

Mahatma Gandhi

President John F. Kennedy

Pope John XXIII

Pope Pius XII

Dr. Jonas Salk

Senator Robert F. Kennedy

Ex-Governor of N.Y. State
Averell Harriman

Dr. Martin Luther King

Bishop Fulton J. Sheen

Pope Paul VI

Henry Luce

Alexander Graham Bell

Mystical Body of Christ (the Church)

Head of the Church = Jesus

Soul of the Church = Holy Spirit

Heart of the Church = Blessed Virgin Mary

Body of the Church

SAINTS in Heaven

(Church Triumphant)

SOULS in Purgatory

(Church Suffering)

BAPTIZED on Earth

(Church Militant)

Images for the Church

Jesus

Vine and the Branches (Jn 15:1-16)

Bridegroom and the Bride (Jn 3:29) (Rev 21:3 Rev 21:16)

Shepherd and the Sheep (Jn 10:1-10)

St. Paul

Mystical Body of Christ (1 Cor 12:12-31; Col 1:18; 2:18-20; Eph 1:22-23; 3:19; 4:13)

Temple (1 Cor 3:9-22)

Church ... Vatican II (Second Vatican Council [1962-1965])

Pilgrim People of God

(Lumen Gentium "Light of the Nations" [Dogmatic Constitution on the Church] Chapter II)

Four Marks of the Church

“This is the sole Church of Christ, which in the Creed we profess to be one, holy, catholic and apostolic.”²⁵⁶ These four characteristics, inseparably linked with each other,²⁵⁷ 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. (CCC #811)

²⁵⁶ *LG 8. Chapter II: On The People of God*

²⁵⁷ *Cf. DS 2888.*

Only faith can recognize that the Church possesses these properties from her divine source. But their historical manifestations are signs that also speak clearly to human reason. As the First Vatican Council noted, the “Church herself, with her marvelous propagation, eminent holiness, and inexhaustible fruitfulness in everything good, her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of her divine mission.”²⁵⁸ (CCC #812)

²⁵⁸ *Vatican Council I, De Filius 3:DS 3013.*

Four Marks of the Church

ONE

The Church is one because of her source (Trinity); because of her founder (Jesus); because of her soul (Holy Spirit).

There is unity in Diversity. ... *Jesus started ONE Church.*

HOLY

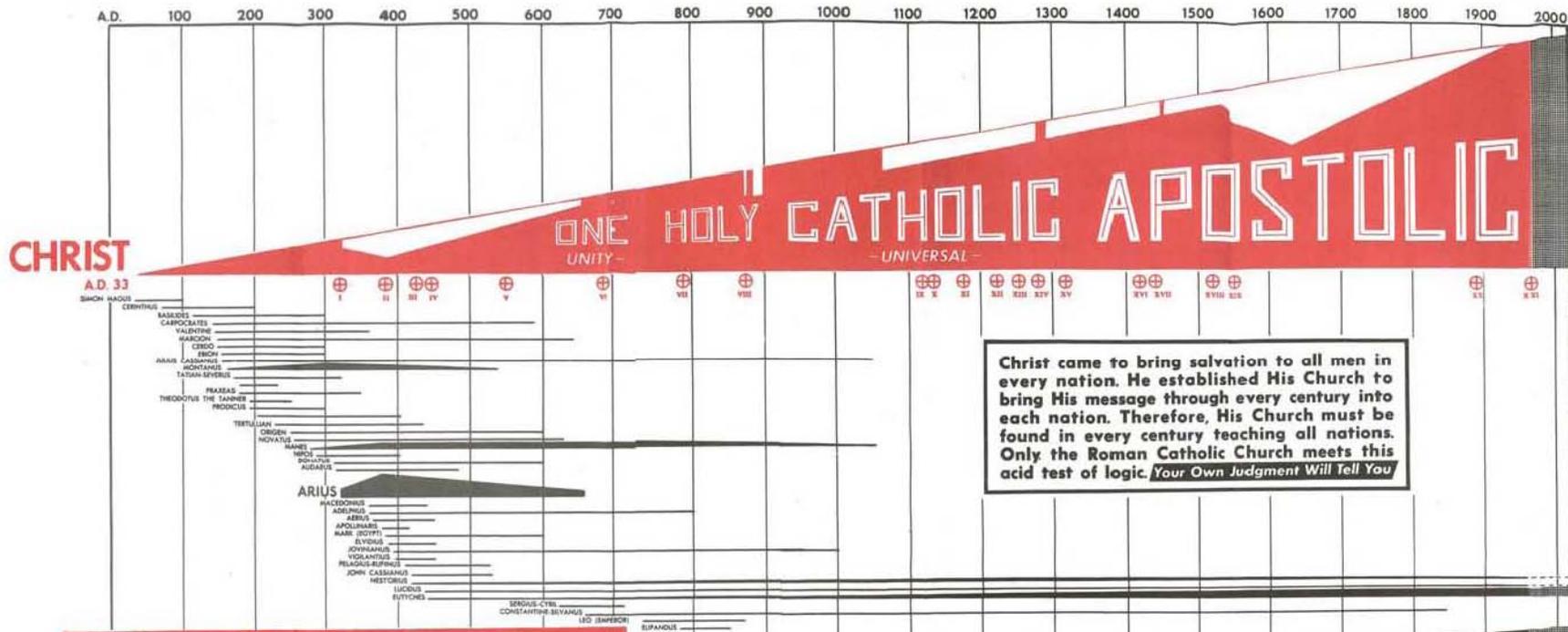
Christ, the Father, and the Holy Spirit are Holy

CATHOLIC

Catholic means “universal”, in the sense of “according to the totality” or “in keeping with the whole.”

