. The world is filled with hatred, violence, pride, self-obsession, rivalry, jealousy, and institutional corruption. As members of the *ekklesia*, we have been summoned out of this realm of spiritual death. “Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God” (1 Cor. 2:12).

The Church maintains its distinctiveness, again, not because it is opposed to the world but because it was established for the sake of the world. The Church is meant to bring man into communion with God. Monsignor Romano Guardini expressed this beautifully in his book, *The Church of the Lord*:

The content of the Church is Christ. In preserving Him she preserves herself, for without Him she is nothing. In understanding Him and His message she understands herself, for it is He who constitutes the meaning of her existence. In handing Him on to men she herself lives, for even though she exercises the most varied cultural influences in the course of history, her essential lifework consists in bringing the reality of Christ into our existence. (Henry Regency Co.; Chicago [1966], p. 73)

The Church has often been likened to a ship, to Noah’s ark, bringing men safely through the terrors and trials of life. Just as Noah threw open the doors and windows of the ark after the waters had finally receded, the *ekklesia* is not supposed to remain hunkered down and fearful. It is called to boldly take the divine life of Christ to the nations.

The Second Vatican Council emphasized that this work of proclamation and evangelization is to be embraced wholeheartedly by the laity. By bringing the Church to the world, the laity brings the world into contact with the Church, the Body of Christ:

The apostolate of the laity is a sharing in the salvific mission of the Church. Through Baptism and Confirmation all are appointed to this apostolate by the Lord himself. Moreover, by the sacraments, and especially by the Eucharist, that love of God and man which is the soul of the apostolate is communicated and nourished. The laity, however, are given this special vocation: to make the Church present and fruitful in those places and circumstances where it is only through them that she can become the salt of the earth. Thus, every lay person, through those gifts given to him, is at once the witness and the living instrument of the mission of the Church itself “according to the measure of Christ’s bestowal.” (Lumen Gentium, 33)

The Council, in fact, was a renewal intended to aid Catholics in rediscovering the Church’s goals and focus in the modern world. The mission of the Church never changes, but our understanding of how to best live it in a specific culture does develop, deepen, and change. That mission, according to *Apostolicam Actuositatem*, the Council’s Decree on the Apostolate of the Laity, is to proclaim Jesus Christ and to fill the temporal order with the light and salt of the Gospel; the laity have an essential role in this task:

Christ’s redemptive work, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring the message and grace of Christ to men but also to penetrate and perfect the temporal order with the spirit of the Gospel. In fulfilling this mission of the Church, the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the singular plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation, initially on earth and completely on the last day. In both orders the layman, being simultaneously a believer and a citizen, should be continuously led by the same Christian conscience (Apostolicam Actuositatem, 5).

The Council Fathers taught that “the laity must take up the renewal of the temporal order as their own special obligation,” being led by the “light of the Gospel and the mind of the Church and motivated by Christian charity.” This involves a permeation of culture, of society and of all aspects of the kingdom of man with the “higher principles of the Christian life” (AA, 7). This task is not the priority of priests or religious. The laity, because of their skills in the marketplace, in the institutions of society, and in the everyday activities of men, can perform this crucial activity in a much-needed and primary way. “The apostolate in the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which one lives, is so much the duty and responsibility of the laity that it can never be performed properly by others” (*Apostolicam Actuositatem*, 13).

Lay people, in other words, have a specific vocation; they are called by the Father to cooperate with the Holy Spirit in gathering together mankind into the mystery of the Church, the Body of Christ.

The Four Marks: One, Holy, Catholic and Apostolic

The Church, the Creed states, is “one, holy, catholic, and apostolic.” These four characteristics, remarks the *Catechism*, “inseparably linked with each other, indicate essential features of the Church and her mission. The Church does not possess them of herself; it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities” (par. 811). Here are some reflections on these four marks in light of what we have already considered regarding the nature of the Church.

