

DIOCESE OF BOISE

OFFICE OF CATECHESIS



The Office of Catechesis supports the mission of the Diocese of Boise by assisting the Bishop in carrying out his role as the chief catechist of the diocese.



Catechist Certification

Ecclesiology

Kathy Barkdull, Presenter

Welcome to the Diocese of Boise Catechist Training!



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Opening Prayer



Heavenly Father, look upon this community of faith which is the Church of your Son, Jesus Christ.

Help us to witness to His love by loving all our fellow creatures without exception.

Under the leadership of the Holy Father and the Bishops keep us faithful to Christ's mission of calling all men and women to your service so that there may be "one fold and one shepherd."

Heavenly Father, author and inspirer of all things holy, hear the prayers of your Church.

Send forth Your Spirit that we may humbly be guided by your Divine Will.

Touch our hearts with true generosity to raise up a house of God for the inspiration and renewal of all your faithful.

We ask this through Christ our Lord.

Amen.

Introductions



How would you describe your current “vision”
of the Church?

What Makes Us Church?

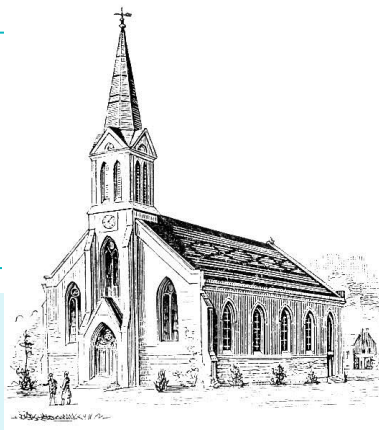


Where does the term “Church” come from?



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. The equivalent Greek term *Kyriake*, from which the English word *Church* and the German *Kirche* are derived, means “what belongs to the Lord.”

CCC 751



In Christian usage, the word “church” designates the liturgical assembly, but also the local community or the whole universal community of believers. These three meanings are inseparable. “The Church” is the People of God that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ’s Body.

CCC 752

The Catholic Church in the Modern World



The Legacy of Vatican II



- The 21st general, or ecumenical, council in the history of the Catholic Church.
- Sessions met during the autumn months of 1962, 1963, 1964, 1965.
- Over 2500 bishops, theological experts, other officials and observers from around the world participated.
- It was the first council to meet, not to combat some heresy or schism, but to respond positively to the challenges facing the church in the modern world.
- A time to update those aspects of the church that could be updated and reach out to other Christians in a spirit of reconciliation.
- The Council generated 16 documents: 4 Constitutions, 9 Decrees and 3 Declarations.

Renewal in the Life of the Church



- All the documents pertain to the renewal of the life of the Church to some degree but two reflect explicitly on the Church.
- Dogmatic Constitution on the Church (*Lumen Gentium LG*).
- Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes GS*).
- Two documents that address the inner life of the Church *LG (ecclesia ad intra)* and the life of the Church in the world *GS (ecclesia ad extra)*.

Communion and Mission



The inner life of the Church is realized in the communion of its members with God and with one another. The outer life of the Church is its mission, realized in manifold ways, in the world.

These complementary perspectives, *communion and mission*, cannot be understood apart from one another.



“Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other to the point that *communion represents both the source and the fruit of mission: communion gives rise to mission and mission is accomplished in communion.* It is always the one and the same Spirit who calls together and unifies the Church and sends her to preach the Gospel “to the ends of the earth. (Acts 1:8)”

On the Vocation and the Mission of the Lay Faithful in the Church and in the Modern world. Pope John Paul II

Go, the Mass is ended ...



- The communion or bond of relationship with God is experienced most intensely in the eucharistic Liturgy.
- The Church is not a comfortable refuge from the world.
- The word “Mass” comes from the Latin formula for the rite of dismissal – *Ite, missa est* – Go, the Mass is ended, be sent forth.
- The gathering (communion) leads to a sending forth (mission) with the purpose of building up, enhancing the experience of communion.

Communion and Mission together form the nature or essence of the Church





The Trinity – Source of the Church’s Communion and Mission



God the Father sends the Son and the Holy Spirit into the world in order to draw the human family into that family’s own community of life.

“Thus the Church has been seen as ‘a people made one with the unity of the Father, the Son and the Holy Spirit.’”

Lumen Gentium – Dogmatic Constitution on the Church #4



“The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father.”

Ad Gentes Divinitus – Decree on the Church’s
Missionary Activity #2

Chapter 2 of Lumen Gentium

The People of God



- The theme of the church as “the people of God” had become more and more popular among Catholic theologians in the years leading up to Vatican II.
- Favored over the more abstract view of the church as the mystical body of Christ (the subject of Pius XII’s 1943 encyclical on the church, *Mystici Corporis*).
- *People of God* affirms the common identity and equal dignity of everyone in the church.
- *People of God* captures the dynamic quality of the church as a people on a journey.

