

The Communion of Saints

All Saints

960 The Church is a "communion of saints": this expression refers first to the "holy things" (sancta), above all the Eucharist, by which "the unity of believers, who form one body in Christ, is both represented and brought about".

961 The term "communion of saints" refers also to the communion of "holy persons" (sancti) in Christ who "died for all," so that what each one does or suffers in and for Christ bears fruit for all.

962 We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the merciful love of God and his saints is always [attentive] to our prayers.

Mary, Mother of God

973 By pronouncing her "fiat" at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.

975 We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ.

Church History

Acts of the Apostles

Shows the Early Life of the Church including things such as Apostolic Succession, Holy Orders, Sacraments, Preaching of the Gospel, Conversion, Church Councils, Persecution, Missionary Journeys, Rome as a special destination.

Book of Revelation

Lays out the entire story of the Kingdom of God, not just as it will appear on earth, but as it appears in heaven, which gives Church history a trajectory not just an endless cycle on earth.

The Development of Doctrine

Written by St. John Henry Newman (famous convert from Anglicanism) while looking for evidence of the "true" Church. Used Matthew 13: 31-32 as a criteria: "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'" He went looking for which Church shows true development in this way and came up with these seven principles. These led him to the Catholic Church.

1. Unity of Type

The unity or preservation of type refers to the continual presence of a main idea despite its changing external expression. When we see change in the teaching on a subject, can we discern nevertheless that the main idea remains unchanged? If so, we know that the change is a genuine development, not a corruption.

2. Continuity of Principles

Newman insists that for a development to be faithful, it must preserve the principle with which it started. While doctrine may grow and develop, principles are permanent.

3. Power of Assimilation

In introducing this criterion, Newman notes that in the physical world living things are characterized by growth, not stagnancy, and that this growth comes about by making use of external things. For example, as human beings we grow by taking into our bodies external realities such as food, water and air.

4. Logical Sequence

By this Newman means that a doctrine that's defined and professed by the Church at a point historically distant from its original founding can be considered a development, and not a corruption, if it can be shown to be the logical outcome of the original teaching.

5. Anticipation of Its Future

Doctrines in some way imply or allude to their later development. So authentic developments will have some logical connection to the original deposit of faith, however vague the "embryonic" form might have been in the earliest days of the Church.

6. Conservative Action

In other words, a development is not a corruption if the doctrine proposed builds upon the doctrinal developments that precede it, often clarifying and strengthening them. A corrupt doctrine, on the other hand, is one that contradicts or reverses a preceding doctrinal development.

7. Chronic Vigor

As long as a doctrine maintains its life and vigor, its ongoing development is assured. However, once a corruption enters into the process, it leads, by its nature, to death and decay.

Saints in History

The Church before Christ

- *Qahal* = assembly; *ekklesia* = those called forth
- Adam and Eve
- Noah
- Abraham
- Moses
- David

The Church of Christ

- Jesus meant to leave a Church
- "On this rock..."
- "The Spirit will guide you..."
- "Go therefore..."
- Key Moment: Pentecost

The Apostolic Church

- Key Moment: Martyrdom in Rome
- Peter and Paul

The Church in Persecution

- Key Moment: Conversion of Constantine
- Ignatius of Antioch
- Virgin Martyrs

The Patristic Church

- Key Moment: Ecumenical Councils
- Augustine
- John Chrysostom

The Church of Christendom

- Key Moment: Call to Crusade
- Benedict and Scholastica
- Patrick, Clotilda, Boniface, Cyril and Methodius, etc...
- Francis and Clare
- Thomas Aquinas
- Catherine of Siena

The Church in Reformation

- Key Moment: Council of Trent
- Ignatius of Loyola
- Theresa of Avila
- Robert Bellarmine

The Church in Revolution

- Key Moment: Marian Apparitions
- St. Terese of Lisieux
- St. Bernadette (Song of Bernadette)
- Sts. Of Fatima

The Church in World War

- Key Moment: World War
- Scarlet and the Black
- St. Maximillian Kolbe
- St. Faustina
- St. John Paul II

The Church of Today

- Key Moment: Second Vatican Council
- Bl. Stanley Rother
- Bl. Carlo Acutis
- St. Gianna Molla

The Church in the Ages of Ages