**Bishop Barron’s “The Creed”**

***Episode 6: “One, Holy, Catholic and Apostolic”***

* It is appropriate that we express our faith in the Father, Son, and Holy Spirit. Is it appropriate to confess belief in the church?
* Professing faith in the church signals the most fundamental truth about the mystical body. That it is a sacrament of Christ. That it participates in His divinity.
* The one, holy, catholic, and apostolic church offers forgiveness. Calls us out of the world. Invites us toward the light of Lord.

Part 1

*“I believe in one holy, catholic, and apostolic church.”*

* We believe in God. We believe in one Lord, Jesus Christ. We believe in the Holy Spirit. We believe in the Church.
* The church, therefore, is not simply a human organization. If the church was simply human organization, we would not believe in it.
* To profess one’s belief in the Church is significant. That there is something divine about the church.
* Making it not simply an organization but an organism.
* The second person of the Trinity took to Himself a human nature. The Incarnation.
* Jesus rises from the dead and ascends to His heavenly place. He remains there in his glorified body.
* The second person of the Trinity takes to Himself as it were another nature. This time the church.
* With its roots in St. Paul, we have this idea of the mystical body of Jesus.
* There is the human body he took to Himself two thousand years ago and then there is this mystical body that he takes to Himself across space and time.
* All of us baptized are cells, molecules, and organs of this mystical body which is now the means by which Jesus continues to do his work in the church.
* It is inappropriate to refer to the church as an organization. The church is a living organism by which Christ continues to act in the church.

***“Saul, Saul, why are you persecuting Me?”***

* Jesus did not say, *“Why are you persecuting the church or Christians?”*
* ***“Whatsoever you do to the least of my brothers and sisters you do it to me.”*** *(Mathew 25:40)*
* Jesus is not saying that we do it to individuals but that we do it to Him. This is how Christ identifies with His body, the church.
* The church is the means by which we become as it were participants in the very life of the Trinity. We become sons and daughters in the Son.
* A common criticism of the Catholic church is, *“Why do Catholics have this institution that stands between them and Jesus?”* Why do we need this mediator?
* We do not think of the church as some institution standing in between us and Jesus.
* *“About Jesus Christ and the Church, I simply know that they are just one thing.”* St. Joan of Arc”
* The church is an organism and not an organization.
* The Greek word for church is “ecclesia”. Ecclesia means, “to call out of”.
* An Ecclesia is a group of people who have been called out of something into something else. They have been called fourth to be something new.
* Jesus is the one who calls us. Jesus calls us out of the world. We are called into a new whole new way of being, thinking, speaking, and acting.
* We are called into the fullness of communion with Christ.
* There are three figures from the Old Testament that are evocative of being called out of something and into something else.
1. Noah
* Noah is called out of the sinful world and into the ark.
* Noah’s ark is an image of the Church. Churches were meant to look like boats.
* The central section of the Church is called the Navis. Navis in Latin means boat or ship.
* Noah is a symbol of the Church.
1. Abraham
* Abraham is called out of Ur of the Chaldees. Out from everything and everybody he knew to go guided by the divine voice in search of the promised land.
* The Church has this Abrahamic quality. There is an in between dimension of the Church.
* We have been called away from something and now we are following the divine voice.
1. Moses
* Moses was called out of Egypt. Moses was summoned by God and sent as liberator of his people to lead them out of slavery and in search of the promised land.
* Moses led his people forty years through the desert. There was this in between quality.
* Out of slavery but not quite arrived where it was supposed to be. The church is in between what we are called out of and what we are being called to.
* The church does not have a mission. The Church is a mission. Every aspect of the Church is a mission. To announce Jesus Christ to the world.

Part Two

“One, holy, Catholic, and apostolic”

* The church is one. How come? Because God is one. The purpose of the church is to draw the whole world into the unity of God.
* God in the Bible is a great gathering force. Diablos in Greek means to scatter. The devil scatters while God gathers. All things being drawn under the Lordship of Jesus.
* The unity we are talking about in not an imperialistic dominating unity.
* It is an assimilating unity as the church goes out to bring all people to Christ it resists what it must. Things that are unsympathetic to Christ are to be resisted.
* The Church assimilates what is good, true, and beautiful from the cultures around it.
* Thomas Aquinas uses the philosophy of Aristotle. John Henry Newman used the philosophy of John Locke.
* The church does not dominate but it draws the good, true, and beautiful in the culture in an assimilating way.
* The church is holy because God is holy. Holy means set apart. Distinctive.
* God is holy and the church is the vehicle by which God wants to make the whole world holy.
* The Holy Spirit is the soul of the mystical body while the head of the Church is Christ.
* It is Sacraments, it is great saints, in its works of mercy, in its teaching, in its apostolic authority, the church expresses its own holiness.
* It expresses the presence in it of the Holy Spirit and by this holiness the Church attracts the world.
* Up and down the centuries there have been unholy people in the church. Every member of the church today is a sinner.
* The worst sins of its members do not compromise the church.
* The church is one. The church is holy, and the church is Catholic. Catholic means universal.
* God wants to draw all people to Himself. The church is meant to be a reality everywhere. The church is meant to be a reality everywhere.
* The church is apostolic. The grandeur of the Catholic church stretching throughout the whole world started with a band on twelve apostles.
* The church is a band of brothers around Jesus. Apostolic means to send.
* In its essential structures, nature, and teachings, the church remains holy.

Part Three

“I confess one baptism for the forgiveness of sins”

* Baptism is a key practice in the life of the Church. The creeds come from the baptismal process.
* When a person is baptized in the name of the Father, the Son, and the Holy Spirit that person is now grafted onto Christ is such a way that he or she begins to share in Christ’s relationship to his Father.
* Baptism is the door of the spiritual life.

Part Four

“I look forward to the resurrection of the dead and the life of the world to come”

* Death haunts the whole of life here below. Death’s inevitability, its seeming finality casts a shadow over the whole of life.
* In light of our belief in God the creator of all things, in light of our belief in Jesus Christ risen from the dead, in light of our belief in the Holy Spirit who stands with us we resist the morbid preoccupation with death.
* We declare our faith in the resurrection of the dead. We look forward to our own bodily resurrection. We look forward to a transfigured and elevated corporality.
* We look forward to a spiritualized body. That is the resurrection from the dead.
* The Beatific Vision – seeing God face to face.