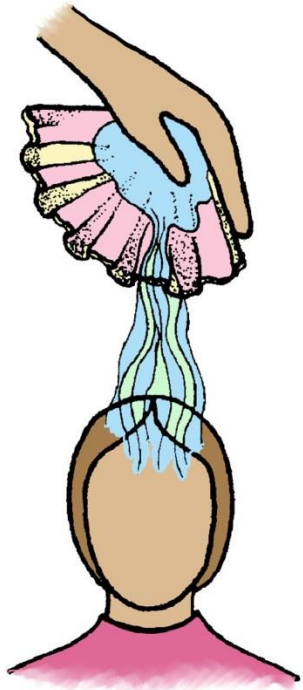
The People of God and the Work of Christ



- Vatican II recovered the concept of the “priesthood of all believers.

“Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ. The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the Eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.”

Our Baptismal Call



Every baptized Christian is incorporated into Christ and shares in His Priestly, Kingly, and Prophetic Office

As the “People of God” we take our rightly place among the People of God by virtue of having been consecrated in baptism and receiving the gifts of the Holy Spirit in confirmation and thus sharing in the common priesthood of the baptized.



But you are “a chosen race; a royal priesthood, a holy nation, a people of his own, so that you may announce the praises” of him who called you out of darkness into his wonderful light.

1 Peter 2:9

The Mystical Body of Christ



- The image of the church as the People of God does not replace the image of the Mystical Body of Christ but is complemented by it.
- Pope Pius XII rooted his teaching on the Mystical Body of Christ in Scripture, especially the writings of St. Paul on the church as the Body of Christ.
- The Church as the People of God exists as the Mystical Body of Christ.
- As God's people and of His Mystical Body, we are universally called to a greater holiness, both as individuals and as a people.



As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

1 Cor. 12:12-13

Temple of the Holy Spirit



“...the Church is called the building of God. The Lord compared himself to the stone which the builders rejected, but which was made into, the cornerstone. On this foundation the Church is built by the apostles and from it the Church receives solidity and unity. This edifice has many names to describe it: the house of God in which his family dwells; the household of God in the Spirit; the dwelling place of God among men; and, especially, the holy temple. This temple, symbolized in places of worship built out of stone, is praised by the Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem. As living stones we here on earth are built into it.

LG 6



So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is held together and grows into a temple sacred in the Lord, in him you also are being built together into a dwelling place of God in the Spirit.

Eph. 2:19-21



“How beautiful this is! We are the living stones of God's building, deeply united to Christ, who is the cornerstone, and is also a keystone among us. What does this mean? It means that we are the temple, we are the living Church, the living temple and when we are together the Holy Spirit, too, is present, who helps us to grow as Church. We are therefore not isolated, but we are the People of God: this is the Church!”

Pope Francis, June 26, 2013 General
Audience at St. Peter's Square

The Church

ONE

HOLY

CATHOLIC

APOSTOLIC

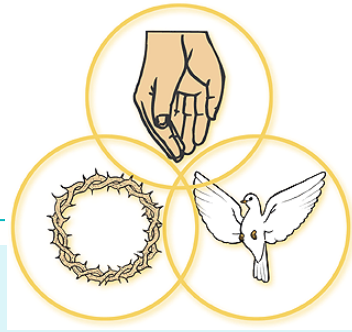


One



The Church is one: she acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one Body, is given life by the one Spirit, for the sake of one hope (*cf. Eph 4:3-5*), at whose fulfillment all divisions will be overcome.

(CCC 866)



- Oneness reflects the unity of the Trinity.
- The Holy Spirit, the bond of love between the Father and the Son, unites all the members of the Church as the one People of God.
- With this in mind, the Church has always been committed to the restoration of unity among all Christians which was intensified through the ecumenical movement that came out of Vatican II.

Holy



“The Church is holy: the Most Holy God is her author; Christ her bridegroom, gave himself up to make her holy; the Spirit of holiness gives her life. Since she still includes sinners, she is “the sinless one made up of sinners.” Her holiness shines in the saints; in Mary she is already all-holy.”

(CCC 867)



- The Church has her origin in the Holy Trinity which is the source of her holiness.
- The call to holiness is a gift and a task.
- Those who are sanctified in Jesus Christ are called to be saints.
- The promise of Christ and the gifts of the Spirit are given to the Church so that it will remain holy even if those in the Church stray from the path of holiness.

Catholic



The Church is catholic: she proclaims the fullness of the faith. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is “missionary of her very nature.”