APOSTOLIC

The Church is founded on the Apostles



CHRIST

ONE HOLY CATHOLIC APOSTOLIC
 UNITY - UNIVERSAL -

Christ came to bring salvation to all men in every nation. He established His Church to bring His message through every century into each nation. Therefore, His Church must be found in every century teaching all nations. Only the Roman Catholic Church meets this acid test of logic. **Your Own Judgment Will Tell You**

CATHOLIC CHURCH

ECUMENICAL COUNCILS

- EBRONIANS
- CELESTINIANS
- BASILIANS
- CARPOCRATIANS
- VALENTINIANS
- MARCIONITES
- CEBROCIANS
- ESCHITES
- DOCTAR
- MONTANISTS
- PHICATITES
- ALDO
- MONARCHIANS
- ADOPTIONISTS
- ADAMITES
- ANTIOCHIANISMS
- TERTULLIANITES
- DECEPTE
- NOVATIANS
- MANICHEANS
- MILITARIANS
- DOMATISTS
- AUGUSTANS

- ARIANS**
- MACEDONIANS
- MASALIANS
- ALBANS
- MACULANISTS
- PRISCILLIANISTS
- ELYSIANS
- JOVIANIANS
- NOVATIANS
- PELAGIANS
- NEOSTIGIANS
- NESTORIANS
- MONOPHYTES
- MONOPHYTES
- MONOPHYTES
- PAULICANS
- CONCULISTS
- ADOPTIONISTS

EASTERN ORTHODOX

SPLIT INTO NATIONAL

- BOGOMILISTS
- BERGASIAN
- NETICORSIANS
- NEBICANS
- WALDENSIANS
- ALBIGENSI
- TRAYICELLI
- FLAGELLANTS
- COLLARS
- HUSITES
- CONGREGATIONAL BROTHER
- ANABAPTISTS
- CONGREGATIONAL
- TWINGLIANS

PRESBYTERIANS'

LUTHERAN

SACRAMENTARIANS

- MINORITES
- EPISCOPALIANS'**
- CALVINISTS
- CONGREGATIONALISTS
- BOCHMANS
- REFORMED DUTCH
- CONGREGATIONALISTS
- BAPTISTS'**
- JANSENISTS
- UNITARIANS
- MUGGLETONIANS
- QUAKERS
- MORAVIANS

METHODISTS'

- SHAKERS
- SWEDENBORGIANS
- MICHAELIANS
- GERMAN REFORMED
- DISCIPLES OF CHRIST
- TRUE REFORMED DUTCH
- HICKSITES
- MORMONS
- CATHOLIC APOSTOLICAL CHURCH
- PERFECTIONISTS
- SALVATION ARMY
- CHRISTIAN SCIENTISTS
- OLD CATHOLICS
- MODERNISTS
- DOWTETTES
- JEHOVAH WITNESSES**

Face the FACTS

The purpose of this chart is to prove at a glance that the Catholic Church has always been and is the one and only true Church of Christ on earth.

This purpose is accomplished by representing in a graphical manner certain historical facts pertaining to the various churches that have claimed and, in some cases, still do claim to be the true Church of Christ.

The vertical lines mark the centuries of the Christian Era. The horizontal lines represent the more important of the hundreds of religious denominations that have come into existence during the past nineteen hundred years. These lines begin at the dates when the respective sects arose and continue throughout the years of their existence. When a denomination has died out the line representing it ends. The average approximate increase in strength of the sects, is shown by the changing width of their respective lines. At the left of these lines appear the names of the founders of the various denominations.

Beneath the Catholic Church, and separating it from the sects, are shown the ecumenical or general councils whose judgements have condemned the doctrines of these as not having been taught by Christ and consequently false.

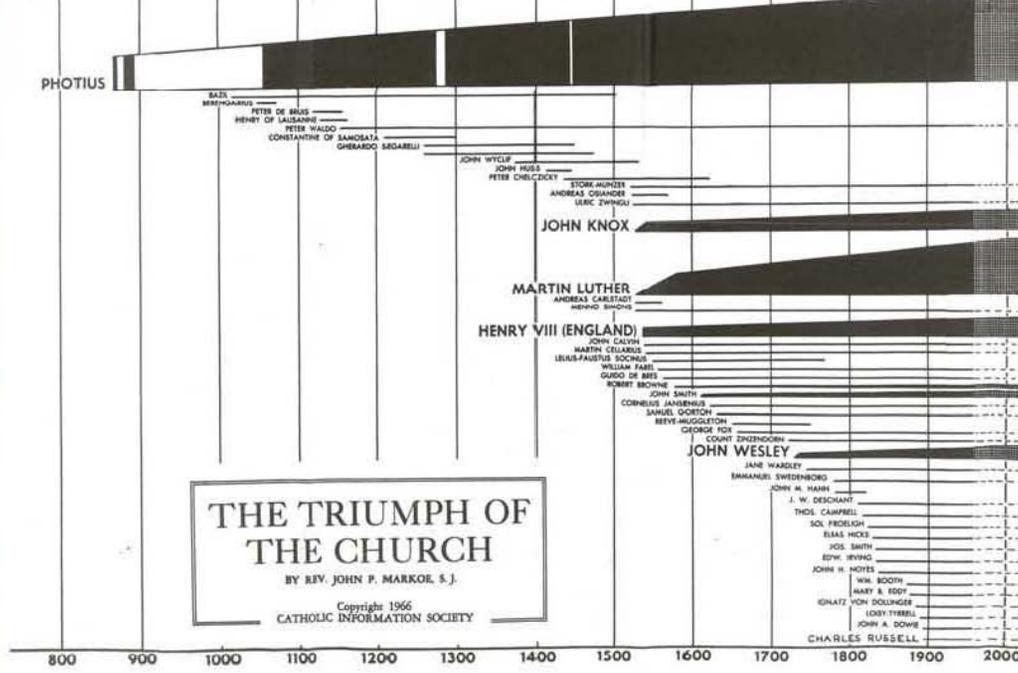
History reveals that Christ established ONE Church. "Thou art Peter, and upon this rock I will build my church,"—NOT

CHURCHES (Matt. 16, 18) He promised to be with THAT Church (HIS Church) until the end of time. "Behold I am with you all days, even to the consummation of the world." (Matt. 28, 20) "The gates of hell shall not prevail against it." (Matt. 16, 18) Consequently, that Church MUST BE in the world today. BUT, the ONLY church in existence today that can trace its being and origin back to Christ IS the ROMAN CATHOLIC CHURCH. THEREFORE, it must be the Church of Christ.

But the Lutherans, Calvinists and others say, just as the Donatists did before them, that the Catholic Church preserved the truth of Christ's doctrine down to a certain period but that after this time the true doctrine was corrupted, and the Spouse of Christ thus became an adulteress.

This supposition, however, refutes itself, for, granting that the Catholic Church was the Church first founded by Christ, as history proves it to have been, then it never could have failed in its mission, for, had it failed, the words of Christ promising that He would be with His Church all days and that the gates of hell would never prevail against it would have proven false. Thus either the Catholic Church is the true Church of Christ or Christianity falls.

