

**Theo 101, Session #07:
On the Church – Ecclesiology & History (ANSWER KEY)
The University of St. Francis**

*On the Church – Ecclesiology
True/False*

1. True The Church was instituted on the cross at Christ's death.

Catechism of the Church #766: The Church is born primarily of Christ's total self-giving for our salvation, anticipated in the institution of the Eucharist and fulfilled on the cross. "The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus." "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.'" 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.

2. True Christ is considered the bridegroom of the Church and the Church is the bride.

Lumen Gentium #7: Christ loves the Church as His bride, having become the model of a man loving his wife as his body; the Church, indeed, is subject to its Head. "Because in Him dwells all the fullness of the Godhead bodily", He fills the Church, which is His body and His fullness, with His divine gifts so that it may expand and reach all the fullness of God.

3. False “The Roman Catholic Church” refers to the building in which we are having class.

Lumen Gentium #9: For all of them shall know Me, from the least of them even to the greatest, saith the Lord. Christ instituted this new covenant, the new testament, that is to say, in His Blood, calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God, not from the flesh but from water and the Holy Spirit, are finally established as “a chosen race, a royal priesthood, a holy nation, a purchased people . . . who in times past were not a people, but are now the people of God.” (Lumen Gentium #9)

4. True There are both unifying and diverse charisms in the Catholic Church.

By divine institution Holy Church is ordered and governed with a wonderful diversity. “For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members one of another.” Therefore, the chosen People of God is one: “one Lord, one faith, one baptism”; sharing a common dignity as members from their regeneration in Christ, having the same filial grace and the same vocation to perfection; possessing in common one salvation, one hope and one undivided charity. There is, therefore, in Christ and in the Church no inequality on the basis of race or nationality, social condition or sex, because “there is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all ‘one’ in Christ Jesus.”

5. False Our current understanding is that anyone who is not part of the Roman Catholic tradition will be seething in pain in the fiery confines of the netherworld.

This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity. (Lumen Gentium #8)

This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation... They are fully incorporated in the society of the Church who, possessing the Spirit of Christ accept her entire system and all the means of salvation given to her, and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops. (Lumen Gentium #14)

Catechumens who, moved by the Holy Spirit, seek with explicit intention to be incorporated into the Church are by that very intention joined with her. With love and solicitude Mother Church already embraces them as her own. (Lumen Gentium #14)

The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the

successor of Peter... In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and He prompts them to pursue this end. Mother Church never ceases to pray, hope and work that this may come about. She exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the earth. (Lumen Gentium #15)

Finally, those who have not yet received the Gospel are related in various ways to the people of God. In the first place we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh. On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues; But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Mohammedans, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from those who in shadows and images seek the unknown God, for it is He who gives to all men life and breath and all things, and as Savior wills that all men be saved. Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. Whatever good or truth is found amongst them is looked upon by the Church as a preparation for the Gospel. She knows that it is given by Him who enlightens all men

so that they may finally have life. But often men, deceived by the Evil One, have become vain in their reasonings and have exchanged the truth of God for a lie, serving the creature rather than the Creator. Or some there are who, living and dying in this world without God, are exposed to final despair. Wherefore to promote the glory of God and procure the salvation of all of these, and mindful of the command of the Lord, "Preach the Gospel to every creature," the Church fosters the missions with care and attention. (Lumen Gentium #16)

6. True Everyone who is baptized is born into the priesthood of Christ (note: this is a trick question)

(Lumen Gentium #31) The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.

What specifically characterizes the laity is their secular nature. It is true that those in holy orders can at times be engaged in secular activities, and even have a secular profession. But they are by reason of their particular vocation especially and professedly ordained to the sacred ministry. Similarly, by their state in life, religious give splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes. But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the

world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.

Also see The Catechism #1547

7. *False* Bishops of today are the new apostles of today's generation.

See The Catholic Almanac, #3757

8. *False* Everything the pope says is infallible (e.g., without error).

From The Catholic Encyclopedia:

The Vatican Council has defined as "a divinely revealed dogma" that "the Roman Pontiff, when he speaks ex cathedra — that is, when in the exercise of his office as pastor and teacher of all Christians he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole Church — is, by reason of the Divine assistance promised to him in blessed Peter, possessed of that infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrines of faith and morals; and consequently that such

definitions of the Roman Pontiff are irreformable of their own nature (ex sese) and not by reason of the Church's consent" (Densinger no. 1839 — old no. 1680). For the correct understanding of this definition it is to be noted that:

- *what is claimed for the pope is infallibility merely, not impeccability or inspiration (see above under I).*
- *the infallibility claimed for the pope is the same in its nature, scope, and extent as that which the Church as a whole possesses; his ex cathedra teaching does not have to be ratified by the Church's in order to be infallible.*
- *infallibility is not attributed to every doctrinal act of the pope, but only to his ex-cathedra teaching; and the conditions required for ex cathedra teaching are mentioned in the Vatican decree:*
 - *The pontiff must teach in his public and official capacity as pastor and doctor of all Christians, not merely in his private capacity as a theologian, preacher or allocutionist, nor in his capacity as a temporal prince or as a mere ordinary of the Diocese of Rome. It must be clear that he speaks as spiritual head of the Church universal.*
 - *Then it is only when, in this capacity, he teaches some doctrine of faith or morals that he is infallible (see below, IV).*
 - *Further it must be sufficiently evident that he intends to teach with all the fullness and finality of his supreme Apostolic authority, in other words that he wishes to determine some point of doctrine in an absolutely final and irrevocable way, or to define it in the technical sense (see DEFINITION). These are well-recognized formulas by means of which the defining intention may be manifested.*
 - *Finally for an ex cathedra decision it must be clear that the pope intends to bind the whole Church. To*

demand internal assent from all the faithful to his teaching under pain of incurring spiritual shipwreck (naufragium fidei) according to the expression used by Pius IX in defining the Immaculate Conception of the Blessed Virgin. Theoretically, this intention might be made sufficiently clear in a papal decision which is addressed only to a particular Church; but in present day conditions, when it is so easy to communicate with the most distant parts of the earth and to secure a literally universal promulgation of papal acts, the presumption is that unless the pope formally addresses the whole Church in the recognized official way, he does not intend his doctrinal teaching to be held by all the faithful as ex cathedra and infallible.

It should be observed in conclusion that papal infallibility is a personal and incommunicable charisma, which is not shared by any pontifical tribunal. It was promised directly to Peter, and to each of Peter's successors in the primacy, but not as a prerogative the exercise of which could be delegated to others. Hence doctrinal decisions or instructions issued by the Roman congregations, even when approved by the pope in the ordinary way, have no claim to be considered infallible. To be infallible they must be issued by the pope himself in his own name according to the conditions already mentioned as requisite for ex cathedra teaching.

9. True A priest can celebrate every sacrament that a bishop can, except for the sacrament of ordination (Holy Orders).

(The Catechism #1572) Given the importance that the ordination of a bishop, a priest, or a deacon has for the life of the particular Church, its celebration calls for as many

of the faithful as possible to take part. It should take place preferably on Sunday, in the cathedral, with solemnity appropriate to the occasion. All three ordinations, of the bishop, of the priest, and of the deacon, follow the same movement. Their proper place is within the Eucharistic liturgy.

(The Catechism #1575) Christ himself chose the apostles and gave them a share in his mission and authority. Raised to the Father's right hand, he has not forsaken his flock but he keeps it under his constant protection through the apostles, and guides it still through these same pastors who continue his work today. Thus, it is Christ whose gift it is that some be apostles, others pastors. He continues to act through the bishops.

(The Catechism #1576) Since the sacrament of Holy Orders is the sacrament of the apostolic ministry, it is for the bishops as the successors of the apostles to hand on the "gift of the Spirit," the "apostolic line." Validly ordained bishops, i.e., those who are in the line of apostolic succession, validly confer the three degrees of the sacrament of Holy Orders.

10. True Some Catholic deacons can be married.

(The Catechism #1571) Since the Second Vatican Council the Latin Church has restored the diaconate "as a proper and permanent rank of the hierarchy," while the Churches of the East had always maintained it. This permanent diaconate, which can be conferred on married men, constitutes an important enrichment for the Church's mission. Indeed it is appropriate and useful that men who carry out a truly diaconal ministry in the Church, whether in its liturgical and pastoral life or whether in its social and charitable works, should "be strengthened by the

imposition of hands which has come down from the apostles. They would be more closely bound to the altar and their ministry would be made more fruitful through the sacramental grace of the diaconate."

On Church History
True/False

11. False During the Old Testament times, the main geographical location that rooted the chosen people's faith was the temple in Babylon that housed the Ark of the Covenant, a "box" which housed the Ten Commandments.

The JERUSALEM temple which King Solomon built sometime within the 10th Century BC was such an important focus of the chosen people's faith that when it was destroyed in 586 BC, the chosen people vowed to rebuild the temple both in the early fifth century (only for the temple subsequently to be destroyed again in 70 AD).

12. False The Council of Jerusalem (49) reasserted that the faith in Christ remained rooted in the tabernacle and that unless one has been circumcised according to the Mosaic practice, one cannot be saved.

St. Paul argued that the believer's faith, not their circumcision, warranted an acceptance of the Church. St. James the lesser (the major voice of the Jewish community) affirmed this belief.

13. False The Council of Nicaea (325) asserted the Arian view that "there was a time when the Son was not."

This heresy is called "Arianism."

14. False The First Council of Constantinople (381) denied the divinity of the third person of the Trinity, the Holy Spirit (and rejected the *filioque* clause in the creed).