(CCC 868)



- In this way, the word *catholic* means “universal.”
- The Church is a diversity of cultures and languages that is led by the Spirit of Christ to bring the Gospel to all peoples.
- There is a connectedness from the universal Church to the local community.
- Also refers to those communities which have their own “ecclesiastical disciplines, liturgical rites, and theological and spiritual heritages. (CCC 835)
- The Church acknowledges her special relationship with the Jewish People. “...this people remains most dear to God, for God does not repent of the gifts he makes nor of the calls he issues” (LG 16)

Apostolic



The Church is apostolic. She is built on a lasting foundation: “the twelve apostles of the Lamb” (*Rev 21:14*). She is indestructible (*cf. Mt 16:18*). She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops.

(CCC 869)



- The Church remains faithful to the teaching of the Apostles.
- The Apostles acted together as a body with Peter at the head.
- The Apostles are called by the Church a “college.”
- The college of bishops has succeeded the college of the Apostles, and it is the Bishop of Rome, the Pope, who has succeeded the role of Peter as head of the college.
- The teaching office of the college of bishops is called the “Magisterium.”
- “The Church, through the magisterium, has been entrusted with the task of authoritatively interpreting what is contained in revelation, so that all that is proposed for belief, as being divinely revealed, is drawn from the one deposit of faith’. (Dei Verum 10)



“The sole Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic, ... subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines” (LG 8)

The Domestic Church – The First Church



The Home as the First Church

From the beginning, the Church was formed from believers "and their whole household." New believers wanted their family to be saved (Acts 18:8).

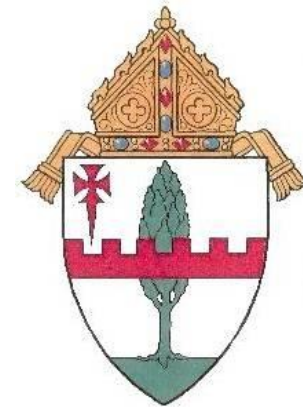
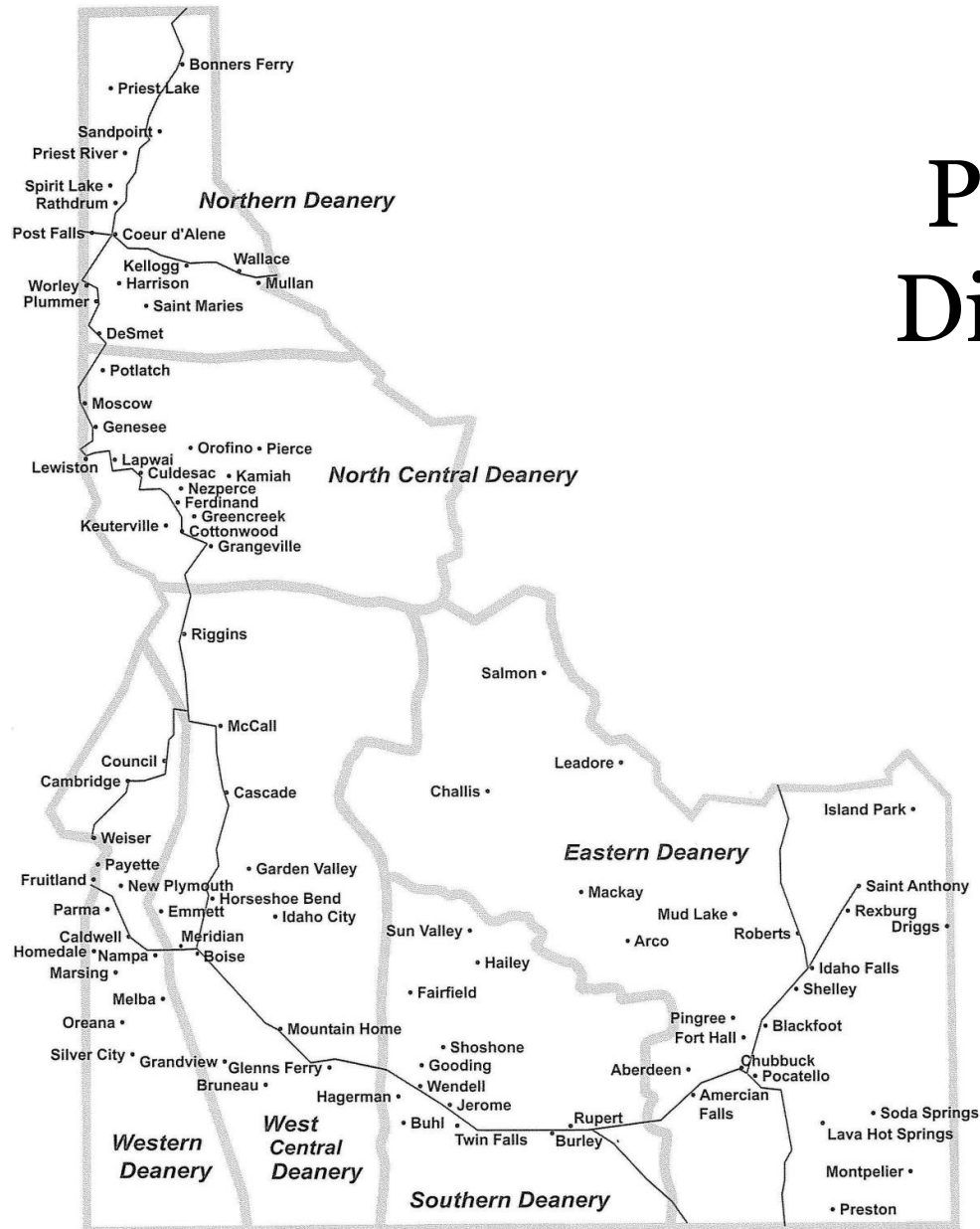