Again, how could a church essentially corrupted in one of the earlier centuries be so vitally alive and strong in the twentieth?



THE TRIUMPH OF THE CHURCH
 BY REV. JOHN P. MARKOE, S. J.
 Copyright 1966
 CATHOLIC INFORMATION SOCIETY

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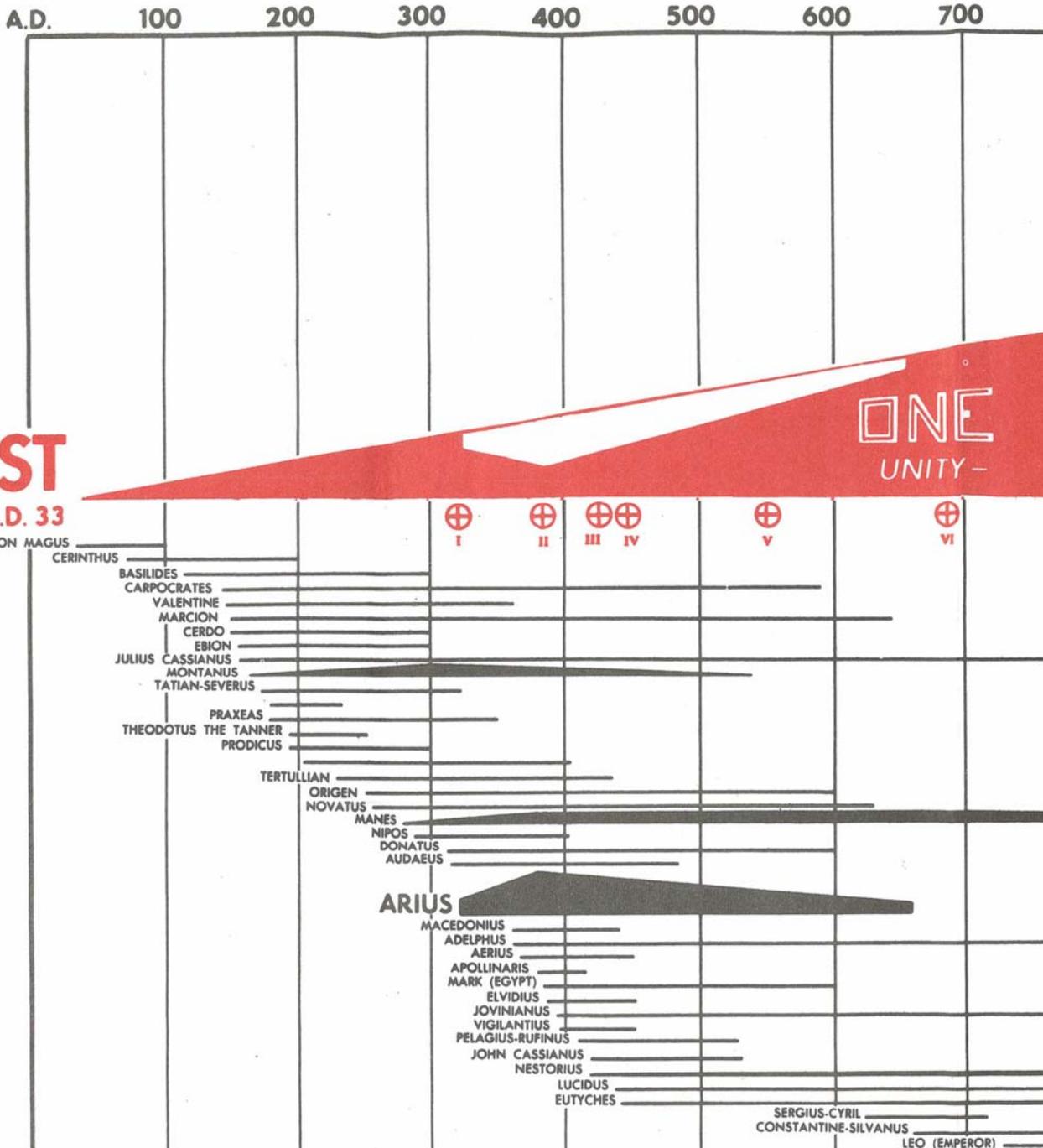
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CHRIST

