

# Link to Liturgy



## 6th Sunday of Easter Unity in Oneness

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### Lessons and Discussions

**Page 5 – Liberation: We are Free!**

*“we will come to him and make our dwelling with him”*

**Page 9 – Peace: Unity in One**

*“Peace I leave with you; my peace I give to you”*

**Page 13 – Ten Teachings**

*“will teach you everything”*

**Communion Antiphon (Is. 48:20) – Simple English Propers**

*This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.*

*Vocem iucunditatis**Cf. Is 48: 20*

III

S Pread the news with a voice of joy; \* let it be heard, al-le-lu-ia; speak it out to the very ends of the earth; the Lord has liber-a-ted his peo-ple, al-le-lu-ia, al-le-lu-ia.

**Alternative Options:**

Be Joyful, Mary, Heavenly Queen  
Christ the Lord Is Risen Again  
Now the Green Blade Rises  
All in All  
Consume Me

**Collect –Roman Missal**

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Almighty ever living God,  
constantly accomplish the Paschal Mystery within us,  
That those you were pleased to make new in Holy Baptism  
may, under your protective care, bear much fruit  
and come to the joys of eternal life.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.

V. Rejoice and be glad, O Virgin Mary, alleluia!  
R. Because the Lord is truly risen, alleluia!

**“The End” Notes**

- [1] John 14:27
- [2] John 14:23
- [3] John 10:27-30
- [4] Luke 10:41-42
- [5] John 8:31-32
- [6] Romans 6:10-14
- [7] Catechism of the Catholic Church - Glossary
- [8] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [9] Ephesians 4:1-6
- [10] 1 Corinthians 12:12-13
- [11] Luke 23:46
- [12] The Order of the Mass – Profession of Faith
- [13] Catechism of the Catholic Church, 1817
- [14] Ibid
- [15] CCC - Glossary
- [16] Ibid
- [17] The Order of the Mass – Profession of Faith
- [18] CCC - 747
- [19] Catechism of the Council of Trent – “I believe in the Holy Catholic Church”
- [20] cf. John 21:14-17
- [21] St. Basil – Hom. 29, *De Paenit*
- [22] John 14:26
- [23] The Most Reverend Robert F. Vasa, *Giving Testimony to the Truth*, A Pastoral Letter for Diocesan Lay Ministers; April 2004
- [24] Code of Canon Law - 227

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

**Gospel Reading – John 14:23-29 – Roman Missal**

A reading from the holy Gospel according to John  
- Glory to you O Lord

Jesus said to his disciples: “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words;  
yet the word you hear is not mine but that of the Father who sent me.

“I have told you this while I am with you. The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you. Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. You heard me tell you, ‘I am going away and I will come back to you.’ If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. And now I have told you this before it happens, so that when it happens you may believe.”

The Gospel of the Lord.  
- Praise to you, Lord Jesus Christ

**Spiritual Reading – Office of Readings**

From the commentary on the second letter to the Corinthians by Saint Cyril of Alexandria, bishop

*God has reconciled us to himself through Christ and given us the ministry of reconciliation*

Those who have a sure hope, guaranteed by the Spirit, that they will rise again lay hold of what lies in the future as though it were already present. They say: “Outward appearances will no longer be our standard in judging other men. Our lives are all controlled by the Spirit now, and are not confined to this physical world that is subject to corruption. The light of the Only-begotten has shone on us, and we have been transformed into the Word, the source of all life. While sin was still our master,

the bonds of death had a firm hold on us, but now that the righteousness of Christ has found a place in our hearts we have freed ourselves from our former condition of corruptibility.”

This means that none of us lives in the flesh anymore, at least not in so far as living in the flesh means being subject to the weaknesses of the flesh, which include corruptibility. *Once we thought of Christ as being in the flesh, but we do not do so any longer*, says Saint Paul. By this he meant that the Word became flesh and dwelt among us; he suffered death in the flesh in order to give all men life. It was in this flesh that we knew him before, but we do so no longer. Even though he remains in the flesh, since he came to life again on the third day and is now with his Father in heaven, we know that he has passed beyond the life of the flesh; for *having died once, he will never die again, death has no power over him any more. His death was a death to sin, which he died once for all; his life is life with God.*

Since Christ has in this way become the source of life for us, we who follow in his footsteps must not think of ourselves as living in the flesh any longer, but as having passed beyond it. Saint Paul’s saying is absolutely true that *when anyone is in Christ he becomes a completely different person: his old life is over and a new life has begun.* We have been justified by our faith in Christ and the power of the curse has been broken. Christ’s coming to life again for our sake has put an end to the sovereignty of death. We have come to know the true God and to worship him in spirit and in truth, through the Son, our mediator, who sends down upon the world the Father’s blessings.