The Church is one because God is one. “Hear O Israel, the Lord your God is Lord alone” (Deut. 6:4). The *shema* from the book of Deuteronomy is the most sacred prayer in Judaism. It is echoed in the opening line of the Creed: “*credo in unum Deum.*” St. Cyprian, writing in the third century, said, “God is one and Christ is one: there is one church and one chair founded, by the Lord’s authority, on Peter” (*Letter*, 43.5).

The Church must be one, for its whole purpose is to unite the world around the one God. Jesus, in his great high priestly prayer prior to the Last Supper, prayed:

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me (Jn. 17:21-23).

This emphasis on unity is bothersome to some people. Isn't it, they wonder, a bit imperialistic, exclusive, and overbearing? We live, after all, in a culture that stresses the importance of diversity, tolerance, and uniqueness. There are many different religions and philosophies; people, including Christians, disagree about nearly everything. Isn't this threatened by the Catholic teaching on the unity of the Church?

The Catholic Church has possessed, from the very beginning, a healthy and creative way of dealing with this important issue. It is rooted in the belief that Jesus Christ is not just one of many interesting religious figures, but is the *Logos*, the second person of the Trinity. Since this is so, whatever is good, true, and beautiful in other religions, philosophies or cultures can find its home within the Church of Christ. Tertullian may have scoffed, "What has Athens to do with Jerusalem?" but the history of Christian thought is one of constant interaction with and consideration of other theologies and philosophies. Origen, Augustine, and Ambrose used the philosophies of Plato and Plotinus to illumine the faith. Thomas Aquinas made extensive use of Aristotle, Averroes, Avicenna, and many others. At its best, the Catholic tradition reverences philosophy. So much so that the only reason we are able today to read Plato, Aristotle, Cicero, or Julius Caesar is because Catholic monks copied and preserved their works down through the centuries.

And what about other religions? *Nostra Aetate*, the Second Vatican Council's declaration on the relationship of the Church to non-Christian religions, says,

The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ "the way, the truth, and the life" (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself. (par. 2)

And *Unitatis Redintegratio*, the Council's decree on ecumenism—that is, relations with non-Catholic Christians—opens with a reflection on Christ's words, "that they all may be one," and laments the "rifts" and "dissensions" that have separated Christians from one another. It frankly notes the serious disagreements that still exist, but then states:

Moreover, some and even very many of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church: the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, and visible elements too. All of these, which come from Christ and lead back to Christ, belong by right to the one Church of Christ. (par. 3)

All truth leads back to Christ, for he is, he declared, "the way, and the truth, and the life; no one comes to the Father, but by me" (Jn. 14:16). And he has only one Church, for he has but one Bride.

Bible passages to review:

- 1 Corinthians 12:12-31

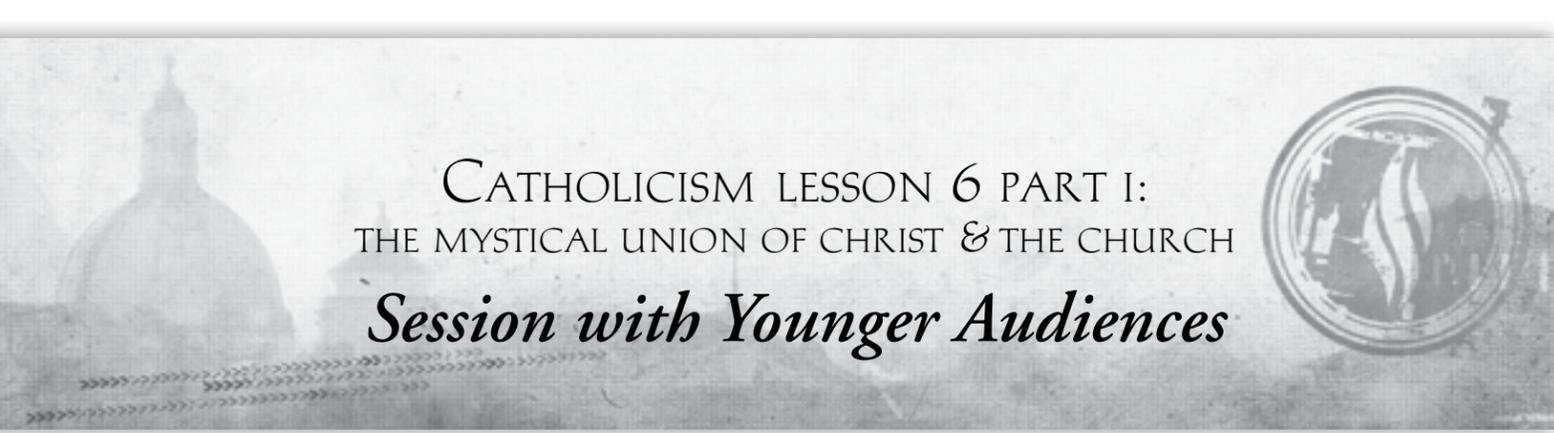
Catechism of the Catholic Church paragraphs to review:

- 751-780 (The Church's identity and mission)
- 811-822 (The first mark of the Church)

Terms to Know:

- **Ekklesia:** The Greek word for "Church," meaning "to call out"
- **Marks of the Church:** The four characteristics of the Church, named in the Creed





CATHOLICISM LESSON 6 PART I:
THE MYSTICAL UNION OF CHRIST & THE CHURCH
Session with Younger Audiences

LEARNING GOAL

Read aloud. (This paragraph is written in the Pilgrimage Journal.)

“I am the Vine; you are the branches.” (John 15:5)

“I believe in one, holy, catholic and apostolic Church.” We proclaim that in the creed. In this episode, Father Barron explains why we use that language to talk about the Church, and why the Church is something in which we “believe” and not just something we join. He explains what the Church is and how the Church is related to Christ.

In the first part of the episode, Fr. Barron explains the first mark of the Church: “the Church is one.” He will explain the other three marks of the Church in the second part of the episode.

Direct participants to do the following things:

- Discuss the learning goal of the episode. Emphasize that you will be learning about what the Church is, an ancient belief based on what God has revealed through Scripture and through Jesus himself.
- On the CATHOLICISM map, locate Rome, Paris, Mexico and Uganda.
- In your Bible, find and read: John 15:5 and 1 Corinthians 12:12-31.
- Have someone from the group read John 15:1-5 aloud. Think about being connected to Jesus and to each other in this way.
- As a family or group, pray the *Glory Be*: “*Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen.*”

VIEW EPISODE 6 PART I

Chapters/tracks 1-4 of Episode 6 on the DVD:

- Intro
- The Mystery of the Church
- Ekklesia
- The Church is One

Advise participants to use their journals to take notes or jot down questions or comments that they might have as they view the episode.

- Questions about definitions or ideas we want to learn more about
- Places Father Barron visited that we liked and want to know more about
- Disciples of Jesus who have been introduced
- Statements or ideas that were really helpful

Pause the DVD at any time to answer questions or explain something you think might be elusive. You can draw on the information provided above in the Adult Preparation section.

AFTER THE EPISODE

Discuss these questions that are included in the Pilgrimage Journal. Before discussing the questions out loud, give the younger participants time to write in their Pilgrimage Journals.

Questions for Understanding - Part I:

1. How is the Church related to Jesus? How is it different from other human organizations?

The Church is the Body of Christ. It is organically linked to him, his life. Other organizations may be gatherings of like-minded individuals, but as the New Testament tells us very clearly, the Church is joined to Christ like branches to a vine.

2. What is the basic job of the Church? Why is it here? What is the Church for?

The Church is here to do what Jesus did on earth. It exists to gather the nations under Jesus as Lord, into God's redeeming life. It exists so human beings can be joined to Christ, have their sins forgiven and live in love now and forever.

3. God is one. What does that say about what the Church is and must be?

If God is one, the Church must be one. Its purpose is to unite the world around the One God, in truth, beauty and love.

Questions for Application – Part I:

1. What do you see happening in *your* parish that reminds you of what Father Barron says the Church is for?
2. What do you see happening in the Church *around the world* that reminds you of what Father Barron says the Church is for?
3. If you have been to Catholic churches in other places besides your own parish, think about what that was like and describe it. When you think about it, what in those experiences reminds you that the Church is “one”?