A.D. 33

SIMON MAGUS



CATHOLIC CHURCH

ECUMENICAL COUNCILS

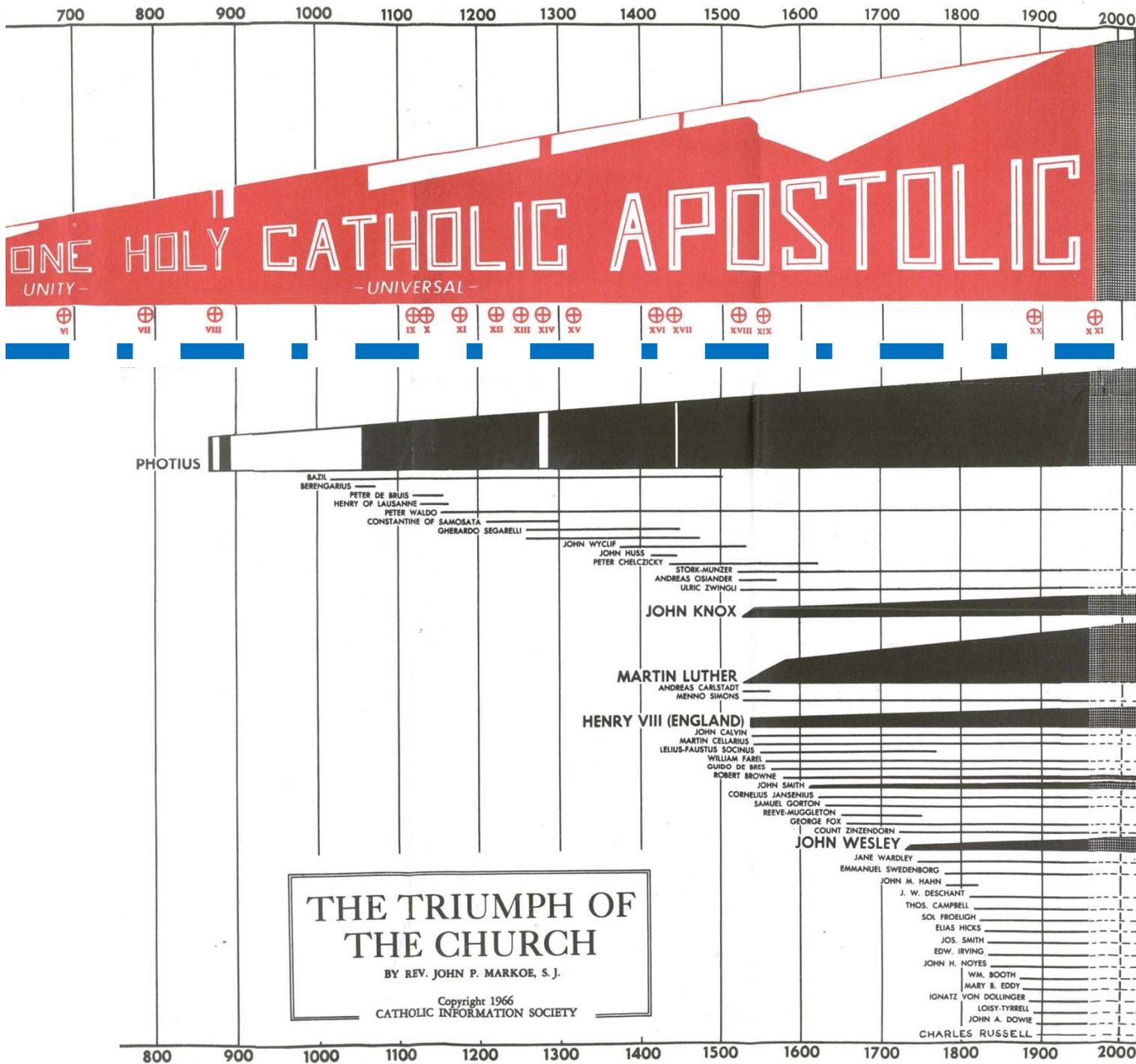
- SIMONIANS
- CERINTHIANS
- BASILIDIANS
- CARPOCRATIANS
- VALENTINIANS
- MARCIONITES
- CERDONIANS
- EBIONITES
- DOCETAE
- MONTANISTS
- ENCRATITES
- ALOGI
- MONARCHIANS
- ADOPTIONISTS
- ADAMITES
- ANTIDICOMARIANITES
- TERTULLIANISTS
- ORIGINISTS
- NOVATIANS
- MANICHEANS
- MILLENARIANS
- DONATISTS
- AUDAEANS

ARIANS

- MACEDONIANS
- MASSALIANS
- AERIANS
- APOLLINARISTS
- PRISCILLIANISTS
- ELVIDIANS
- JOVINIANS
- VIGILANTIANS
- PELAGIANS
- SEMIPELAGIANS
- NESTORIANS
- PREDESTINARIANS
- MONOPHYTES
- MONOTHELITES
- PAULICIANS
- ICONOCLASTS
- ADOPTIONISTS

ARIUS

- MACEDONIUS
- ADELPHUS
- AERIUS
- APOLLINARIS
- MARK (EGYPT)
- ELVIDIUS
- JOVINIANUS
- VIGILANTIUS
- PELAGIUS-RUFINUS
- JOHN CASSIANUS
- NESTORIUS
- LUCIDUS
- EUTYCHES
- SERGIUS-CYRIL
- CONSTANTINE-SILVANUS
- LEO (EMPEROR)
- ELIPANDUS



CATHOLIC CHURCH

ECUMENICAL COUNCILS

EASTERN ORTHODOX

SPLIT INTO NATIONAL CHURCHES

- BOGOMILISTS
- BERENGARIANS
- PETROBRUSIANS
- HENRICIANS
- WALDENSES
- ALBIGENSES
- FRATICELLI
- FLAGELLANTS
- LOLLARDS
- HUSSITES
- BOHEMIAN BRETHERN
- ANABAPTISTS
- OSIANDRISTS
- ZWINGLIANS

PRESBYTERIANS*

LUTHERAN

- SACRAMENTARIANS
- MENNONITES

EPISCOPALIANS*

- CALVINISTS
- UNITARIANS
- SOCINIANS
- HUGUENOTS
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*SPLIT INTO DISSIDENTING GROUPS

rites (*Rituals, different Liturgies*)

A Rite represents an ecclesiastical, or church, tradition about how the sacraments are to be celebrated. Each of the sacraments has at its core an essential nature which must be satisfied for the sacrament to be confected or realized. This essence – of matter, form and intention – derives from the divinely revealed nature of the particular sacrament. It cannot be changed by the Church. Scripture and Sacred Tradition, as interpreted by the Magisterium, tells us what is essential in each of the sacraments (*2 Thes. 2:15*).

When the apostles brought the Gospel to the major cultural centers of their day the essential elements of religious practice were inculturated into those cultures. This means that the essential elements were clothed in the symbols and trappings of the particular people, so that the rituals conveyed the desired spiritual meaning to that culture. In this way the Church becomes *all things to all men that some might be saved* (1 Cor. 9:22).

There are three major groupings of Rites based on this initial transmission of the faith, the **Roman**, the **Antiochian** (Syria) and the **Alexandrian** (Egypt). Later on the **Byzantine** derived as a major Rite from the Antiochian, under the influence of St. Basil and St. John Chrysostom.

From these four derive the over 20 liturgical Rites present in the Church today. *[from Ewtn.com]*

Western Rites and Churches

5 Patriarchal Sees of the Early Church

Rome; Constantinople; Alexandria; Antioch; Jerusalem

1. **Roman** (*Ordinary and Extraordinary Form; Anglican use [since 1980]*)
sometimes called: Latin Church, Roman Church, Western Church.)
2. *Mozarabic* (*rite of the Iberian peninsula [Spain & Portugal] known from at least the 6th century*)
3. *Ambrosian* (*rite of Archdiocese of Milan, Italy, consolidated by St. Ambrose*)
4. *Bragan* (*rite of the Archdiocese of Braga in Portugal, from the 12th century or earlier*)
5. *Dominican* (*rite of Order of Friars Preachers (OP) founded by St. Doniminic in 1215*)
6. *Carmelite* (*rite of the Order of Carmel founded by St. Berthold in 1154*)
7. *Carthusian* (*rite of Carthusian Order founded by St. Bruno in 1084*)

RITEs (*Rituals, different Liturgies*)

