

God, which consists of many nations, self-governing Churches, which are also small families of Christ within a great unified community."²³²

281 In the New Testament, the Old Testament People of God are given the Greek name *ecclesia*, which means an *assembly* of those who have been called out. The Church manifests herself in the *assembly* of the Divine Liturgy, a prefigurement of the future gathering of all nations, which Jesus Christ will fulfil in his second and glorious coming (see *Mt 25:31f*). The place where the faithful gather for liturgical services is the church building (*temple* or *house of God*). The Church-temple becomes the central, unifying, and community-creating factor of generational, racial, and social rapprochement. It becomes a catalyst for people to know each other and to cooperate.²³³

282 The apostle Paul calls the Church the "Body of Christ." The Head of the Body is Christ himself, and we are his members (see *Rom 12:3-6*; *1 Cor 12:12-30*; *Eph 1:22-23*; *4:11-13*). At the Mystical Supper [*Last Supper*] Christ gives his Body in the Eucharist. By partaking of Communion of this Body we become the Body of Christ. As there is only one God and one Intercessor between God and the human race, Jesus Christ, so also there is only one faith, one Baptism and one Church—beyond which there is no salvation. However, the ways and means by which God saves humankind through the Church always remain a mystery of God's mercy.

2. The Church is One, Holy, Catholic, and Apostolic

283 The Holy Fathers, in unified conciliar fashion, summarized the most distinctive signs of the Church of Christ in the Niceno-Constantino-politan Symbol of Faith.²³⁴ Relying on other professions of faith used from apostolic times, they referred to Christ's Church as being "one, holy, catholic, and apostolic." These four signs of the Church become manifest in the light of faith, to be revealed in full glory at the second coming of Christ.

²³² PATIARCH Jos YF SLIPYJ, *Соборне Різдвяне послання* [Christmas Pastoral Letter] (De-)er 9, 1974).

²³³ See METROPOLITAN ANDREY SHEPTYTSKY, *Пастирський лист до вірних Львівської та 'янецької епархій 0 Церкві* [Pastoral Letter to the Faithful of the Lviv and Kamy-Eparchy - *On the Church*] (January 14, 1901).

²³⁴ COUNCIL OF CONSTANTINOPLE I, *Symbol of Faith*.

a. The Church is One

- 284 the Church of Christ is one, for God is one: there is "one God and Father of all" (*Eph* 4:6); and one is Jesus Christ, the Builder of the Church. As we read in Matthew 16:18, "I will build my church." Built by Christ and enlivened by the Holy Spirit, the Church is "the mystery of indivisible unity, in the image of the Most Holy Trinity."²³⁵ The unity of the Church is founded on the one common faith in the Most Holy Trinity—Father, Son, and Holy Spirit—and in one baptism: "one faith, one baptism" (*Eph* 4:5). By one faith and one baptism, those who have believed become members of the one Body of Christ: "So we, who are many, are one body in Christ, and individually we are members one of another" (*Rom* 12:5). The one Church is the prefigurement of a unified People of God, which will become perfectly manifest in the kingdom of God.
- 285 The Mystery of God's Life, "the mystery that has been hidden throughout the ages and generations" (*Col* 1:26), was revealed to humankind in the Incarnate Word of God. In the same way, the Church of Christ, the mystical Body of Christ, becomes visibly manifest in self-governing Churches. It is in these, and formed out of them, that the one and unique Catholic Church exists.²³⁶
- 286 Each local Church manifests the unity of the Church in the hierarchical ordering of various ministries around the bishop. these ministries are presbyteral and diaconal, monastic and lay. By virtue of these ministries, which belong to various members of the one Body of Christ, "the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love" (*Eph* 4:16). In his ministry, the bishop discerns the gifts of the Holy Spirit in the faithful, and calls them to various ministries within the Church.
- 287 The unity of faith among self-governing Churches is made manifest in the common profession of the doctrinal teaching of the Ecumenical Councils. The one faith of the Church, the Body of Christ, is the source from which flows the common participation of the faithful in the Holy Mysteries. This happens especially in the Eucharist, when the faithful, partaking of the Body and Blood of the Lord in Holy Communion, themselves become one body: "Our way of thinking is attuned to the

²³⁵ CYPRIAN OF CARTHAGE, *Letters*, 69.6.

²³⁶ See VATICAN COUNCIL II, Dogmatic Constitution on the Church *Lumen Gentium* [Light of the Nations], 23.