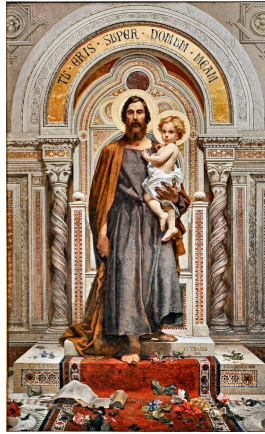


St. Joseph Society's April Boot Camp Podcasts



Podcast Schedule

- Episode #29 – The Nature of the Church
- Episode #30 – Christ and the Church
- Episode #31 – The Holy Spirit and the Church
- Episode #32 – The Four Marks of the Church

Episode #29 – The Nature of the Church

I. Introduction – What is the Church?

1. *Holy People, Holy Land* by Michael Dauphinais and Matthew Levering
 - a. “Since love is the fulfillment of the Law (Rom. 13:10), and Christ’s laying down his life for us is the supreme manifestation of love (John 3:16, 15:13), the entire scriptures point to Christ as the fulfillment of God’s plan to reunite us to himself in love. To be holy means to love in truth” (14-15).
 - b. “The entire Bible is about charity. The “land” that God intends to lead his people to is the state of union with God in holiness (love), a union that will have a bodily dimension since we are bodily creatures, but will be fundamentally a spiritual union since “God is spirit” (John 4:24). The locus of this union is the body of Israel’s Messiah, Jesus of Nazareth, whose mystical Body remains visibly and sacramentally present in the Church” (15).
 - c. “We become holy people when God, restoring and perfecting our fallen minds and hearts, dwells within us (holy land) by grace” (20).
 - d. “The biblical story reveals that human beings were created to dwell harmoniously with God. The story of Eden depicts holy people living in a holy land – a

harmony that is ruptured by sin. The rest of the Bible shows how God seeks, through a progression of covenants, to restore his created images to holiness” (20).

2. Four Stages of the People of God: *Theology of the Church* by Charles Cardinal Journet

a. The Age of the Father (The Regime Prior to the Church) – Creation in Innocence

b. The Age of Christ Awaited (The First Regime of the Church)

i. The law of nature and the law of Moses – “It is necessary to discern in this long span of centuries two principal regimes. One is general, which pertains to all the Gentiles: it is the regime of the law of nature . . . The other regime is more particular and pertains principally to the Jews: it is the regime of the Old Law” (17).

ii. “Both regimes tend toward a third: the regime of the New Law, which will confer upon them their full signification and to which they break forth like the dawn, like a plant to its fruit and an infant to adulthood, so that the unity of the three regimes in time is vital and dynamic [see Rom. 2:10-16 and Eph. 2:14-18]” (19).

c. The Age of Christ Present (The Formation of the Head of the Church) – Incarnation, Life, & Passion of the Lord

d. The Age of the Holy Spirit (The Current Regime of the Church)

i. “The age of the Holy Spirit will complete, not abolish, the age of the Son. The Holy Spirit comes, not to abolish the age of the Son, but rather to extend its effects to the entire world” (23).

ii. “The age of the Holy Spirit is the age of the Eucharist and the hierarchy” (24).

II. The Mystical Body of Christ

1. What is the Church? – The word "Church" (Latin *ecclesia*, from the Greek *ek-ka-lein*, to "call out of") means a convocation or an assembly. It designates the assemblies of the people, usually for a religious purpose. *Ekklesia* is used frequently in the Greek Old Testament for the assembly of the Chosen People before God, above all for their assembly on Mount Sinai where Israel received the Law and was established by God as his holy people. By calling itself "Church," the first community of Christian believers recognized itself as heir to that assembly. In the Church, God is "calling together" his people from all the ends of the earth (CCC 751).

2. Biblical Images of the Church

- a. The Vine and Branches (Jn. 15:5)
 - b. The Household of God (Eph. 2:19)
 - c. The Temple of the Holy Spirit (Eph. 2:21)
 - d. The Bride of Christ (Eph. 5:21-32)
3. The Mystical Body of Christ (1 Cor. 12:27)
- a. *Mystici Corporis* by Pope Pius XII – “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" (13).
 - b. “In the *wider* sense the designation “Mystical Body of Christ” means the communion of all those made holy by the grace of Christ [which includes] the militant (on earth), the suffering (in purgatory), and the triumphant Church (in Heaven)” (Ott, 291). . . . In the *narrower* sense the Mystical Body of Christ means the visible Church of Christ on earth” (Ott, 291).

III. Application – Christ has made the blessings which He purchased for mankind accessible to all on the following conditions:

1. You must believe in Him and His teaching

a. John 6:40 – “This is the will of My Father, that everyone who sees the Son and believes in him should have eternal life.”

b. Mark 16:16 – “He who does not believe (My Gospel) will be condemned.”