And so Saint Paul shows deep insight when he says: *This is all God’s doing: it is he who has reconciled us to himself through Christ.* For the mystery of the incarnation and the renewal it accomplished could not have taken place without the Father’s will. Through Christ we have gained access to the Father, for as Christ himself says, no one comes to the Father except through him. *This is all God’s doing, then. It is he who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation.*

**Responsory – Office of Readings – Romans 5:11; Colossians 1:19-20**

We rejoice in God through our Lord Jesus,  
– through whom we have gained our reconciliation, alleluia.

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

Come, Holy Spirit, fill the hearts of Your faithful, and kindle in them the fire of Your love. Send forth Your Spirit and they shall be created, and You shall renew the face of the earth. Let us pray. O God, who did instruct the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of that same Spirit, we may be truly wise and ever rejoice in His consolation. Through Christ our Lord. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

**Marian Antiphon – Regina Caeli – Simple Tone**

6.

**R** Egína caéli \* laetáre, alle-lú-ia : Qui- a quem me-  
ru- ísti portáre, alle-lú-ia : Resurréxit, sic-ut dixit, alle-  
lú-ia : Ora pro nó-bis Dé-um, alle-lú- ia.

V. Guade et laetare, Virgo Maria, alleluia.

R. Quia surrexit Dominus vere, alleluia

Let us pray. O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, didst vouchsafe to make glad the whole world; grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. AMEN

**English Translation**

Queen of heaven, rejoice, alleluia; For He whom thou didst merit to bear, alleluia, has risen as He said, alleluia: Pray for us to God, alleluia.

**Authority of the Pope and Bishops and infallibility**

**I affirm and believe** that the Church teaches with God-given authority and that the promise of Christ to remain with His Church always, until the end of time is a reality. I further acknowledge that those teachings pronounced in a definitive manner, even though not as an infallible definition, are binding on the consciences of the faithful and are to be adhered to with religious assent. (CCC 892)

**To these and to all the teaching of the Catholic Church I give my assent. I attest that I believe these things and, while I am aware of my own sinfulness and shortcomings, I strive in my beliefs and life style to conform to this Affirmation of Personal of Faith.**

**How do the four moral issues relate?** If we do not practice chastity, we will strive to gratify our sexual desires outside the will of God, that is outside of the purposes of the unity of a married couple and the openness to life. For those that are not chaste, sexual gratification is sought at any cost, first that of contraception, and when contraception fails at the cost of life it self, abortion. The sexual gratification becomes even perverse and against the natural order, “Therefore God handed them over to degrading passions. Their females exchanged natural relations for unnatural, and males likewise gave up natural relations with females and burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity. And since they did not see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper.”

**Why does God allow perversion?** God does not will anything perverse or unholy but he does allow it or in the words of Saint Paul “handed them over” to perversity and un-holiness. God hands us over to un-holiness because He has given us free-will. We can use our free-will to choose good (virtue) or choose evil (sin).

**Profession of Faith or Popular Devotion – Prayer to the Holy Spirit**

It pleased God that all perfection should dwell in Christ, and through him God chose to reconcile all things to himself. – Through whom we have gained our reconciliation, alleluia.

**Liberation: We are Free! – Lesson and Discussion**

*“we will come to him and make our dwelling with him”*

**How are we liberated?** The entrance antiphon says that the Lord has liberated His people. It is in the Easter season that we celebrate the liberation that the passion, death and resurrection of Our Lord Jesus Christ have merited us. We pray in the Regina Caeli, “O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, didst vouchsafe to make glad the whole world; grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life.” We are free now to live, to live not just in the temporal life, but to lay hold of the joys of eternal life.