Christ chose to be born and grow up in the bosom of the holy family of Joseph and Mary. The Church is nothing other than “the family of God.” From the beginning, the core of the Church was often constituted by those who had become believers “together with all [their] household. When they were converted, they desired that “their whole household” should also be saved. These families who became believers were islands of Christian life in an unbelieving world. (CCC 1655)



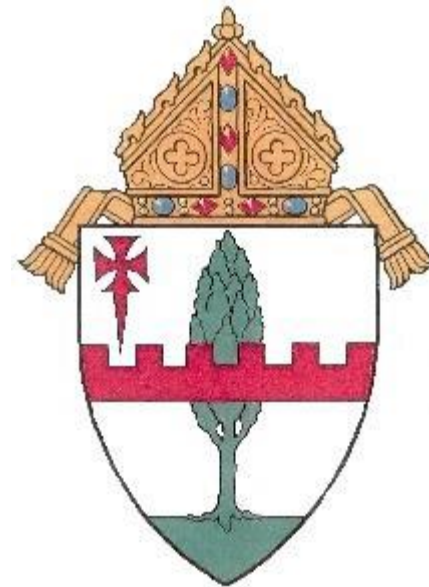
This Church of Christ is truly present in all legitimate local congregations of the faithful which, united with their pastors, are also called churches in the New Testament... In these communities, though frequently small and poor, or living in the Diaspora, Christ is present, and in virtue of His presence there is brought together one, holy, catholic and apostolic Church. (LG 26)

Parishes in the Diocese of Boise





Deaneries in the Diocese of Boise



Roman Catholic Diocese of Boise

The Diocese of Boise was erected by His Holiness Pope Leo XIII on August 26, 1893 and comprises the entire state of Idaho (83,557 sq. miles; total population 1,612,136.)



Total Catholic Population 177,335

Number of Parishes in the Diocese of Boise 52

Number of Missions in the Diocese of Boise 27

Number of Diocesan Priests 47

Number of Retired Priests 23

Number of Religious Order Priests 16

Number of Brothers 3

Number of Religious Sisters 66

Number of Permanent Deacons 85

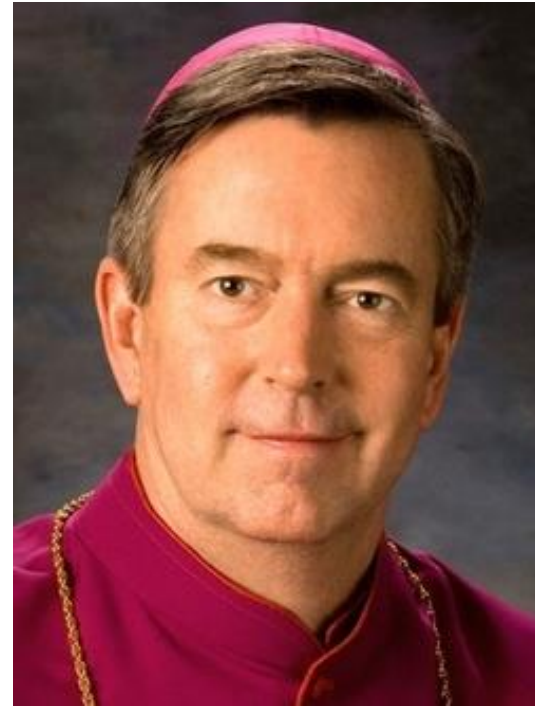
Number of Catholic High Schools 1

Number of Catholic Elementary Schools 13

Campus Ministry Centers 3

Number of Catholic Hospitals 4

(Statistics taken from 2015 Official Catholic Directory)