2. You must make use of the Sacraments He instituted

3. You must obey His commandments

4. Monthly Challenge: **Commit to Intellectual, Theological Formation Twice per Week**

Episode #30 – Christ and the Church

I. Introduction

1. Review: Last week, we looked at the People of God in salvation history before examining a proper definition of the Church. Though there are many images of the Church presented in Sacred Scripture, we discovered that the best definition of the Church is that she is the Mystical Body of Christ.
2. This week, we are going to take a deeper dive into the relationship between Christ and his Body, the Church. We begin by examining the four ways Christ is related to his Church before turning our attention to one of the most profound passages in all Sacred Scripture.

II. Christ and the Church

1. Christ Founder of the Church

- a. Pope Pius XII – “For the Divine Redeemer began the building of the mystical temple of the Church when by His preaching He made known His Precepts; He completed it when he hung glorified on the Cross; and He manifested and proclaimed it when He sent the Holy Ghost as Paraclete in visible form on His disciples” (*Mystici Corporis*, 26).
- b. “During the period of His public teaching activity, Christ laid the *foundations* of the Church . . . On the Cross, Christ *consummated* the building of the Church. . . . On the Feast of Pentecost the Risen Christ strengthened the Church with the supernatural power of the Holy Spirit who descended upon the Church and led her into the beginning of her *public* activity” (Ott, 313).

2. Christ: Head of the Church

- a. St. Paul – Christ “is the Head of the Body, the Church” (Col. 1:18). “He is the head from whom the whole body being compacted and knit jointly together” (Eph. 4:15).
- b. In his Bull *Unam sanctam* (1302), Pope Boniface VIII declares that, “The Church represents one single Mystical Body whose head is Christ” (DH 870).

3. Christ: Sustainer of the Church – “The intrinsic reason for the intimate union of Christ with the Church into one sole mystical person lies here:

- a. On the one hand, in that Christ entrusted His mission to the Apostles and to their successors, from which follows that it is He who through them baptizes, teaches and guides, looses and binds, offers and sacrifices;

- b. On the other hand, in that Christ permits the Church to participate in His supernatural life by pervading the whole body of the Church with His divine power, and by nourishing and conserving the individual” (Ott, 315).
4. Christ: Redeemer of the Church
- a. St. Paul – “Christ is the Head of the Church, He is the Redeemer of His Body” (Eph. 5:23).
 - b. Although He is “the Redeemer of the World” (John 4:42), the “Savior of all men” (1 Tim. 4:10), He is still “especially” the Savior of the faithful” (1 Tim. 4:10), who composes the Church, which He “has purchased with His own blood” (Acts 20:28).

III. The Church is Born on the Cross

1. Genesis 2:15-25 – The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil (17) you shall not eat, for in the day that you eat of it you shall die.” Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him (20). So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh (21); and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said,

“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man” (23).

Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

2. John 19:31-34 – Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath, the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.”
3. “For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the ‘wondrous sacrament of the whole Church’” (*Sacrosanctum Concilium*,

5). As Eve was formed from the sleeping Adam's side, so the Church was born from the pierced heart of Christ hanging dead on the cross (CCC 766).

III. Application – Christ has made the blessings which He purchased for mankind accessible to all on the following conditions:

1. You must believe in Him and His teaching
2. You must make use of the Sacraments He instituted
3. **You must obey His commandments**
 - a. **John 15:14 – “You are my friends if you do what I command you.”**
 - b. **John 14:24 – “He who does not love Me does not keep My words.”**
4. Monthly Challenge: **Commit to Intellectual, Theological Formation Twice per Week**

Episode #31 – The Holy Spirit and the Church

I. Introduction

1. Review: Last week, we discussed Christ's relationship to his body, the Church. We also took a deep dive on the birth of the Church on the Cross by examining the prefiguring of the Church in the story of Adam and Eve.
2. This week, we are going to discuss the Holy Spirit's relation to the Church. We will unpack what Pope Leo XIII says in his encyclical *Divinum illud* (1897) when he declared: "Let the one proposition suffice: Christ is the Head of the Church, the Holy Spirit her soul."

II. The Heart of the Church – St. Thomas Aquinas

1. "The head has a manifest preeminence over the other exterior members; but the heart has a certain hidden influence. And hence the Holy Spirit is likened to the heart, since he invisibly quickens and unifies the Church; but Christ is likened to the Head in his visible nature in which man is set over man" (*ST III*, q. 8, a. 1, ad 3).
2. "The heart is a hidden organ, the head is visible. The heart, therefore, can signify the divinity of Christ or the Holy Spirit; and the head the visible nature of Christ, vivified by the invisible divinity" (*De veritate*, q. 29, a. 4 ad 7).

III. The Soul of the Church

1. The Principle of Life – Pope Pius XII

- a. The divine principle of life "is nothing else than the Holy Spirit, the Paraclete, who proceeds from the Father and the Son and who is called in a special way the 'Spirit of Christ' or the 'Spirit of the Son'" (DH 3807).
 - i. Romans 8:9 – You are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to him.
 - ii. Galatians 4:6 – Because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"
- b. This Spirit of Christ "is entire in the Head, entire in the Body, and entire in each of the members" (DH 3808).

