

# Unit 3 Reading Guide

## Leadership and Ministry within the Church

### Chapter 8: The Leadership Structure of the Church

#### Article 33: The Church and Hierarchy

1. The leadership of the Church, as established by Christ, is \_\_\_\_\_, meaning that her leaders and institutions are organized in a specific ascending order. Any group needs \_\_\_\_\_ leadership, or chaos results.
2. The hierarchy consists of the \_\_\_\_\_ ministers of the Church: bishops (including the Pope), priests, and deacons. From the beginning of the Church, there have always been these three orders, or \_\_\_\_\_, of ordained ministers.
3. As Americans we value equality and democracy, so we are naturally \_\_\_\_\_ of hierarchies. However, we must remember that the hierarchy's order was established by Christ, and those within the hierarchy are not to express their authority in a \_\_\_\_\_ way.
4. The \_\_\_\_\_ is the seat of the central administration of the whole Catholic Church, under the leadership of the Pope, the Bishop of Rome.
5. Because the family is where the faith is first taught and practiced, it can be thought of as the most basic level of the Church, sometimes called the \_\_\_\_\_.

#### Article 34: The Pope: Visible Head of the Church

1. Let's start with the fact that the Pope is first a \_\_\_\_\_. That means that he has all the rights and authority of a bishop, a successor of the \_\_\_\_\_. But the Pope is not just a bishop—he is the leader of all the bishops.
2. List five titles of the Pope that clarify his unique identity and role as leader of the Church:  
\_\_\_\_\_  
\_\_\_\_\_
3. By appointing Peter as the head of the Church, Jesus established the \_\_\_\_\_ of papal supremacy from the beginning. So the Church of Rome and its bishop were accorded special recognition from the early days of the Church. However, the \_\_\_\_\_ authority of the Bishop of Rome, the Pope, emerged clearly only later, when the time was right.



### Article 35: The Role of the Bishops in the Church Hierarchy

1. When Christ first called his Twelve Apostles, he formed them as a permanent group, or \_\_\_\_\_, with Peter as their head. The bishops, as \_\_\_\_\_ to the Apostles, receive this same apostolic authority through the fullness of the Sacrament of Holy Orders.
2. Each bishop is the visible head of a particular church, or \_\_\_\_\_.
3. As the representative of Christ and the Church, the bishop \_\_\_\_\_ the Church, or makes her holy, by overseeing the administration of the Sacraments in his diocese.
4. A bishop has the ultimate \_\_\_\_\_ authority in his own diocese. But that does not mean he is \_\_\_\_\_ to make whatever decisions he wants. He must use his authority in \_\_\_\_\_ with the whole Church under the guidance of the Pope.
5. A bishop is primarily responsible for his own diocese, but he is also concerned for churches throughout the world, especially those most in need. In this context, a bishop's relationship with other bishops is \_\_\_\_\_.
6. Saint Ignatius of Antioch was a Church Father who lived at a time when there was much debate and \_\_\_\_\_ about Christian belief. He insisted that Church members follow closely the teachings and authority of the \_\_\_\_\_ and thus of Christ himself.

### Article 36: The Priesthood

1. In the early Church, the term *presbyter* was more commonly used for the ordained ministers we now call \_\_\_\_\_. In Greek this term literally means "\_\_\_\_\_” and originally referred to the older, more experienced community leaders. That is why you will sometimes hear the priests in your diocese referred to as the \_\_\_\_\_ or \_\_\_\_\_.
2. Together with their bishop, priests are responsible for a particular \_\_\_\_\_. The bishop gives individual priests the authority over a specific \_\_\_\_\_ community or sometimes over an \_\_\_\_\_ within the diocese (such as the diocesan office of divine worship).
3. The priest's primary role is that of \_\_\_\_\_ minister.
4. In every celebration of the \_\_\_\_\_, the priest makes Christ's offering of his life on the cross present and immediate in our own time.
5. Any man who feels God might be calling him to the \_\_\_\_\_ must submit his desire to the authority of the Church, who then determines whether he is in fact being called.
6. Someone who feels called to the priesthood typically goes through an unofficial process of \_\_\_\_\_, which includes praying, gathering information, and seeking advice from wise and trusted people.