Eastern Rites and Churches

Antiochian Family of Liturgical Rites [*founded by St. Peter*]

1. West Syriac
 - a. Maronite
 - b. Syriac
 - c. Malankarese
2. East Syriac
 - a. Chaldean
 - b. Syro-Malabarese

Byzantine Family of Liturgical Rites [*from Liturgy of St. James, modified by St. Basil & by St. John Chrysostom*]

1. Armenian
2. Byzantine
 1. Albanian (*returned to communion with Rome in 1628*)
 2. Belarussian/Byelorussian (*returned to communion with Rome in 17th Century*)
 3. Bulgarian (*returned to communion with Rome in 1861*)
 4. Czech (*Czech Catholics of Byzantine Rite organized into a jurisdiction in 1996*)
 5. Krizevci (*returned to communion with Rome in 1611*)
 6. Greek (*returned to communion with Rome in 1829*)
 7. Hungarian (*descendants of Ruthenians who returned to Rome in 1646*)
 8. Italo-Albanian (*never separated from Rome*)
 9. Melkite (*Catholics in Syria & Egypt who returned to Communion with Rome during Crusades; definitively in 18th Century*)
 10. Romanian (*returned to Rome in 1697*)
 11. Russian (*returned to communion with Rome in 1905*)
 12. Ruthenian (*reunited with Rome in 1596 and 1646*)
 13. Slovak (*Byzantine Rite Catholics of Slovakian origin in Slovakia and Canada*)
 14. Ukranian (*separated by Greek Schism and reunited with Rome about 1595*)

Alexandrian Family of Liturgical Rites (*liturgy is attributed to St. Mark the Evangelist*)

1. Coptic (*returned to communion with Rome in 1741*)
2. Ethiopian/Abyssinian (*Ethiopian Coptic Christians who returned to communion with Rome in 1846*)

Four Marks of the Church

ONE

The Church is one because of her source: “the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit.”²⁵⁹ The Church is one *because of her founder:* for “the Word made flesh, the prince of peace, reconciled all men to God by the cross, ... restoring the unity of all in one people and one body.”²⁶⁰ The Church is *one because of her “soul”:* “It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church’s unity.”²⁶¹ Unity is of the essence of the Church: (CCC #813)

What an astonishing mystery! There is one Father of the universe, one Logos of the universe, and also one Holy Spirit, everywhere one and the same; there is also one virgin become mother, and I should like to call her “Church.”²⁶²

²⁵⁹ *UR 2 § 5. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)*

²⁶⁰ *GS 78 § 3. Vatican II, Gaudium et Spes (Dogmatic Constitution on the Church in the Modern World)*

²⁶¹ *UR 2 § 2. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)*

²⁶² *St. Clement of Alexandria, Paed. 1, 6,42: PG 8, 300.*

Four Marks of the Church

ONE

Week of Prayer for Christian Unity

January 18

January 25 ... Conversion of St. Paul

Toward Unity

“Christ bestowed unity on his Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.”²⁷⁷ Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her. This is why Jesus himself prayed at the hour of his Passion, and does not cease praying to his Father, for the unity of his disciples: “That they may all be one. As you, Father, are in me and I am in you, may they also be one in us, ... so that the world may know that you have sent me.”²⁷⁸ The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit.²⁷⁹ (CCC #820)

²⁷⁷ UR 4 § 3. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

²⁷⁸ Jn 17:21 ²⁰“I pray not only for them, but also for those who will believe in me through their word, ²¹so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me.

cf. Heb 7:25. Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them.

²⁷⁹ UR 4 § 3. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

Four Marks of the Church

ONE

Toward Unity

Certain things are required in order to respond adequately to this call:

- a permanent *renewal* of the Church in greater fidelity to her vocation; such renewal is the driving-force of the movement toward unity;²⁸⁰
- *conversion of heart* as the faithful “try to live holier lives according to the Gospel”;²⁸¹ for it is the unfaithfulness of the members to Christ's gift which causes divisions;
- *prayer in common*, because “change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name 'spiritual ecumenism;’”²⁸²
- *fraternal knowledge of each other*;²⁸³
- *ecumenical formation* of the faithful and especially of priests;²⁸⁴
- *dialogue* among theologians and meetings among Christians of the different churches and communities;²⁸⁵
- *collaboration* among Christians in various areas of service to mankind.²⁸⁶

"Human service" is the idiomatic phrase. (CCC #821)

²⁸⁰ UR 6. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

²⁸¹ UR 7 § 3. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

²⁸² UR 8 § 1. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

²⁸³ Cf. UR 9. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

²⁸⁴ Cf. UR 10. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

²⁸⁵ Cf. UR 4, 9, 11. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

²⁸⁶ Cf. UR 12. Vatican II, Unitatis Redintegratio (Decree on Ecumenism)

Four Marks of the Church

HOLY

“The Church ... is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as ‘alone holy,’ loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God.”²⁸⁹ The Church, then, is “the holy People of God,”²⁹⁰ and her members are called “**saints.**”²⁹¹ (CCC #823)

²⁸⁹ **LG 39** Chapter V: The Universal Call to Holiness in the Church 39. The Church, whose mystery is being set forth by this Sacred Synod, is believed to be indefectibly holy. Indeed Christ, the Son of God, who with the Father and the Spirit is praised as “uniquely holy,” loved the Church as His bride, delivering Himself up for her. He did this that He might sanctify her. (cf. Eph. 5:25-26) He united her to Himself as His own body and brought it to perfection by the gift of the Holy Spirit for God's glory. Therefore in the Church, everyone whether belonging to the hierarchy, or being cared for by it, is called to holiness, according to the saying of the Apostle: “For this is the will of God, your sanctification”. (1 Thess. 4.3; cf. Eph. 1:4) However, this holiness of the Church is unceasingly manifested, and must be manifested, in the fruits of grace which the Spirit produces in the faithful; it is expressed in many ways in individuals, who in their walk of life, tend toward the perfection of charity, thus causing the edification of others; in a very special way this (holiness) appears in the practice of the counsels, customarily called “evangelical.” This practice of the counsels, under the impulsion of the Holy Spirit, undertaken by many Christians, either privately or in a Church-approved condition or state of life, gives and must give in the world an outstanding witness and example of this same holiness.