2. The Principle of every Supernatural Act

- a. Pope Pius XII

- i. The Holy Spirit “is personally present and divinely active in all the members” (DH 3808)
 - ii. “To the members he is present and assists them in proportion to their various duties and offices” (DH 3808) whether these be those of the hierarchy or the most humble layman.
- b. St. Augustine – “As the soul quickens every member of the body and bestows a definite function on each, so the Holy Spirit, by His grace, quickens every member of the Church, and allocates to each a definite activity in the service of the whole” (Sermo 267, 4, 4).

III. Body and Soul of the Church

- 1. 1 Corinthians 12:12-13 – 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. For by one Spirit we were all baptized into one body.
- 2. St. Augustine – “Only the body of Christ lives from the spirit of Christ . . . Do you wish then to live by the Spirit of Christ? Then be in the body of Christ!” (*In Ioan.* tr. 26, 13.).

IV. Application – Christ has made the blessings which He purchased for mankind accessible to all on the following conditions:

- 1. You must believe in Him and His teaching
- 2. **You must make use of the Sacraments He instituted**
 - a. **John 3:5 – Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God..**
 - b. **John 6:53 – Jesus said to them, “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;**
- 3. You must obey His commandments
- 4. Monthly Challenge: **Commit to Intellectual, Theological Formation Twice per Week**

Episode #32 – The Four Marks of the Church

I. Introduction

1. Review: Last week, we discussed the roles of the Holy Spirit in the life of the Church. We discovered that the Holy Spirit is the heart and soul of the Church. We also talked about the importance of remaining in the body of the Church and how we should make use of the sacraments to help us participate in the mission of the Church.
2. This week, we will discuss the four marks of the Church which are identified in the Nicene Creed; namely, that the Church is one, holy, catholic, and apostolic. “The four marks of Unity, Sanctity, Catholicity, and Apostolicity, since they appear externally and are easily recognisable, are not merely properties of being, but at the same time, outer marks of the true Church of Christ. . . . In Apologetics we show that of all the Christian confessions the Roman Catholic Church alone possesses at least preeminently these four characteristics” (Ott, 331).

II. The Church is One

1. Jesus Christ – “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” (John 17:20-21).
2. St. Paul – “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Eph. 4:4-6).
3. The Church is unified in faith, worship, and in apostolic succession. Pope Leo XIII – “As her Divine Founder willed that the Church should be one in faith, in government and in communion, He appointed Peter and his successors to be the foundation and, as it were, the centre of its unity” (DH 3308).
4. Why should the Church be one? – The supernatural society, in which Catholic diversity is to be contained, must be one in order to unite men with God and with one another.

III. The Church is Holy

1. Holiness is the Church’s very reason for being. Christ founded the Church to communicate His sanctity to men. Being holy primarily means living in loving communion with God and one another. Holiness is about becoming fully human for Jesus declares that he “came so that they might have life and have it more abundantly” (Jn. 10:10).
2. The Church is Holy in Four Ways

- a. Origin: The Church holy in her Founder, Christ our Lord
- b. Purpose: The Church's purpose is the glory of God and the sanctification of men
- c. Means: The Church is holy in the means she uses to attain her purpose including her faith, liturgy, her institutions, sacraments, sacramentals, etc.
- d. Fruits: "Many members of the Church are holy in the ordinary sense of holiness (= possession of the state of grace). The Church has never lacked examples of heroic holiness" either (Ott, 327).

IV. The Church is Catholic

1. The title "Catholic Church" was first used by St. Ignatius of Antioch: "Where Jesus Christ is, there is the Catholic Church" (*Smyrn.* 8,2). Catholic means universal, and we can consider the Church catholic in a two ways: First, the Church is catholic because Christ is present in her (CCC 830). Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race (CCC 831).
2. The catholic or universal nature of the Church concerns the spatial dimension.
 - a. Jesus – "And I, when I am lifted up from the earth, will draw all men to myself" (Jn. 12:32).
 - b. Isaiah – "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" (49:6).
3. The catholic or universal nature of the Church concerns the temporal dimension. The Church must extend not only to all nations, but also to all succeeding centuries:
 - a. Jesus – "I am with you always, to the close of the age" (Mt. 28:20).
 - b. Daniel – "The God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever" (2:44)

V. The Church is Apostolic

1. "Apostolic signifies that which is derived from the Apostles. We distinguish a threefold apostolicity: apostolic origin, apostolic teaching, and apostolic succession in office . . . The Dogma asserts:
 - a. In her *origin* the Church goes back to the Apostles.

- b. She has always adhered to the *teaching* which she received from the Apostles.
 - c. The Shepherds of the Church, the Pope and the Bishops are connected with the Apostles by *way of succession*” (Ott 330).
2. St. Thomas Aquinas teaches that the Apostles and their teachings are the secondary foundation of the Church, while the primary foundation is Christ himself (Expos. Symb. a. 9).

VI. Application – Christ has made the blessings which He purchased for mankind accessible to all on the following conditions:

1. You must believe in Him and His teaching
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3. You must obey His commandments
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