**What are we free from?** We are set free from the snares of sin. Just as the Israelites were released from the bonds of slavery in Egypt we are set free from the bonds of sin. Just as Noah provided safety from the flood within the ark, we are provided safety from the flood of false teachings and trappings of the world within the ark of Saint Peter, the Church. Within the ark we find peace. Jesus tells us in today’s Gospel, “Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you”[1] Within the Church, we are given what the world cannot offer and will never be able to offer, namely peace and freedom. Many governments, companies, institutions claim to give peace and freedom, but these are empty promises when separated from Jesus Christ and His Church.

**Why is it that we are free?** We are free because we remain in the word of Christ; we trust in His word and do as He says. This trust and obedience to the word of Christ is rooted in the theological virtue of Charity. “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words.”[2] We are free because of the indwelling of the Most Blessed Trinity. In this Gospel, Jesus tells us that the Father and the Son will come and make their dwelling within the soul of the faithful, the soul that “loves” and “keeps”. To love and to keep is essential to our lives. When we love someone or something we desire to obtain that which is the object of our love. Once we obtain that which we love, we desire to keep what we

love.

**MOVIE – Lord of the Rings: Return of the King – POP CULTURE CONNECTION – 4:13**

<http://youtu.be/vxHceszmcoY>

Frodo must choose to destroy the ring or to keep it. He has fallen in love with the power of the ring. Smegol who had possession of the ring before the Hobbits gave his whole life and desired nothing but the ring.

**How do we stay free?** In the tenth chapter of Saint John’s Gospel Jesus says, “My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them out of the Father’s hand. The Father and I are one.”[3] No one can take us out of the hands of God, therefore if we are out of the hands of God it is by our own free will, we choose to leave.

We hear this same message when Jesus speaks to Mary and Martha in the tenth Chapter of Luke’s Gospel. “Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.”[4] As long as we choose and continue to firmly choose Christ, He cannot be taken from us. If Jesus cannot be taken from us, but any individual, institution, or even Satan and his demons, then the only way we could lose the “One thing necessary” is to either, one: give up Jesus, or two: never choose Him. However, when we do choose the one thing necessary, we can be sure that the Blessed Trinity will dwell within us.

**What about the Holy Spirit; does He dwell within us as well?**

Yes. Any time one person of the Trinity is present all three are present. If the Father and Son are dwelling within us, so too is the Holy Spirit. In the Most Blessed Sacrament, we receive not only the Body and Blood of Our Lord Jesus Christ, but we also receive the Father and the Holy Spirit. The Father and the Spirit are never separated from the Son. The Gospel speaks of the Father and Son making there dwelling within us. Many times when we want to explain a reality we do so not in the whole but in parts. When we explain the reality of an engine, a computer, or even the human body, we usually take time to explain all the parts or components.

to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.” (CCC 2357)

**The True Presence: The Most Holy Eucharist**

**I affirm and believe** all that the Church teaches about the Reality and Presence of Christ in the Most Holy Eucharist. Specifically I believe that Jesus is present Body, Blood, Soul and Divinity under each of the forms of bread and wine and that receiving either one is Communion with the whole Christ. I recognize that worship and adoration are appropriate, not only during Mass but also outside of Mass and that the Most Holy Eucharist must always be handled with the utmost care and devotion. (CCC 1373-1381)

**Mary, Mother of God, Mother of Christ, Mother of the Church**

**I affirm and believe** the teachings of the Church regarding Mary, Mother of Christ and Mother of the Church. I accept with the Church that it is fitting and proper to honor the Blessed Virgin with special devotion. (CCC 963-975)

**The reality of Hell**

**I affirm and believe** that it is possible for a person to choose to remain separated from God for all eternity and that “This state of definitive self-exclusion from communion with God and the blessed is called “hell.”” (CCC 1033)

**Purgatory**

**I affirm and believe** that those who die in God’s grace and friendship but are still imperfectly purified undergo additional purification so as to achieve the holiness necessary to enter the joys of heaven. I affirm that the Church’s name for this final purification is Purgatory. (CCC 1030-1032)

**One, Holy, Catholic, Apostolic Church**

**I affirm and believe** in One, Holy, Catholic and Apostolic Church and embrace the teachings about that Church as enunciated in the Catechism of the Catholic Church. (cf. CCC 748-

“I believe and profess all that the holy Catholic Church teaches, believes and proclaims to be revealed by God.” In particular:

### **Dignity of Human Life**

**I affirm and believe** the Church’s teaching about the inviolability of human life. In accord with that teaching I affirm that human life is sacred and must be protected and respected from the moment of conception until natural death. I affirm that I reject direct, intentional abortion and I do not recognize the legitimacy of anyone’s claim to a moral right to form their own conscience in this matter. I am not pro-choice. I further attest that I am not affiliated with, nor supportive of, any organization which supports, encourages, provides or otherwise endorses abortion or euthanasia. (cf. CCC 2270-2283)

### **Contraception**

**I affirm and believe** the Church’s teaching about the sinfulness of contraception. I affirm, in accord with the teachings of the Church that “every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible” is intrinsically evil. (CCC 2370)

### **Chastity / Extra-marital Sexual Relationships**

**I affirm and believe** that every person is called to chastity in accord with their present state of life and that it is only in marriage between man and woman that the intimacy of spouses becomes a sign and pledge of spiritual communion. (CCC 2337—2365) I accept the Church’s teaching that any extra-marital sexual relationships are gravely evil and that these include pre-marital relations, masturbation, fornication, the viewing of pornography and homosexual relations.

### **Homosexual Acts**

**I affirm and believe** the teaching of the Church about the evil of homosexual acts. I accept the formulation in the Catechism which states: “Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that “homosexual acts are intrinsically disordered.” They are contrary to the natural law. They close the sexual act

### **VIDEO – How to make a simple circuit – POP CULTURE CONNECTION – 2:35**

<http://youtu.be/NBl6nyGhUgQ>

A basic circuit has three parts a battery, wire, and bulb. We explain the parts so that we can understand the whole. In beginning to comprehend the mystery of the Trinity, we first must know each person of the Trinity. Jesus does this with His disciples. First Jesus speaks of Himself, the second person of the Trinity, “Whoever loves me will keep my word”. He then speaks of the Father, the first person of the Trinity, “...and my Father will love him.” Jesus then speaks of the Holy Spirit, the third person of the Trinity, “I have told you this while I am with you. The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you.” Jesus often teaches about each person of the Trinity, and then tells us that the persons of the Trinity are one. The battery, wire, and bulb are one circuit. In the analogy of the circuit, the Father is the battery or source, the bulb is Jesus, the light, and the wire is the Holy Spirit. The Father has often been called the Lover, Jesus the Beloved, and the Holy Spirit, the shared love between Father and Son.

### **[See also Link to Liturgy Lesson Holy Trinity: One God in Three Persons]**

**How do we reject freedom?** In John chapter ten Jesus says, “No one can take them out of my hand...no one can take them out of the Father’s hand. The Father and I are one.” The Father’s hand and the Son’s hand are the same, for the Father and the Son are one. The Father’s hand created us and formed us; He is the potter, and we are the clay. The Son’s hand healed the blind, cured the lame, calmed the waters, and was pierced with a nail. We have heard the phrase, “Don’t bite the hand that feeds you”. Humanity pierced the hand that created us. **What does this have to do with our freedom?** Jesus hands after the Resurrection remained wounded to remind us of what our free will can do. Through our free will we can build skyscrapers, that same free will can also have people fly airplanes into skyscrapers. Through our free will, we can hold the hand of Jesus in even the most difficult times; even to death. Yet, with our free will we can pierce that same hand on to the cross. The hands of Christ remain wounded to remind us of our free will, to remind us of how easy it can be to pierce the very hand that created us.

**VIDEO – Freedom’s Never Free – POP CULTURE CONNECTION – 3:15**

<http://youtu.be/ldtvzcxv0DQ>

They tell me  
 'Freedom is never free.'  
 I know that-  
 More than most realize.  
 Freedom cost us more  
 Than we should have to give.  
 Freedom cost us blood.  
 It cost us the lives  
 Of our fathers,  
 Our sons,  
 Our brothers.  
 But while freedom is never free,  
 Remember-  
 It has been bought at great price,  
 And so is a thing of great value.  
 We must defend it,  
 From those who would take it away.  
 The defense of our freedoms  
 Will cost us-  
 More than we wish to pay.  
 But we must pay, to defend,  
 For if we try to make freedom free,  
 We forget-  
 True freedom is never free.  
 by James Grengs

