

GRIST

Diocese of New Ulm Social Concerns Office May, 2009

COMMUNION

from the } *Compendium of the
Catechism of the Catholic Church*

By nature and by vocation [the human person] is a religious being, capable of entering into communion with God. (2)

The central mystery of Christian faith and life is the mystery of the Most Blessed Trinity. Christians are baptized in the name of the Father and of the Son and of the Holy Spirit. (44)

The world was created for the glory of God who wished to show forth and communicate his goodness, truth and beauty. The ultimate end of creation is that God, in Christ, might be “all in all.” (53)

All human beings, in as much as they are created in the image of God, have the dignity of a person. A person is not something but someone, capable of self-knowledge and of freely giving himself [or herself] and entering into communion with God and with other persons. (66)

All people form the unity of the human race by reason of the common origin which they have from God. (68)

From the loving knowledge of Christ there springs up in the believer the desire to evangelize and catechize, that is, to reveal in the Person of Christ the entire design of God and to put humanity in communion with him. (80)

[The Son of God became man] to reconcile us sinners with God, to have us learn of God’s infinite love, to be our model of holiness and to make us “partakers of the divine nature.” (85)

The paschal sacrifice of Christ redeems humanity in a way that is unique, perfect, and definitive; and it opens up for them communion with God. (122)

[At Pentecost] the mission of Christ and of the Spirit became the mission of the Church which is sent to proclaim and spread the mystery of the communion of the Holy Trinity. (144)

The word *Church* refers to the people whom God calls and gathers together from every part of the earth. They form the assembly of those who through faith and Baptism have become children of God, members of Christ, and temples of the Holy Spirit. (147)

[The Church] is the sign and instrument both of the reconciliation and communion of all of humanity with God and of the unity of the entire human race. (152)

The Church is the “people of God” because it pleased God to sanctify and save [humankind] not in isolation but by making them into one people gathered together by the unity of the Father and the Son and the Holy Spirit. (153)

The Church is one because she has as her source and exemplar the unity of the Trinity of Persons in one God. (161)

The one Church of Christ, as a society constituted and organized in the world, subsists in the Catholic Church, governed by the Successor of Peter and the bishops in communion with him. (162)

In the churches and ecclesial communities which are separated from full communion with the Catholic Church, many elements of sanctification and truth can be found. (163)

The desire to restore the unity of all Christians is a gift from Christ and a call of the Spirit. This desire involves the entire Church and it is pursued by conversion of heart, prayer, fraternal knowledge of each other and theological dialogue. (164)

All human beings in various ways belong to or are ordered to the Catholic unity of the people of God. Fully incorporated into the Catholic Church are those who, possessing the Spirit of Christ, are joined to the Church by the bonds of the profession of faith, the sacraments, ecclesiastical government and communion. The baptized who do not enjoy full Catholic unity are in a certain, although imperfect, communion with the Catholic Church. (168)

There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ. (170)

[The Communion of Saints] indicates first of all the common sharing of all the members of the Church in holy things: the faith, the sacraments, especially the Eucharist, the charisms, and the other spiritual gifts. At the root of this communion is love which “does not seek its own interests” but leads the faithful to “hold everything in common,” even to put one’s own material goods at the service of the most poor. (194)

[The Communion of Saints] also refers to the communion between holy persons; that is, between those who by grace are united to the dead and risen Christ. Some are pilgrims on the earth; others, having passed from this life, are

undergoing purification and are helped also by our prayers. Others already enjoy the glory of God and intercede for us. All of these together form in Christ one family, the Church, to the praise and glory of the Trinity. (195)

By “heaven” is meant the state of supreme and definitive happiness. Those who die in the grace of God and have no need of further purification are gathered around Jesus and Mary, the angels and the saints. They thus form the Church of heaven, where they see God “face to face”. They live in a communion of love with the Most Blessed Trinity and they intercede for us. (209)

[The fullness of the Kingdom of God is] the definitive realization of the salvific plan of God to “unite all things in Christ, things in heaven and things on earth.” God will then be “all in all” in eternal life. (216)

[The Holy Spirit] unites the Church to the life and mission of Christ and makes the gift of communion bear fruit in the Church. (223)

[Baptism] makes the baptized person a participant in the divine life of the Trinity through sanctifying grace, the grace of justification which incorporates one into Christ and into his Church. It gives one a share in the priesthood of Christ and provides the basis for communion with all Christians. (263)

[The Eucharist] is the source and summit of all Christian life. Communion with divine life and the unity of the People of God are both expressed and effected by the Eucharist. (274)

God who is love and who created man and woman for love has called them to love. By creating man and woman he called them to an intimate communion of life and of love in marriage. (337)

The marital union of man and woman, which is founded and endowed with its own proper laws by the Creator, is by its very nature ordered to the communion and good of the couple and to the generation and education of children. (338)

The Christian family is called the domestic church because the family manifests and lives out the communal and familial nature of the Church as the family of God. (350)

Charity is the theological virtue by which we love God above all things and our neighbor as ourselves for the love of God. Jesus makes charity the new commandment, the fullness of the law. (388)

[Sin] is an offense against God in disobedience to his love. It wounds human nature and injures human solidarity. Christ in his passion fully revealed the seriousness of sin and overcame it with his mercy. (392)

Together with the personal call to beatitude, the human person has a communal dimension as an essential

component of his nature and vocation. Indeed, all are called to the same end, God himself. There is a certain resemblance between the communion of the divine Persons and the fraternity that people are to establish among themselves in truth and love. Love of neighbor is inseparable from love for God. (401)

All the faithful are called to Christian holiness. This is the fullness of Christian life and the perfection of charity and it is brought about by intimate union with Christ and, in him, with the most Holy Trinity. The path to holiness for a Christian goes by way of the cross and will come to its fulfillment in the final resurrection of the just, in which God will be all in all. (428)

The greatest desire of the human person is to see God. “I want to see God” is the cry of our whole being. We realize our true and full happiness in the vision and beatitude of the One who created us out of love and draws us to himself with infinite love. (533)

Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts. (534)

All religions, and the whole history of salvation in particular, bear witness to this human desire for God. It is God first of all, however, who ceaselessly draws every person to the mysterious encounter known as prayer. (535)

All [of Jesus’] life is a prayer because he is in a constant communion of love with the Father. (542)

Our prayer is efficacious because it is united in faith with the prayer of Jesus. In him Christian prayer becomes a communion of love with the Father. (545)

“Our” [Father] expresses a totally new relationship with God. When we pray to the Father, we adore and glorify him with the Son and the Holy Spirit. In Christ we are “his” people and he is “our” God now and for eternity. In fact, we also say “our” Father because the Church of Christ is the communion of a multitude of brothers and sisters who have but “one heart and mind.” (584)

Since praying to “our” Father is a common blessing for the baptized, we feel an urgent summons to join in Jesus’ prayer for the unity of his disciples. To pray the “Our Father” is to pray with all people and for all people that they may know the one true God and be gathered into unity. (585)

Mercy can penetrate our hearts only if we ourselves learn how to forgive – even our enemies. Now even if it seems impossible for us to satisfy this requirement, the heart that offers itself to the Holy Spirit can, like Christ, love even to love’s extreme; it can turn injury into compassion and transform hurt into intercession. Forgiveness participates in the divine mercy and is a high-point of Christian prayer. (595)