

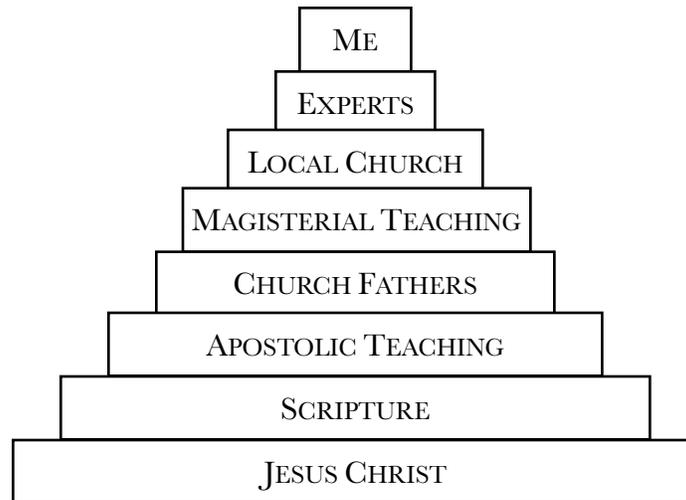
MYSTAGOGY: PRIEST, PROPHET AND KING SESSION 28

Prayer: Universal Prayer of St. Clement

Image: Elias, Washing of the Feet

Homework: Theology of the Body

REVIEW OF HIERARCHY OF THE CHURCH



MAGISTERIAL TEACHING

This is the formal teaching authority of the Church constituted by the Pope and the Bishops in union with him. The authority comes from Christ, carried down through the Apostolic character, or mark, of the Church. **see handout on Magisterium.** The authority is a matter of interpreting Sacred Scripture and Sacred Tradition, which is known as the *Deposit of Faith*. As it falls from Scripture and Tradition, it can never contradict either. With regard to matters of faith and morals we consider the Magisterial Teaching of the Church to be infallible, that is when the Pope, in union with the Bishops interprets Sacred Scripture or Sacred Tradition in a way that is not contrary to either, these truths are infallible. Note, that the Pope cannot teach infallibly on his own accord and it is with regard to a limited area.

Ecumenical Councils, most recently the Second Vatican Council, are an ordinary way of the Church expressing its Magisterial Teaching.

- Ecumenical Council: Gathering of the Bishops in Union with the Pope
- Ecumenical = The whole church
- 21 Ecumenical Councils (Average of ~ 1/100 years)

UNIVERSAL CALL TO HOLINESS EXPRESSED IN *LUMEN GENTIUM* FROM THE SECOND VATICAN COUNCIL

CCC 1546 “Christ, high priest and unique mediator, has made of the Church “a kingdom, priests for his God and Father. The whole community of believers is, as such, priestly.”

CCC 1268-70: By baptism, they share in the priesthood of Christ, in his prophetic and royal mission.”

The Church describes this identity in a threefold way, as priest, prophet and king. Together, these identities encompass the entire life of the Christian, so that through Christ’s example and the long standing tradition revealed in the Old Testament and through the Apostles, we can more clearly see the responsibility that each of the baptized has in the realization of the Kingdom of God in the world and bearing the Light of Christ.

We can also think in terms of our relationship to the Holy Trinity:

As King we are drawn closer to God the Father, who is creator and ruler of the universe. In this image, our ideas of leadership, or commanding and governing others like a king reflect the attributes of one who creates and orders things for their good and salvation. The many parables of the land owner or master of the vineyard may also come to mind, such that one strives to rule in a similar way.

As Priest we are drawn toward the Son, who is the one worthy priest, offering one sacrifice for all, and a sacrifice that was of himself. As Christ continually offered worship to the Father so that we could come to know the Father, we also offer worship and seek to lead others, not toward our preferred path, or toward success according to the ways of the world, but so that they will also become one with the Father.

As Prophet we are drawn toward the Holy Spirit, as His presence becomes known through the work of our hands and testimony that is given so that others may come to know and be remember God. As we witnessed in the prophets of old, prophetic work is done through the power of the Holy Spirit.

PRIEST

CCC 1141/43 The common priesthood of the faithful comes from the unity granted through the body of Christ. As members of His body, not simply by a spiritual means, but truly members, each of the baptized participates in his priestly activity in the world.

The priestly identity means first and foremost that everyone baptized in Christ is called to salvation and holiness. We can see from the office of the priesthood, that in this capacity, one stands before God according to a life of faith and prayer. Even more importantly, from the very beginning, the priest was one who stood before God, in various ways through prayer and offering of sacrifices, always on behalf of the people. We may also think of our priestly character as how we relate to others in the faith.

From the Holy Spirit, one receives the gifts of piety (the love of the love of God) and Fear of the Lord in order to live out their priesthood.

Some of the aspects that one expresses their identity as a priest are:

- Personal Faith

- Growth in Spiritual Life
- Prayer
- Leading in the Faith those in your care
- Offering of Sacrifice for the salvation of others

PROPHET

CCC 2543 and 218 the prophetic mark means that each is called to give witness to God's Justice and God's Love. While it is easy to set justice and mercy in opposition to one another, God reveals, and in particularly through the life of His Son and the words of the Prophets, that in Him, justice and mercy are truly inseparable. The primary message of each of the Prophets has always been a call to repentance, the turning away from death and separation from God, in returning to relationship with the Father and receiving anew His promise of life and mercy.

A prophet is one who gives witness and testimony of God. This is most loudly expressed through the activity, the way and the manner that one lives. There are moments when one is also called to speak explicitly according to the content and material of the faith. While some have been called in the past to be a "Prophet of God" (e.g. Elijah, Jonah, and Habakuk), the universal call to be a prophet is fulfilled through a more natural expression of daily life. In other words, by living out the values and teachings of the faith. There may be particular moments when one is asked to give a profound witness and testimony to the faith, such as putting one's job at risk or standing firm for moral teachings.

The gifts of the Holy Spirit that help one in prophecy are Counsel and Fortitude.

KING

CCC 2105 "The social duty of Christians is to respect and awaken in each man the love of the true and the good . . . Christians are called to be the Light of the World. Thus, the Church shows the kingship of Christ over all creation and in particular over human societies.

The Kingship of Christ is that aspect of life in which we have been placed in a position of earthly authority over others, responsible for governing over more mundane affairs. For instance, as priests, mothers and fathers are responsible for raising and teaching their children the faith; as prophets, they give testimony in their life of how to live the faith; as a king they set rules like establishing bed times and provide for the basic needs, like food and clothing. Business managers and those with authority over employees are also called to live their authority and responsibilities to those under them according to the model of Kingship that Jesus gave to us. The *Washing of the Feet* and his response to the disciples when they sought after who would be the greatest are strong examples of this. Through our kingship, we not only show care and responsibility for those under our power, but bring Christ's kingship of the universe, manifestly into the world.

We are given the gifts of Wisdom, Understanding and Knowledge by the Holy Spirit to carry out this office.