OUTLINE: CATHOLICISM EPISODE 6

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)
      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)
   B. Holy
      1. The Church is holy because her Head, Christ, is holy
      2. The Church contains sinners, but is herself holy
      3. The Church is made holy by God’s grace
   C. Catholic
      1. Kata holos = “according to the whole”
      2. The Church is the new Israel, universal
      3. The Church transcends cultures, languages, nationalism
D. Apostolic
1. From the lives, witness, and teachings of the apostles
2. The Church hands on Tradition
3. The Church is hierarchical, governed by priests
4. Divine revelation and the development of doctrine
   i. No new divine revelation
   ii. Development of doctrine is about growth, not change
   iii. The Church is the servant of the Word of God

LESSON 6: THE MYSTICAL UNION OF CHRIST & THE CHURCH

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, nor 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, 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 union 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, sharing with the hungry—the good Samaritan—each is an act of service to Christ. Failure to treat others with this self-sacrificial love is to harm and turn Jesus 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 9:5). Jesus didn’t ask, “Why are you persecuting my followers or my apostles or my Church?” No, he says, “Me.” And when Saul asked, “Who are you, Lord?” he received this reply: “I am Jesus, whom you are persecuting” (Acts 9:4). 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.

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 bo diabolo, a term derived from the Greek word diabelein, 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 into? And what are we called to achieve? 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, 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 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 one, 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 reveres 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 light which enlightens all men. Indeed, she proclaims, and ever more plainly proclaims, 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 “dis苻isions” 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. 14:6). And he has only one Church, for he has but one Bride.

The Church is holy because Jesus Christ, the head of the Church, is holy. It is holy because the Church is Christ’s body; “We believe in the holy church,” St. Peter Chrysologus wrote, “because the church is in Christ, and Christ is in the church” (Sermon, 60:14).

The Church reveals and brings the holiness of Christ to the world. This is accomplished through liturgy and Sacraments (especially the Eucharist), the witness of saints and martyrs, the proclamation of Scripture, adherence to Sacred Tradition, teaching and preaching, art and architecture, and much more. This is the Church’s entire purpose: to make saints, to make people holy. Everything it does and everything it has is devoted to that end.

“It is difficult to conceive any proposition,” wrote Ronald Knox in The Church on Earth about the holiness of the Church, “that would call forth more indigent protestations from non-Catholics and more demands of explanation from Catholic themselves” (Sophia Institute Press, 2003 [Orig. 1929], p. 21). Issues immediately arise; questions are asked. “What about the far less than holy things that the Church has done and continues to do in the world?” One hears a litany of historical examples supposedly proving the tainted and corrupt, if not overtly evil, nature of the Church: the Crusades, the Inquisition, the persecution of Galileo, the burning of witches, the opposition to modern political reforms, the support of slavery, institutional corruption, too much wealth and worldly preoccupations, and in recent years, the abuse of children by priests and the countenancing of this by some bishops.

Given such a list of abuses, how can we possibly speak of the Church as holy? First, to say that the Church is holy is not to deny for a moment that the Church is filled with sinners. To say that the Church is holy is not to deny for a moment that sons and daughters of the Church—even those of the highest rank—have done all sorts of cruel, stupid, and sinful things. But this does not mean the Church is not the bearer of grace. St. Augustine, in battling the Donatists in the fourth century, brought this fact to the fore. The Donatists believed that only morally pure priests could validly celebrate the sacraments and be real conduits of grace. But Augustine opposed Donatism, insisting that even unrighteous priests and sinful bishops can validly administer the sacraments. It is God’s holiness and grace that guarantees the sacraments, not the moral uprightness of the priest. Paul’s words remind us that all we have is a gift from God:

For we preach not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us” (2 Cor. 4:5-7).

We are “earthen vessels,” flawed, fragile, unimpressive; the real power belongs to God alone. The history of the Church bears witness to this fact. God’s grace—which makes the church holy—has come through very weak, sometimes sinful, channels. The Church, Knox explained, “is a faultless society in the sense that her organization is perfectly designed to lead her members to perfection if they will” (The Church on Earth, 24).

The Church is Catholic. The word “catholic” comes from the Greek terms kata holos, which means “according to the whole.” The Catholic Church is a universal church, for God works to gather the whole world unto himself. St. Cyril of Jerusalem, writing in the fourth century, expressed it profoundly in his Catechetical Discourses:

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Catholicism

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Finally, the Church is apostolic. This is why apostolic succession is so important; it is the claim that the bishops of the Church derive their office and authority from the apostles themselves. They have not been elected by the people; they have been ordained by other bishops who themselves were ordained by other bishops, going all the way back to the apostles. They have not been chosen by popular vote; they have come into their positions by the laying on of hands. This is why we speak of the apostolic Church as being hierarchical (arche = “head, first place”), that is, a Church governed by priests. The Catholic Church, at its best, has always exulted in this universality, this surprising ability to transcend cultures, languages, and national identities. So, for example, in the Middle Ages, an Italian such as Anselm could become a monk and abbot in France and then end his life as the Archbishop of Canterbury in England. Thomas Aquinas, another Italian, could be educated in Germany and become a world-renowned professor in Paris. The apostles, Karl Adam noted in *The Spirit of Catholicism*, did not see the Church “as one particular sect, but as a society embracing the whole of redeemed humanity. The Church is not an institution to be established within humanity, which for that reason introduces new lines of division and produces a sectional organization and a sort of new synagogue. On the contrary, it is so world-wide in its nature that it breaks down all barriers and all divisions. It is as big and as wide as humanity itself” (New York, 1948 [rev. ed.], pp. 166-7).