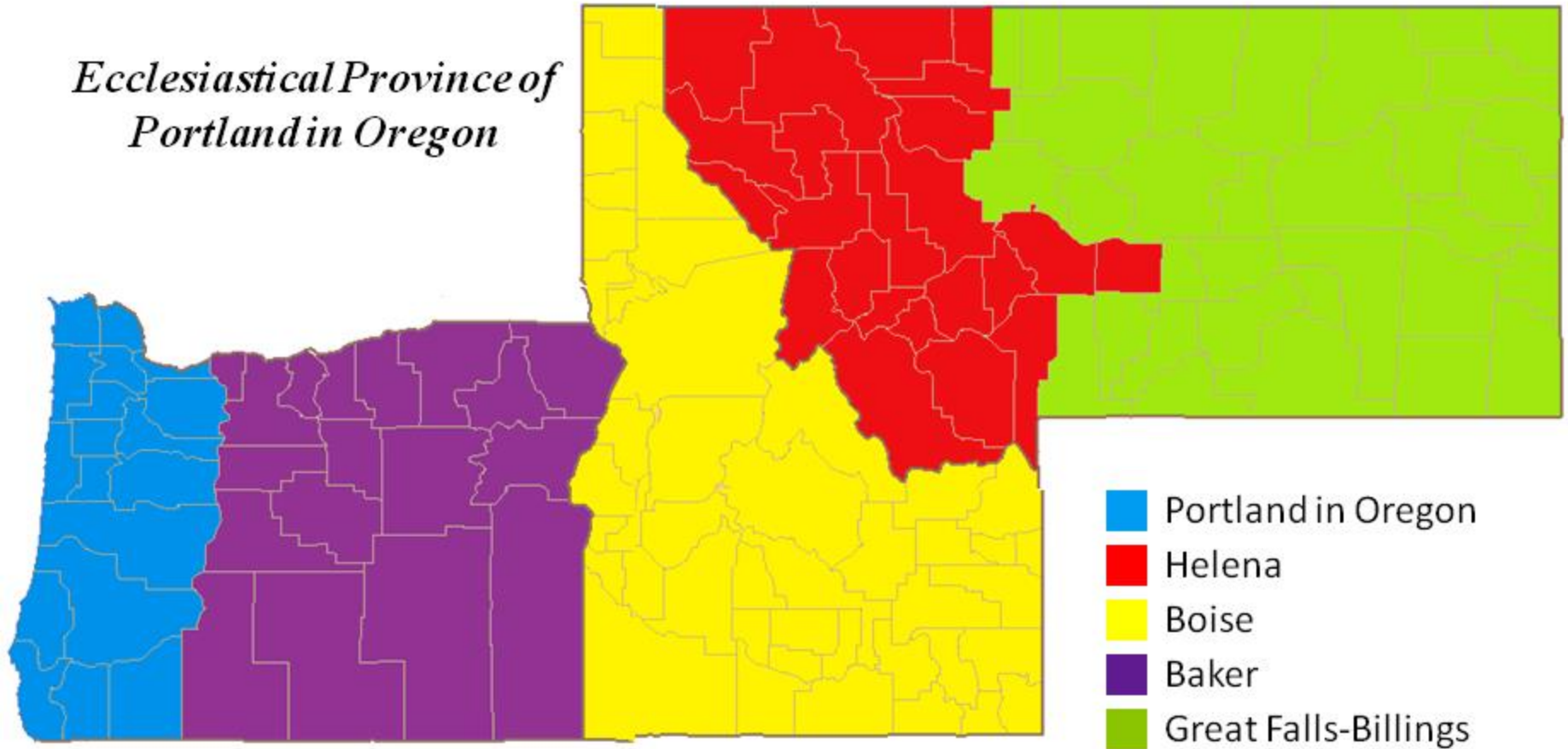


Our Bishop

**Most Reverend Peter F. Christensen, M.A., DD
Eighth Bishop of Boise**

Roman Catholic Ecclesiastical Province of Portland

*Ecclesiastical Province of
Portland in Oregon*

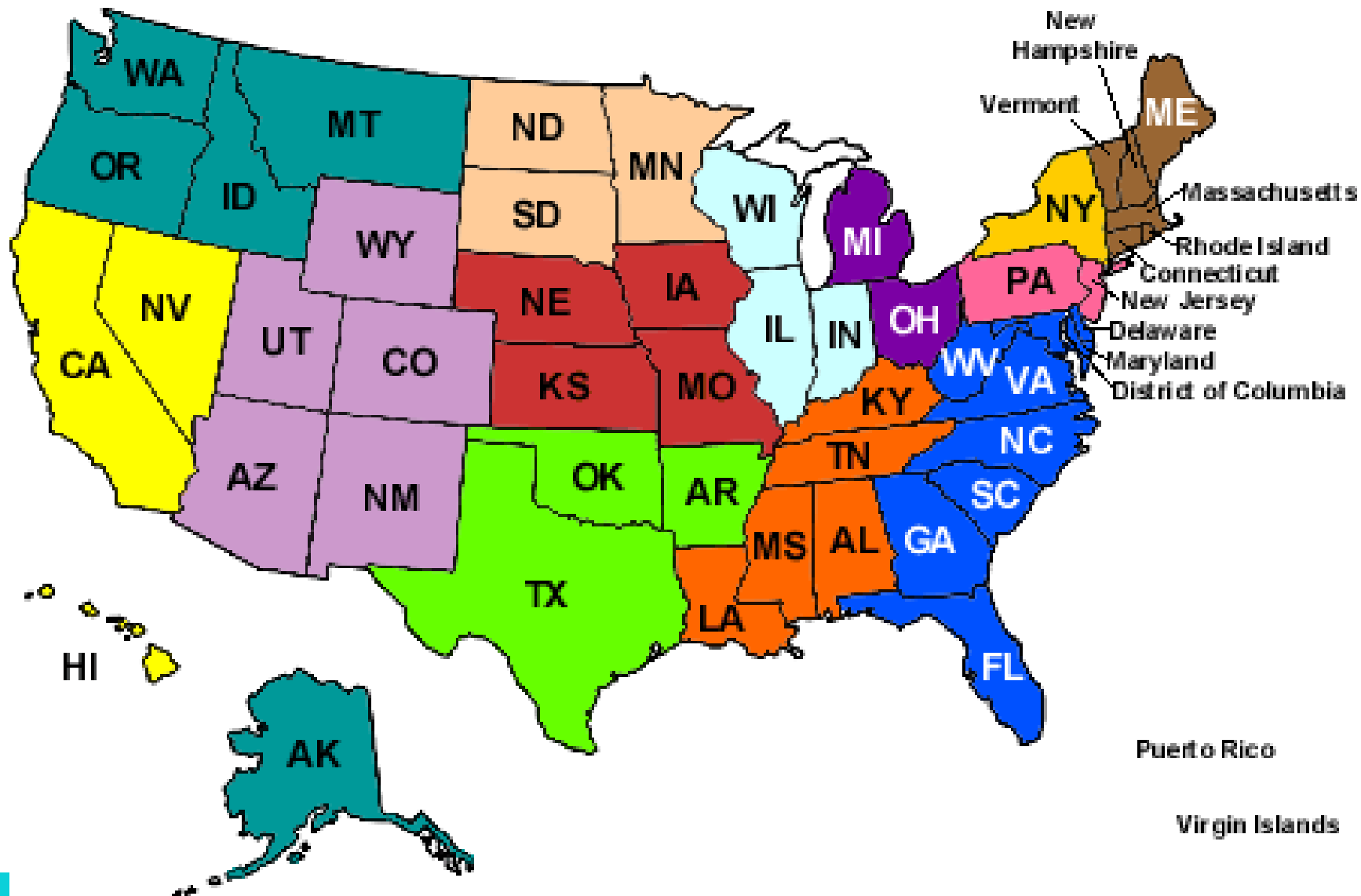


Roman Catholic Ecclesiastical Province of Portland



Archbishop Alexander K. Sample

Episcopal Conference of Bishops USCCB



ONE, HOLY, CATHOLIC, APOSTOLIC VATICAN - ROME



Charisms, Ministry and States of Life in the Church



Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

(1 Cor 12:4-11)



“The Spirit of the Lord gives a vast variety of charisms, inviting people to assume different ministries and forms of service and reminding them, as he reminds all people in their relationship in the Church, that what distinguishes persons is *not an increase in dignity, but a special and complementary capacity for service...*”

Christifideles Laici (John Paul II On the Vocation and the Mission of the Lay Faithful in the Church and in the World, December 30, 1988)

States of Life in the Church



The Lay State



The Lay State



- All persons in the Church belong originally to the laity.
- The laity have a “secular character (pertaining in the world)” obligating them to work toward the “Christian animation of the temporal order.”
- The majority of the laity find their vocations as part of the lay faithful. But some take up more specialized roles

“The Risen Lord calls everyone to labor in his vineyard, that is, in a world that must be transformed in view of the final coming of the Reign of God; and the Holy Spirit empowers all with the various gifts and ministries for the building up of the Body of Christ. ...The laity can also feel called, or in fact be called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them.”