Cf. Eph 5:25-26 ²⁵Husbands, love your wives, even as Christ loved the church and handed himself over for her ²⁶to sanctify her, cleansing her by the bath of water with the word, ²⁷that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be **holy** and without blemish.

²⁹⁰ **LG 12** Chapter II: On The People of God 12. The **holy people of God** shares also in Christ's prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to His name.

²⁹¹ **Acts 9:13**; But Ananias replied, “Lord, I have heard from many sources about this man, what evil things he has done to your **holy ones** in Jerusalem. **1 Cor 6:1** How can any one of you with a case against another dare to bring it to the unjust for judgment instead of to the **holy ones**? **1 Cor 16:1** Now in regard to the collection for the **holy ones**, you also should do as I ordered the churches of Galatia.

Four Marks of the Church

HOLY

“United with Christ, the Church is sanctified by him; through him and with him she becomes sanctifying. “All the activities of the Church are directed, as toward their end, to the sanctification of men in Christ and the glorification of God.”²⁹² It is in the Church that “the fullness of the means of salvation”²⁹³ has been deposited. It is in her that “by the grace of God we acquire holiness.”²⁹⁴ (CCC #824)

²⁹² *SC 10* Vatican II, Constitution on the Sacred Liturgy

²⁹³ *UR 3 § 5.* Vatican II, Decree on Ecumenism

²⁹⁴ *LG 48.* Vatican II, On the Church Chapter VII: *The Eschatological Nature of the Pilgrim Church and Its Union with the Church in Heaven.*

Four Marks of the Church

HOLY

“The Church on earth is endowed already with a sanctity that is real though imperfect.”²⁹⁵ In her members perfect holiness is something yet to be acquired: “Strengthened by so many and such great means of salvation, all the faithful, whatever their condition or state - though each in his own way - are called by the Lord to that perfection of sanctity by which the Father himself is perfect.”²⁹⁶ (CCC #825)

²⁹⁵ *LG 48 § 3. Vatican II, On the Church*

²⁹⁶ *LG 48. Vatican II, On the Church Chapter VII: The Eschatological Nature of the Pilgrim Church and Its Union with the Church in Heaven.*

Charity is the soul of the holiness to which all are called: it “governs, shapes, and perfects all the means of sanctification.”²⁹⁷ (CCC #826)

²⁹⁷ *LG 42. Vatican II, On the Church*

“If the Church was a body composed of different members, it couldn’t lack the noblest of all; it must have a Heart, and a Heart BURNING WITH LOVE. And I realized that this love alone was the true motive force which enabled the other members of the Church to act; if it ceased to function, the Apostles would forget to preach the gospel, the Martyrs would refuse to shed their blood. LOVE, IN FACT, IS THE VOCATION WHICH INCLUDES ALL OTHERS; IT’S A UNIVERSE OF ITS OWN, COMPRISING ALL TIME AND SPACE – IT’S ETERNAL!

(St. Therese of Lisieux: Autobiography of a Saint)

Four Marks of the Church

HOLY

“Christ, ‘holy, innocent, and undefiled,’ knew nothing of sin, but came only to expiate the sins of the people. The Church, however, clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal.”²⁹⁹ All members of the Church, including her ministers, must acknowledge that they are sinners.³⁰⁰ In everyone, the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time.³⁰¹ Hence the Church gathers sinners already caught up in Christ’s salvation but still on the way to holiness: (CCC #827)

²⁹⁹ *LG 8 § 3* Vatican II, On the Church; Cf. UR 3; UR 6. Vatican II, Decree on Ecumenism

Heb 2:17 therefore, he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people.

Heb 7:26; It was fitting that we should have such a high priest: holy, innocent, undefiled, separated from sinners, higher than the heavens.

2 Cor 5:21. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.

³⁰⁰ *Cf. 1 Jn 1:8-10* ⁸If we say, “We are without sin,” we deceive ourselves, and the truth is not in us. ⁹If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing. ¹⁰If we say, “We have not sinned,” we make him a liar, and his word is not in us.

³⁰¹ *Cf. Mt 13:24-30* [Parable of the weeds and wheat]

The Church is therefore holy, though having sinners in her midst, because she herself has no other life but the life of grace. If they live her life, her members are sanctified; if they move away from her life, they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for those offenses, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit. (Pope Paul VI, CPG #19 [Credo of the People of God])

Four Marks of the Church

HOLY

By *canonizing* some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors.³⁰³ “The saints have always been the source and origin of renewal in the most difficult moments in the Church's history.” (John Paul II, CL 16,3 [Christifideles laici]) Indeed, “holiness is the hidden source and infallible measure of her apostolic activity and missionary zeal.” (John Paul II, CL 16,3 [Christifideles laici]) (CCC #828)

³⁰³ Cf. LG 40; 48-51 Vatican II, On the Church

“But while in the most Blessed Virgin the Church has already reached that perfection whereby she exists without spot or wrinkle, the faithful still strive to conquer sin and increase in holiness. And so they turn their eyes to Mary”:³⁰⁶ in her, the Church is already the “all-holy.” (CCC #829)

³⁰⁶ LG 65 Vatican II, On the Church; Cf. UR 3; UR 6. Vatican II, Decree on Ecumenism

Cf. Eph 5:26-27 ²⁵... even as Christ loved the church and handed himself over for her ²⁶to sanctify her, cleansing her by the bath of water with the word, ²⁷that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

Four Marks of the Church

HOLY

In the Old Testament the Hebrew *Kadosch* (holy) meant being separated from the secular or profane, or dedication to God's service, as Israel was said to be holy because it was the people of God. The holiness of God identified his separation from all evil. And among creatures they are holy by their relation to him. *(Modern Catholic Dictionary)*

Holiness in creatures is either subjective or objective or both.

It is subjective essentially by the possession of divine grace and morally by the practice of virtue.

Objective holiness in creatures denotes their exclusive consecration to the service of God: priests by their ordination, religious by their vows, sacred places, vessels, and vestments by the blessing they receive and the sacred purpose for which they are reserved. *(Modern Catholic Dictionary)*

Four Marks of the Church

HOLY

Holiness, Mark of the Church The visible community of the faithful gives testimony to the entire work of salvation: the Father's love in sending His only Son as Redeemer, the Redemption by the Son, and the sending of the Holy Spirit. Likewise this community give example to all men of the goodness of God and His many divine gifts, which St. Paul declares are “a certain wisdom which we express among the spiritually mature. It is not a wisdom of his age, however, nor of the rulers of this age, who are men headed for destruction. No, what we utter is God's wisdom: a mysterious, a hidden wisdom. God planned it before all ages for our glory.” (1 Cor. 2:6-8) (The Catholic Encyclopedia)

Four Marks of the Church

HOLY

Holiness

Holy means set apart, special, different. Every Christian is holy. If we are not holy, we are not saved.