The term "filioque" (from the Father and the Son) was inserted in the Nicene Creed at this Council in order to state that the Holy Spirit was the third person of the Trinity, coeternal with the Father and the Son).

15. False The Council of Ephesus (431) argued that Mary was not the mother of God but only the mother of the human person Jesus.

The heresy is called "Nestorianism"; the doctrine of the birth of God is called "Mary the Theotokos (God-bearer)."

16. False The Council of Chalcedon (451) argued that Jesus only had one nature (divine).

This heresy, called "Monophysitism," was purported by Eutyches and condemned in a document called "The Tome to Flavian."

17. False The Third Council of Constantinople (680-681) argued that Jesus only had one will (divine).

This heresy, called "Monothelitism," was purported by Sergius and condemned primarily by Maximus the Confessor.

18. False The Second Council of Nicaea (787) permitted adoration of relics and sacred images of worship.

This form of "idolatry" was condemned by Pope Adrian I.

19. False The First Lateran Council (1123) permitted kings and princes to invest the ring and crosier upon bishops of their own choosing.

Called by Pope Callistus III, Lateran IV placed the appointment of bishops under the direction of the Holy See.

20. False The Second Lateran Council (1139) reinforced the division between the Western and Eastern Catholic (1054) and excommunicated the East from the faith.

On the contrary, Lateran II attempted to reconcile the differences between the East and West that led to the mutual excommunication of both Churches in 1054.

21. False The Third Lateran Council (1179) permitted kings and princes to assist during the election of subsequent papal elections.

On the contrary, Lateran III stated that papal elections required two-thirds majority of the cardinals at the conclave.

22. False The Council of Constance (1414-1418) caused a schism within the Catholic Church, enabling three men to serve as pope at the same time.

On the contrary, the Council of Constance resolved the "Great Western Schism" of the Church, removing all three popes from their offices and electing Martin V as the legitimate successor.

23. False The Council of Trent (1545-1563) succumbed to the reforms of Martin Luther and helped resolve the disputes caused by the Protestant Reformation.

On the contrary, the Council of Trent reformed the practices employed by the Church, condemned false teaching and set forth universal guidelines for celebrating the sacraments.

24. False The First Vatican Council (1869-1870) refuted papal infallibility, claiming that no pope has the authority to unilaterally make statements concerning the faith.

On the contrary, Vatican I states the following concerning papal infallibility: Faithfully adhering, therefore, to the tradition inherited from the beginning of the Christian Faith, we, with the approbation of the sacred council, for the glory of God our Savior, for the exaltation of the Catholic religion, and the salvation of Christian peoples, teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks ex cathedra, that is, when he, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in St. Peter, that infallibility with which the Divine Savior wished to have His Church furnished for the definition of doctrine concerning faith or morals; and that such definitions of the Roman pontiff are of themselves, and not in consequence of the Church's consent, irreformable."

25. True The Second Vatican Council (1962-1965) centered on the renewal of the Roman liturgy “according to the pristine norm of the Fathers,” pastoral decrees on the relation of the Church to the modern world, restoration of a theology of communion, promotion of Scripture and biblical studies, and ecumenical progress towards reconciliation with other Churches.

The Hierarchy Model – Please fill in the name of the ordained ministers that occupy the positions on the chart below:

The Pope

The Supreme Pontiff; The Successor of Peter

The Cardinals

Chief Advisors to the Pope and the Electors of the New Pope

Note: Any Baptized Person can be Named a Cardinal, if the Pope Chooses

The Episcopal College, Consisting of...

Archbishops

Ordained Leaders of Large, Metropolitan Dioceses and Chief Bishop within Regional Dioceses

Bishops

Ordained Heads of Non-Metropolitan Dioceses

Auxiliary Bishops

Ordained Assistant Heads of Dioceses

Priests

Co-workers of those in the Episcopal College; Ordained Pastors of Parishes

Deacons

Ordained Servants within Local Communities

Baptized Laity

Non-Ordained Baptized Members of the Community; Called “The Common Priesthood”

Please check the items below
that are applicable to the appropriate minister...

Minister	Can Baptize	Confirm	Celebrate Mass	Confessions	Can Anoint Sick	Celebrates Wedding	Can Ordain	Celebrates Funerals	Wears Miter	Wears Alb	Wears Stole	Uses Staff (Crosier)	Stole over one should.	Can be head of diocese	Is a priest	Is a deacon
Pope	X	X	X	X	X	X	X	X	X	X	X	X		X	X	X
Cardinal	X	X	X	X	X	X	X	X	X	X	X	X		X	X	X
Archbishop	X	X	X	X	X	X	X	X	X	X	X	X		X	X	X
Priest	X	X	X	X	X	X		X		X	X	(X)		(X)	X	X
Deacon	X					X		X		X	X		X			X
Lay Person	(X)					X		(X)		X	(X)					