Co-Workers in the Vineyard of the Lord

The Consecrated State

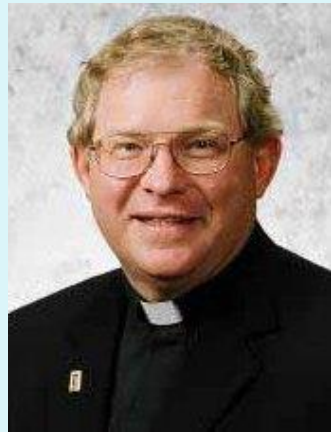
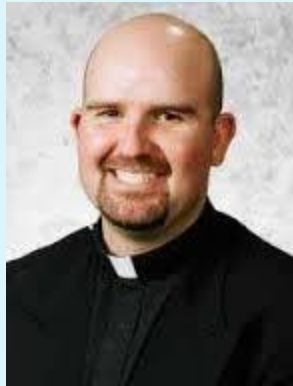


The Consecrated State



- The special character of the consecrated life is an intense witness to the radical demands that the Gospel makes upon all of us.
- Each Religious order has charisms that are particularly distinct in its way of life.
- Religious life in general symbolizes absolute dependence on God and a certain quality of detachment from the temporal order.

The Ordained State



The Ordained State



- Clerical state – those persons ordained to the diaconal, presbyteral, and episcopal ministries of the Church – deacons, priests and bishops.
- Their special character is a sacramental ordination to the service of the unity of the Church.
- Threefold ministry of Christ – teaching (prophet), sanctifying (priest) and governing (king) in the Church.
- The ordained have both sacramental and juridical authority in the Church – an authority that is to be of service not dominion.

The Diaconate



- The title *deacon* comes from the Greek work *diakonia* meaning “servant.”
- “Deacons share in Christ’s mission and grace in a special way. The sacrament of Holy Orders marks them with an *imprint* (“character”) which cannot be removed and which configures them to Christ, who made himself the “deacon” or servant of all. Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity.”
CCC 1570
- The permanent diaconate was restored following Vatican II.
- Although not ordained, the wife of a permanent deacon serves an important support role.

The Presbyterate



“Priests are united with the bishops in sacerdotal (priestly) dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops prudent co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or a determinate ecclesial office.”

CCC 1595

Episcopal Ordination



- Episcopal ordination (bishop) is the fullness of the sacrament of Holy Orders.
 - In the Catholic Church, bishops are considered to be the successors of the apostles.
- “The individual bishops are the visible source and foundation of unity in their own particular Churches, which are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists. And for that reason precisely each bishop represents his own Church, whereas all, together with the pope, represent the whole Church in a bond of peace, love and unity.” LG 23

College of Cardinals



- The Cardinals of the Catholic Church are the most senior clergymen (priests) in the Church below the Pope.
- Historically they were the local clergy of Rome, today they are Bishops of important 'sees' (dioceses) from throughout the world, or heads of departments of the Vatican, or some priests or bishops whom the Pope personally wishes to honor. The title of Cardinal is given by the Pope as a personal decision.
- The word 'cardinal' comes from the Latin word for 'hinge'.
- During the reign of a Pope, the Cardinals act as a body of consulters to the Pope.
- When a pope dies, the Cardinals administer the Church of Rome until a new Pope is elected.
- Cardinals who are under 80 years of age are allowed to vote in the election of a new Pope.
- The maximum number set (though it can be changed by the Pope) of elector Cardinals is 120.

The Bishop Of Rome



THE HOLY FATHER POPE FRANCIS

- Born in Buenos Aires, Argentina, on December 17, 1936, Jorge Mario Bergoglio became Pope Francis on March 13, 2013, when he was named the 266th pope of the Roman Catholic Church. Bergoglio, the first pope from the Americas, reportedly took his papal title after St. Francis of Assisi of Italy.

The Bishop of Rome – The Pope



“The Lord made Simon alone, whom he named Peter, the “rock” of his Church. He gave him the keys of his Church and instituted him shepherd of the whole flock. “The office of binding and loosing which was given to Peter was also assigned to the college of apostles united to its head.” This pastoral office of Peter and the other apostles belongs to the church’s very foundation and is continued by the bishops under the primacy of the Pope.” CCC 881

- The Pope is the perpetual and visible source and foundation of the unity of the bishops and the faithful.
- The college of bishops has no authority unless united with the Pope.
- Although the Pope is considered the head of the body of bishops, he is one of its members.
- His ministry in the universal Church parallels that of the bishop in his local diocese.

The Mission of the Church



- To announce God's offer of salvation in Word and sacrament.
- To invite people into a relationship with Christ as sons and daughters of God the Father and brothers and sisters to one another.
- Infusing into secular society (the world or temporal order) the values of the Gospel.
- It is not an escape from the world, but engagement in it.
- To remain a sign of transcendence in the world pointing to our ultimate destiny with God.