Because we are Christ's, we are called to live as Christ lived.

Set-aparthood is especially unpopular today because it confronts a popular false religion, the modern worship of equality. Equality is good politics but bad religion. Equality of rights, equality before the law, is a fine thing, but absolute equality is simply silly. The universe is not a democracy; God is King, not partner or even chairman of the board. There is hierarchy in all of nature and no less in the supernatural order. The Church is set upon a hill, like Mount Zion, for the world to look up to it. One of the greatest pleasures in life is looking up to something or someone superior to yourself. Absolute equality makes one of the greatest virtues impossible: humility.

Holiness is not a negative thing, as its definition might seem to imply. We are set apart from the world only to be set there for God. Holiness is positive because it is defined by the positive nature of the God who calls us, not by the negative nature of the world from which we are called. Holiness is more do's than don'ts.

(Fundamentals of the Faith by Peter Kreeft)

Four Marks of the Church

HOLY

Holiness If the Church's holiness were clearly visible and audible to the world, the world would soon empty out into the Church. If the song of holiness were clearly broadcast, the only people who could resist it would be the tone deaf, the most hardened and insensitive. Sanctity is a highly infectious condition. Eleven out of twelve ordinary men became saints because they were with Jesus. But as it stands now in our world there are many good and sensitive people who remain untouched by the infection of holiness and remain outside. It must be, then, that the Church's holiness is not clearly seen and heard by the world.

This situation has two possible causes. Insofar as it is the fault of the world, we must labor to change the world's perceptions of the Church. We must do all we can to heal the world's blindness and deafness, to wipe the dust of prejudice from the mirrors the media hold up.

But there is also a second possible cause for the world's perception of the Church: us. The world does not see the beauty of holiness because we are hiding the light under a bushel basket. The simple solution is repentance, the one-word summary of the message of all the prophets. We must turn back to God, to the light that reflects off the mirrors of our lives and into the world's darkness. But we must first turn our mirrors to the divine sun, our faces to the face of God.

[The angel's question to Mary] Will you allow the world to be saved through my Son coming into your body and your life?

That is all sanctity is: willing God's will.

(Fundamentals of the Faith by Peter Kreeft)

Four Marks of the Church

HOLY

St. Augustine's Prayer to the Holy Spirit

Breathe in me, O Holy Spirit,
That my thoughts may all be holy.
Act in me, O Holy Spirit,
That my work, too, may be holy.
Draw my heart, O Holy Spirit,
That I love but what is holy.
Strengthen me, O Holy Spirit,
To defend all that is holy.
Guard me, then, O Holy Spirit,
That I always may be holy. Amen.

Pope Francis:

The Church is Not a Hotel for Saints but a Hospital for Sinners.

Four Marks of the Church

CATHOLIC

The word “catholic” means “universal,” in the sense of “according to the totality” or “in keeping with the whole.” The Church is catholic in a double sense:

First, the Church is catholic because Christ is present in her. “**Where there is Christ Jesus, there is the Catholic Church.**”³⁰⁷ In her subsists the fullness of Christ’s body united with its head; this implies that she receives from him “**the fullness of the means of salvation**”³⁰⁸ which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. The Church was, in this fundamental sense, catholic on the day of Pentecost³⁰⁹ and will always be so until the day of the Parousia. (CCC #830)

³⁰⁷ *St. Ignatius of Antioch, Ad Smyrn. 8,2:Apostolic Fathers,II/2,311.*

³⁰⁸ *UR 3 Unitatis Redintegratio Decree on Ecumenism [11/21/1964]*

AG 6 Ad Gentes Vatican II, Decree on the Mission Activity of the Church [12/07/1965]

Eph 1:22-23. ²²And he put all things beneath his feet and gave him as head over all things to the church, ²³which is his body, the fullness of the one who fills all things in every way.

³⁰⁹ *Cf. AG 4. Ad Gentes Vatican II, Decree on the Mission Activity of the Church [12/07/1965]*

Four Marks of the Church

CATHOLIC

Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race:³¹⁰

All men are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled: he made human nature one in the beginning and has decreed that all his children who were scattered should be finally gathered together as one. ... The character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit.³¹¹
(CCC #830)