### Article 37: The Diaconate

1. Most \_\_\_\_\_ are not full-time Church ministers. They earn their living by working in the world, just like most of the \_\_\_\_\_ does. And unlike priests or transitional deacons, permanent deacons can be \_\_\_\_\_ and raise families.
2. A deacon is ordained for ministry and \_\_\_\_\_. *Diakoinia* is the \_\_\_\_\_ word for “service” that appears in the New Testament writings.
3. Deacons serve the Church in three primary areas: the \_\_\_\_\_, the \_\_\_\_\_, and \_\_\_\_\_.
4. We can trace the \_\_\_\_\_ back to the Apostles’ selection of seven men to assist them with charitable ministries in the early Church, as described in Acts of the Apostles 6:1–7.
5. Pope Paul VI called on deacons to devote themselves to a special \_\_\_\_\_ of life.

## Chapter 9: The Magisterium: The Teaching Office of the Church

### Article 38: What Is the Magisterium?

1. The \_\_\_\_\_ is the name given to the official teaching authority of the Church.
2. The \_\_\_\_\_ interprets and preserves the heritage of faith contained in Sacred Scripture and Sacred Tradition—but it does not \_\_\_\_\_ the heritage of faith. It serves us by ensuring that we will not be led astray.
3. When we look at the *Catechism*, we can see that its presentation of the faith, like that of many earlier catechisms, is built on four pillars. Name these four pillars:  
\_\_\_\_\_  
\_\_\_\_\_

### Article 39: Sacred Tradition, Sacred Scripture, and the Magisterium

1. The Church \_\_\_\_\_ and \_\_\_\_\_ to all generations all that she is and all that she believes through her doctrine, life, and worship.
2. Name three ways we grow in our understanding of the Church’s heritage of faith contained in Scripture and Tradition:  
\_\_\_\_\_
3. Sacred Tradition, Sacred Scripture, and the Magisterium are so closely \_\_\_\_\_ that none can stand apart from the others.



### Article 40: Indefectibility and Infallibility

1. The \_\_\_\_\_ means that the one Church established by Jesus will remain uncorrupted and faithful to Christ's teachings until the end of human history.
2. Knowing that we are all \_\_\_\_\_, we nevertheless trust in Christ's promise that his Church, the Bride of Christ, will always remain faithful to him.
3. The gift of \_\_\_\_\_ ensures that the truths of the faith are preserved for all generations, are correctly taught, and are properly observed by the faithful.
4. Specifically, as the supreme pastor and teacher of all the faithful, the \_\_\_\_\_ may proclaim infallible teaching on his own authority.
5. The worldwide \_\_\_\_\_ has this gift of infallibility when, in union with the Pope, it agrees that a certain doctrine regarding faith and morals must be definitively held by the faithful.

### Article 41: The Magisterium and Truth

1. When we refer to the \_\_\_\_\_, we don't mean that some truths are less relevant to our faith; rather, some truths are more central and fundamental, and these illuminate other truths.
2. \_\_\_\_\_ express the truths we need to know for our salvation, but they do not involve our intellectual belief alone. Their truth contributes to our spiritual and ethical growth.
3. Various \_\_\_\_\_, liturgical, and \_\_\_\_\_ traditions can be changed under the guidance of the Magisterium.
4. \_\_\_\_\_ is built on the premise that there is no absolute truth. But of course this premise needs to be \_\_\_\_\_ for relativism to even work. Do you see how relativism inherently \_\_\_\_\_ itself?