**Finally, the Church is apostolic.** That is, it is from the apostles, from the confession of Peter and the teaching of the other original disciples of Jesus. The Church is not a club, a political movement, but a body of men and women gathered by, for, and around a very particular man, Jesus, whom the apostles knew.
QUESTIONS FOR UNDERSTANDING:

1. What does the Catechism mean in stating, “The world was created for the sake of the Church” (par. 760)? How is the Church “the goal of all things”? What is the relationship between the world and the Church? (CCC 760, 168-9)

2. What are some of the biblical images or names used to describe or name the Church? (CCC 753, 756)
3. How is the Church "in Christ, like a sacrament"? What is the relationship between Jesus Christ and the Church? (CCC 774)

4. How is the Church "in Christ like a sacrament"? What is the relationship between Jesus Christ and the Church (CCC 774)?

5. What are the four "marks" of the Church? How is the Church "one"? (CCC 811-16)

6. How can it be said that the Church is holy when there are so many examples of sinful Catholics? (CCC 825)
7. What does "catholic" mean? In what ways is the Church "apostolic"? (CCC 830, 831, 857-63, 865)

8. What is the difference between doctrine changing and doctrine developing? What is the "deposit of faith," and how does it relate to the development of doctrine? (CCC 66, 78, 84-85, 94-95)

QUESTIONS FOR APPLICATION:
1. What are some of the common misrepresentations of the nature and mission of the Church you encounter? Which are the most difficult to counter or respond to? Why?

2. Is it sometimes difficult to see the Church as a supernatural body established by Jesus Christ for the salvation of souls? If so, why? What can you do to better appreciate the supernatural character of the Church?
3. The word “ekklesia” means “to call out.” Who does the calling? From what have you been called? To what are you being called? How can you better hear and respond to the call?

4. What does the word “evangelization” bring to mind? What are some ways in which you have evangelized, or could evangelize? What are some steps you can take to evangelize better, or more often?

5. The Second Vatican Council emphasized that the laity “must take up the renewal of the temporal order as their own special obligation.” What can you do to take part in this renewal? What challenges will you face in that work? How can you overcome those challenges?

6. How might studying and reflecting on the four marks of the Church increase both your understanding of the Church and your love for her?
**TERMS AND NAMES:**

**Apostolate:** From the word “apostle,” it refers to work accomplished on the behalf of Christ and the Church, especially (but not limited to) to such work carried out by the laity.

**Aristotle** (c. 384-c. 322). Greek philosopher who was a student of Plato (a student of Socrates) and tutor of Alexander the Great. A key figure in Western philosophy, Aristotle wrote about metaphysics, music, logic, politics, ethics, biology, and many other subjects.

**Cyril of Jerusalem, Saint** (c. 315-387). Bishop of Jerusalem and Doctor of the Church. He is known for his defense against Arianism and his rich works of catechetical instruction, *Catecheses* and *Mystagogic*.

**De Lubac, Henri** (1896-1991). Influential French Jesuit theologian who is noted for his translations of early Church and medieval writings and works about ecclesiology, the interpretation of Scripture, and the relationship between grace and nature. He was named a Cardinal by Pope John Paul II, with whom he had a long friendship.

**Donatists:** Schismatics in Africa who, in the fourth century, broke away from the Catholic Church. Donatism was separatist and rigorist in character, insisting that a priest must be perfectly holy in order to validly celebrate and administer the sacraments.

**Ecclesiology:** From the Greek word, “ekklesia,” from which is derived the word “church” (via the Germanic languages). The theological study of the origin, nature, and mission of the Church.

**Ecumenism:** From the Greek word referring to “the inhabited world,” this is the movement and pursuit of authentic unity between the Catholic Church and those Christian churches or groups not yet in full, visible unity with her. Ecumenism takes various forms, ranging from informal interaction to formal dialogue.

**Joan of Arc, Saint** (c. 1412-1431 A.D.), A peasant girl who claimed divine guidance and led the French army to important victories during the Hundred Years’ War.

**Logos:** The source of all intelligibility. It is the sacred reality that is the source of beauty, goodness and truth. Christ is the *Logos Incarnate*, the Word made Flesh.

**Newman, Saint John Henry,** (1801-90). Cardinal, Saint, theologian, and author who was the most famous convert from Anglicanism in the nineteenth century. Newman entered the Catholic Church in 1845, and wrote on subjects including Church history, faith, philosophy, and ecclesiology.

**Satan:** Of Hebrew origin, meaning “adversary” or someone who plots opposition to another. Satan is a heavenly creature who is in complete opposition to God and who seeks to ruin His work. He is also called Beelzebul (Mk. 3:22; Matt 10:25; 12:24), the evil one (Matt. 13:19; Jn 17:15; 1 Jn. 5:18, 19), the ruler of this world (Jn. 12:31; 14:30), the great dragon (Rev. 12:9), the serpent, or serpent of old (2 Cor. 11:3; Rev 12:9, 14, 14; 20:2), and the tempter (Matt. 4:3; 1 Thess. 3:5). He is also called “the Devil” (Matt. 4:1; 25:41; Lk. 4:2; Jn. 13:2; Acts 10:38), which derives from the Greek word *diabolos* (Latin, *diabolus*), which also means “slanderer” or “accuser.”

**Wojtyla, Karol/ Blessed John Paul II** (1920-2005 A.D.), The Polish pope who has been acclaimed as one of the most influential leaders of the 20th century.

**Vatican II, The Council** (1962-1965 A.D.): The 21st Ecumenical Council of the Catholic Church that was meant to reinvigorate the Church’s evangelical mission to the modern world.