Freedom is not free. “If you remain in my word, you will truly be my disciple, and you will know the truth, and the truth will set you free.”[5] We must remain in the Word, remain with the Word, even if this means our death as it meant the death of Christ. Saint Paul tells us, “As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as [being] dead to sin and living for God in Christ Jesus. Therefore, sin must not reign over your mortal bodies so that you obey their desires. And do not present the parts of your bodies to sin as weapons of wickedness, but present yourselves to God as raised from the dead to life and the parts of your bodies to God as weapons for righteousness. For sin is not to have any power over you, since you are not under the law but under grace.”[6]

would be most convincing to others. Write down on a white board or project onto a screen all the marks of the Church and then have each person say why they chose the marks they chose and make a tally of the top choices.

**Ten Teachings – Lesson and Discussion**

*“will teach you everything”*

“The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you.”[22] The Catechisms of the Catholic Church that have been copied and written, are only the beginning of “everything” Jesus speaks of. The Holy Spirit is always at work to remind us of all that Jesus told us. There is no new teaching in the Church, just reminders of what Jesus has already taught. Catechisms, encyclicals, councils, pastoral letters, etc. contain no new teaching, but only reminders. They may be presented in different ways or fashions, but the essence of the truth of the teachings never changes. We are constantly reminded. Below are 10 reminders (teachings) The Most Reverend Robert F. Vasa, Bishop of Santa Rosa gave his diocese when he was the Bishop of Baker.[23] These teachings of course are not all the teachings of Christ and His Church, but they are ten of the most important issues regarding morals (1-4) and faith (5-10) in our world today.

**ACTIVITY – Ten Teachings**

It might be good to first post either on a white board or projector the ten areas and simply find out if your group knows the Church’s teaching on each. It might also be good to remind the group of canon law and the obligation of Catholics. We do not just say what we think about these areas, what our opinion is or what popular opinion is, we must know what the Church teachings. “In matters of opinion, moreover, they are to avoid setting forth their own opinion as the doctrine of the Church.”[24] Yes we may have an opinion, but we may not set forth our own opinion as the doctrine of the Church. We should strive to think as Christ and His Church thinks. Once, Saint Augustine was asked what he thought about a matter and he said, “I think as the Church thinks.” The Catechism references have been given for further study. It is also important to understand that we will not love, what we do not believe, and we will not live what we do not love. It is not necessary to only believe the teachings of Christ and His Church, but to come to a love of them and a willingness to show the greatest sign of love; to lay down our life for them.

23); the visible one, the Pope, who, as legitimate successor of Peter, the Prince of the Apostles, fills the Apostolic chair... Should anyone object that the Church is content with one Head and one Spouse, Jesus Christ, and requires no other, the answer is obvious. For as we deem Christ not only the author of all the Sacraments, but also their invisible minister – He it is who baptizes, he it is who absolves, although men are appointed by Him the external ministers of the Sacraments – so has He placed over His Church, which He governs by His invisible Spirit, a man to be His vicar and the minister of His power. A visible Church requires a visible head; therefore the Saviour appointed Peter head and pastor of all the faithful, when He committed to his care the feeding of all His sheep (John 21:15), in such ample terms that He willed the very same power of ruling and governing the entire Church to descend to Peter’s successors”[19]

There is no doubt that we believe in the Good Shepherd, Jesus Christ. Jesus Christ said that He would ascend to the Father, and then the Father would send the Advocate in the name of Jesus. The Good Shepherd therefore would ascend to the Father and thus before He ascends He commands Peter alone “Feed my lambs...Tend my sheep...Feed my sheep.”[20]

“Peter is made the foundation, because he says: Thou art Christ, the Son of the Living God; and hears in reply that he is a rock. But although a rock, he is not such a rock as Christ; for Christ is truly an immovable rock, but Peter, only by virtue of that rock. For Jesus bestows His dignities on others; He is a priest, and He makes priests; a rock, and He makes a rock; what belongs to Himself, he bestows on His servants.”[21] In St Basil’s line of reason, Christ is the Shepherd, and therefore He makes St. Peter as Shepherd. Christ is holy, and therefore He makes the Church holy.

Saint Paul’s seven areas of unity are one of many proofs that the Church is not only the Body of Christ but that it is guided by the one Spirit of Christ. There also exist the four marks of the Church and the 15 marks of the Church proposed by St. Robert Bellarmine.