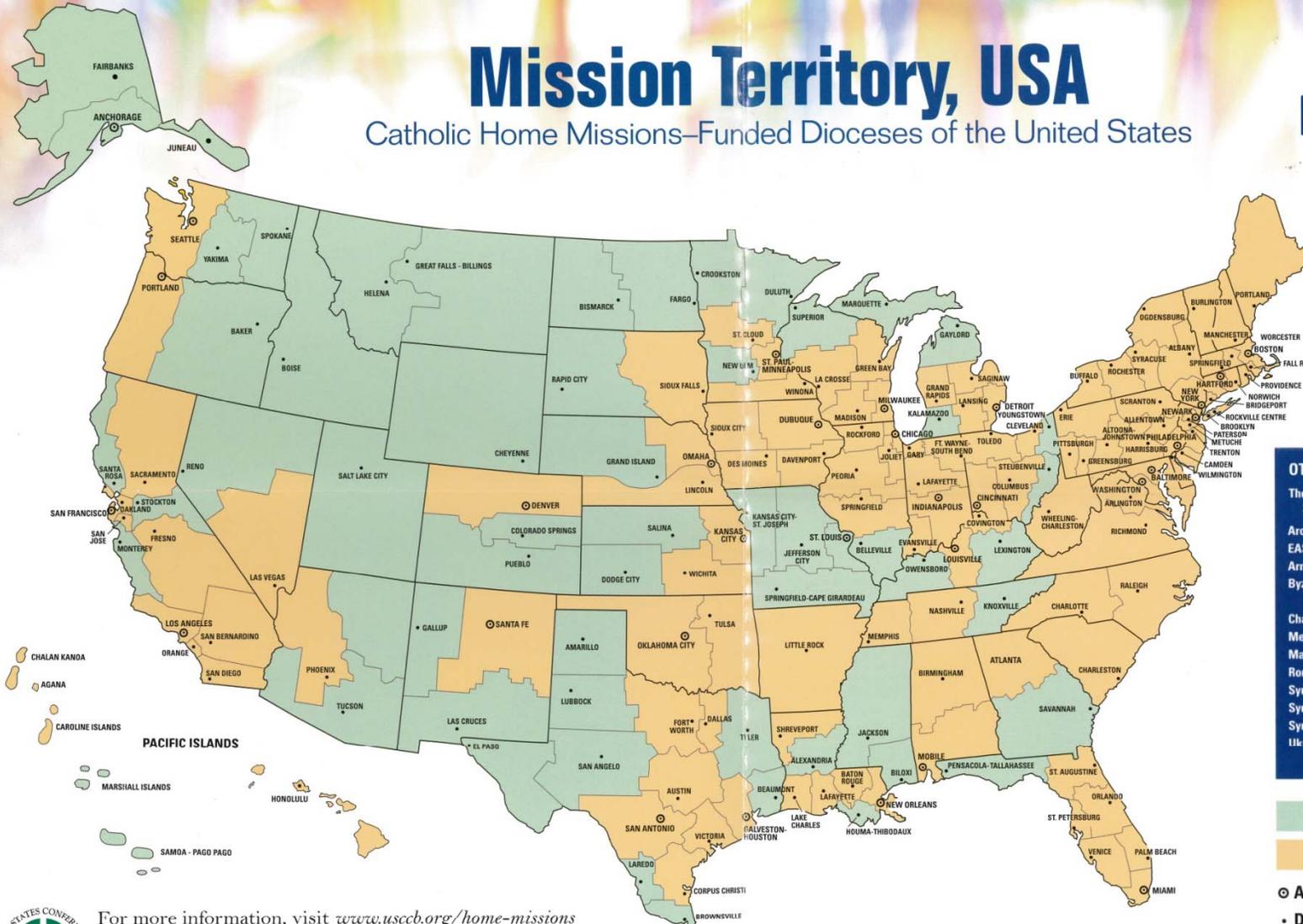
³¹⁰ *Cf. Mt 28:19. ¹⁹Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."*

³¹¹ *LG 13 §§ 1-2*

cf. Jn 11:52. ⁵¹He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, ⁵²and not only for the nation, but also to gather into one the dispersed children of God.

Mission Territory, USA

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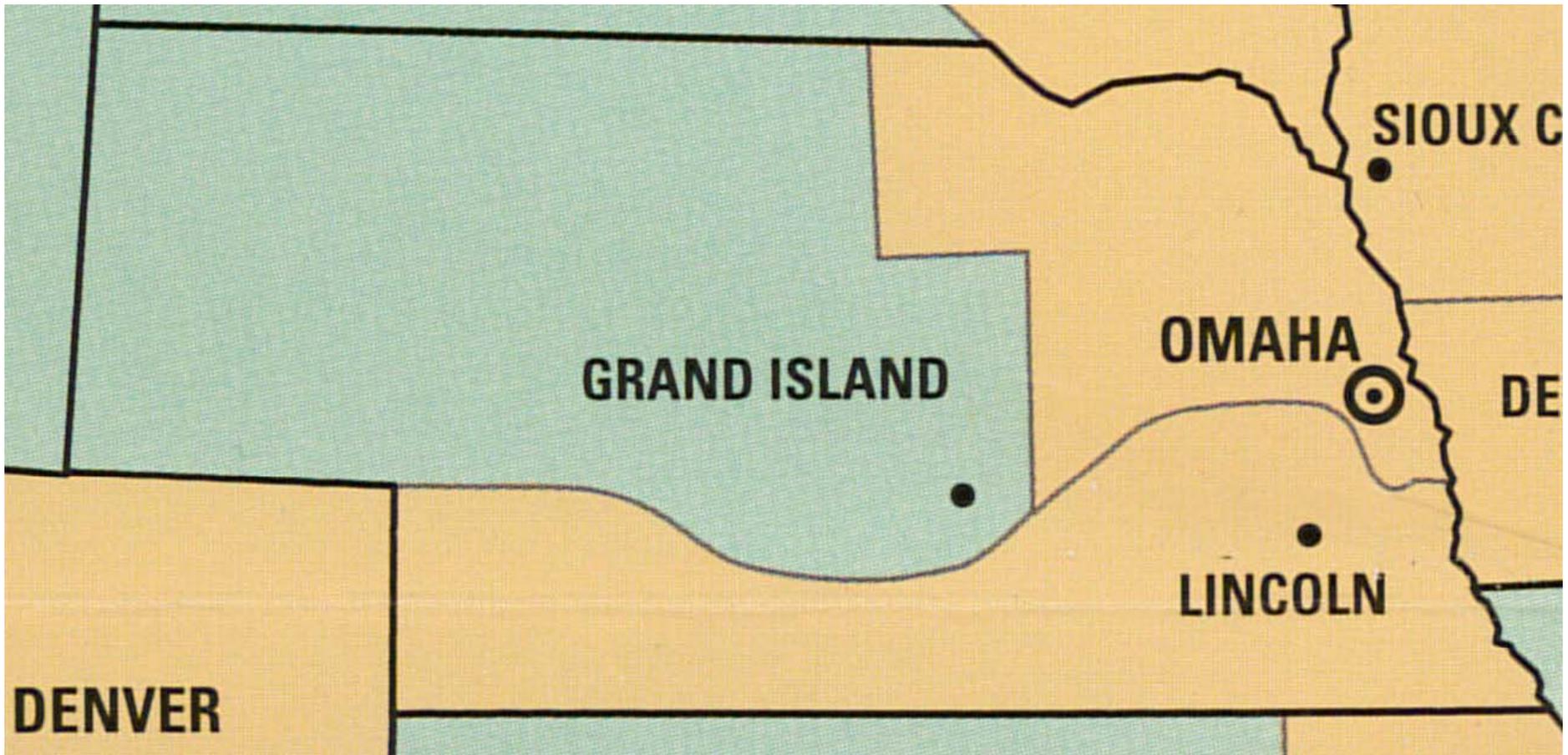


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Omaha Archdiocese (founded October 2, 1885)

Lincoln Diocese (founded August 2, 1887)

Grand Island Diocese
first called Kearney (founded March 8, 1912)

Added 4 more counties May 13, 1916; moved See to Grand Island April 11, 1917