## Chapter 10: Many Vocations to Holiness

### Article 42: The Evangelical Counsels

1. On our path to holiness, all Christians are called to follow the three \_\_\_\_\_: poverty, chastity, and obedience. However, men and women who publicly profess these vows and commit to a stable state of life have a vocation to the \_\_\_\_\_ life.
2. Christ calls every Christian to be “\_\_\_\_\_” and to use money and possessions in a moderate and healthy way. When a person in the consecrated communal life takes a \_\_\_\_\_ of poverty, however, he or she literally does give up the right to individual possessions, promising to share possessions in common with the community.
3. \_\_\_\_\_ is the healthy integration of our sexuality into our whole person.
4. Those who are called to the ordained priesthood and to the consecrated life live chaste lives through their vow of \_\_\_\_\_.
5. Priests and deacons promise to \_\_\_\_\_ the bishop of the diocese. They commit to being the bishop’s representatives, teaching and administering as directed by the bishop. Consecrated people in a religious community similarly promise special \_\_\_\_\_ to their religious superiors.

### Article 43: The Priestly, Prophetic, and Kingly Mission of the Laity

1. When we talk about the \_\_\_\_\_, we refer to all the members of the Church except for those who have been ordained.
2. Through the graces of Baptism and Confirmation, we are united with Christ in serving the world, fulfilling our call to holiness. This is called the \_\_\_\_\_ of the faithful.
3. To be a \_\_\_\_\_ means to share God’s Word with those who need to hear it. The laity are called to be \_\_\_\_\_ to Christ in every circumstance of our lives and with every person we meet.
4. As a layperson you are called to lead others by the example of your \_\_\_\_\_ choices, by your commitment to God’s \_\_\_\_\_ in your life, and by following Christ’s example of leading through \_\_\_\_\_.



### Article 44: The Vocation of the Laity

1. All laypeople are called to seek the Kingdom of God by doing God's will within their chosen \_\_\_\_\_, whether they are parents, nurses, lawyers, or computer programmers.
2. A married couple has a natural \_\_\_\_\_ to have children and to raise their children in a way that respects each child's vocation to follow Jesus.
3. From the beginning of Christianity, some laypeople have chosen to \_\_\_\_\_ the great good of marriage in order to follow Christ as a single, \_\_\_\_\_ person.
4. The Christian family is the \_\_\_\_\_ because it is the first and best teacher of human virtues and Christian charity.

### Article 45: The Consecrated Life: Religious Orders

1. Members of religious orders live \_\_\_\_\_ lives, publicly profess the evangelical counsels, share a liturgical character, and belong to \_\_\_\_\_ recognized by the Church.
2. In the first centuries of the Church, there was a great monastic movement involving \_\_\_\_\_ who went to the desert to dedicate themselves to following Christ more closely.
3. Consecrated laymen in religious orders are called \_\_\_\_\_, and consecrated laywomen are called \_\_\_\_\_ (or sometimes nuns).
4. New \_\_\_\_\_ can emerge in response to changing conditions.
5. The daily life of all religious orders is characterized by regular \_\_\_\_\_, especially the prayers of the Liturgy of the Hours (also known as the Divine Office).
6. \_\_\_\_\_ are associations of laypeople connected to a particular religious order in the Church.

### Article 46: Other Types of Consecrated Life

1. Essentially \_\_\_\_\_ are a witness to the interior aspect of the mystery of the Church. The hermit's focus on complete \_\_\_\_\_ with God reflects the Church's perfect \_\_\_\_\_ with Christ.
2. \_\_\_\_\_ virgins and widows are women—who either never married or were later widowed—who dedicate themselves to a life of celibacy for the sake of the Kingdom of God.
3. \_\_\_\_\_ institutes are communities of people who live consecrated lives but whose daily work takes place within the world. They are a powerful witness to \_\_\_\_\_ values in society, and they share in the work of \_\_\_\_\_.
4. Societies of \_\_\_\_\_ life, also called \_\_\_\_\_, are not strictly speaking a form of consecrated life, but they are similar to religious orders. Apostolic societies are composed of \_\_\_\_\_ or \_\_\_\_\_ who usually live in community for a particular purpose but do not make public religious vows.