#### **ACTIVITY – What convinces you?**

Download the 15 Marks of the Church sheet on the packet page. Have each person read and reflect on the 15 Marks given by Saint Robert Bellarmine and then choose three that are most convincing to them. They may also choose three that they feel

#### **Peace: Unity in One – Lesson and Discussion**

*“Peace I leave with you; my peace I give to you”*

**What is Peace?** Peace is “one of the fruits of the Holy Spirit mentioned in Galatians 5:22-23. Peace is a goal of Christian living, as indicated by Jesus who said, ‘blessed are the peacemakers, for they shall be called children of God’. The Fifth Commandment requires us to preserve and work for peace, which was defined by St. Augustine as ‘the tranquility of order,’ and which is the work of justice and the effect of charity.”[7] “Peace is first of all the absence of conflict. But it is also the serenity experienced because there is no conflict. It is the calm that accompanies agreement of human wills, and is the foundation of every well-ordered society.”[8]

**How is it possible to not have conflict? How is it possible to have human wills agree?** It is only in Christ that this can happen and this is why He gives us His Peace. If human wills align with the will of God then human wills will agree and if we are one, we will not only be absent of conflict but will be ordered toward the Good, toward God. During Mass when the priest says, “peace be with you” he is giving us God’s peace not his own. Also, when we give the sign of peace to each other we are giving the peace of Christ to each other not our peace. Even if we are not in a “peaceful place” at Mass we are receiving and giving Christ’s peace.

Saint Paul speaks of oneness in his letter to the Ephesians and how unity comes in oneness. “I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”[9]

#### **What are the seven areas of oneness that Saint Paul speaks of?**

**One Body** – There is only one Body, the Body of Christ which was crucified, died, and was buried and rose from the dead on the third day. The Church is the Body of Christ, and since there is only one Body, there is only one Church. “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.”[10]

**One Spirit** – From the Cross, hung the One Body, and Jesus cried out, “Father, into your hands I commend my spirit”[11] There can only be one Spirit, because there is only One Body, Jesus Christ, who commends His Spirit. In the Nicene Creed we profess: “I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.”[12]

**One Hope** – Hope is “the theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it.”[13] There is only one heaven, one goal, one finish line and the Church has been given to us so that we might have the ordinary means of Grace necessary to attain this goal.

**One Lord** – We know, love, and serve One Lord, Jesus Christ. In the Nicene Creed the majority of the Creed consists in our profession of who the One Lord is. “I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.”[14]

**One Faith** – Faith is “both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity (as specified in the ten commandments), and responds to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment.”[15] Jesus Christ is the “whole truth” that God has revealed. Christ founded a Church in

which the “whole truth” is taught, professed, celebrated, lived, and worshiped.

**One Baptism** – Baptism is “the first of the seven sacraments, and the ‘door’ which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the ‘sacraments of initiation’ by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.”[16] There is only one baptism therefore if a person is baptized with water and the invocation of the Holy Trinity in any ecclesial community; they are not re-baptized when they wish to enter into the fullness of the Church.

**One God** – We have but one God, which we call “Our Father” at the command of Jesus. There is only one Father; therefore we are all children of the one Father, and brothers and sisters with one another. We profess in the Nicene Creed, “I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.”[17] God is the source of all good, therefore to deprive our self of God is to deprive our self of good.

**Where is this oneness found?** This oneness is found in the Church, which Christ founded. It is within the Church that we find the sacraments of initiation, **one baptism, one Body** (the Eucharist), and **one Spirit** (Confirmation). It is within the Church that we are given the theological virtue (**one faith, one hope, and charity**). It is in the Church that in spirit and truth, through the liturgy, we worship the **one God and one Lord**. It is only in the Church that this oneness is found, and the oneness is preserved by, “The Advocate, the Holy Spirit, whom the Father will send in my name.” “The Holy Spirit, whom Christ the head pours out on his members, builds, animates, and sanctifies the Church. She is the sacrament of the Holy Trinity’s communion with men.”[18]

The unity of the Church is not only invisible but also visible, a sacrament to the world. “The Church has but one ruler and one governor, the invisible one, Christ, whom the eternal Father hath made head over all the Church, which is his body (Eph. 22,