What the Church Offers to Society



“Christ did not bequeath to the Church a mission in the political, economic, or social order: the purpose he assigned to it was a religious one. But this religious mission can be the source of commitment, direction, and vigor to establish and consolidate the community of men according to the law of God. In fact, the Church is able, indeed it is obligated, if times and circumstances require it, to initiate action for the benefit of all men, especially of those in need, like works of mercy and similar undertakings. “

GS 42

The World – Created for 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.”

CCC 760

The Work of the Church in the World



- *Rerum Novarum (On Capital and Labor, Pope Leo XIII, 1891)*
- *Quadragesimo Anno (On Reconstruction on the Social Order, Pope Pius XI, 1931)*
- *Pacem in Terris (Peace on Earth, Pope John XIII, 1963)*
- *Popolorum Progressio (On the Development of Peoples, Pope Paul VI, 1967)*
- *Sharing Catholic Social Teaching: Challenges and Directions (USCCB, 1998)*
- *Living the Gospel of Life: A Challenge to American Catholics (USCCB, 1998)*
- *Called to Global Solidarity: International Challenges for U. S. Parishes (USCCB, 1997)*
- *Everyday Christianity: To Hunger and Thirst for Justice (USCCB, 1998)*
- *Faithful Citizenship: Civic Responsibility for a New Millennium (USCCB, 1999)*
- *Caritas in Veritate (Charity in Truth, Pope Benedict XVI, 2009)*

One, Holy, Catholic, Apostolic Church



“The Church, “like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God,” announcing the cross and death of the Lord until he comes (cf. 1 Cor. 11:26). But by the power of the risen Lord she is given strength to overcome, in patience and in love, her sorrows and her difficulties, both those that are from within and those that are from without, so that she may reveal in the world, faithfully, however darkly, the mystery of her Lord until, in the consummation, it shall be manifested in full light.”

LG 8

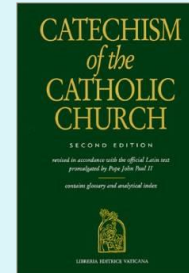
Ecclesiology Resources



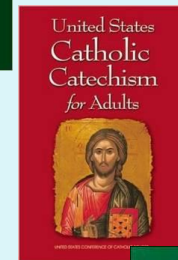
- ❖ Vatican II Documents



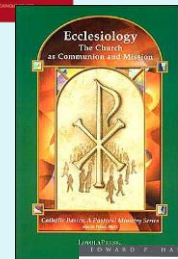
- ❖ 2nd Edition of Catholic Catechism, 2000



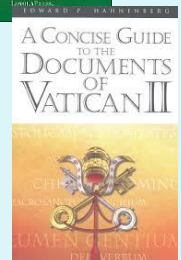
- ❖ United States Catechism for Adults, 2006



- ❖ Ecclesiology: The Church as Communion and Mission, Loyola Press, 2002



- ❖ A Concise Guide to the Documents of Vatican II, Edward J. Hahnenberg, 2007



DIOCESE OF BOISE OFFICE OF CATECHESIS



Bottom row l-r: Sr. Chela Gonzalez, Director of the Office of Catechesis; Cathy Wheaton, Administrative Assistant & Resource Center Coordinator
Top row l-r: Santiago Robles, Coordinator of Adult & Family Catechesis; Jackie Hopper, Coordinator of Children's Catechesis; Chris Kreslins, Coordinator of Youth & Young Adult Catechesis

We're here to serve – and only a phone call or email away!

Reflection Questions



- How would you describe your experience of communion in the Church?
- What is your understanding of servant leadership in the Church?
- In what ways could both you and the Church become more ‘catholic’?

Basic Catechist Certification



8th Session Webinar

Christian Morality

Thursday, February 26

6 pm PST, 7 pm MST

Closing Prayer



We stand before you, Holy Spirit, conscious of our sinfulness, but aware that we gather in your name.

Come to us, remain with us, and enlighten our hearts.

Give us light and strength to know your will, to make it our own, and to live it in our lives.

Guide us by your wisdom, support us by your power, for you are God, sharing the glory of Father and Son.

You desire justice for all; enable us to uphold the rights of others; do not allow us to be misled by ignorance or corrupted by fear or favor.

Unite us to yourself in the bond of love and keep us faithful to all that is true.

As we gather in your name, may we temper justice with love, so that all our discussions and reflections may be pleasing to you, and earn the reward promised to good and faithful servants.

We ask this of You who live and reign with the Father and the Son, one God, for ever and ever.

Amen.

The Prayer used before every session of the Second Vatican Council