

The Five Golden Threads

The Catechism speaks of the “Hierarchy of Truths” an organization of church teaching that builds upon each other and holistically creates a more complete image of the whole. This “organic” and “unitive” structure of the faith has been revealed to us through Jesus Christ.



The Trinity

“The mystery of the Most Holy Trinity is the central mystery of Christian faith and life.” CCC 234

The Incarnation

“By his Incarnation, he, the Son of God, has in a certain way united himself with each man.” CCC 521

The Paschal Mystery

“The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life.” CCC 654 (cf 1085)

The Church

“In this age of the Church, Christ now lives and acts in and with his Church, in a new way appropriate to this new age” CCC 1076 (cf 688 & 775)

The Human Person

The *human person*: with openness to truth and beauty, sense of moral goodness, freedom and the voice of conscience, with longings for the infinite and for happiness...In all this discerns signs of his spiritual soul. The soul...can have its origin only in God. CCC 33

1) **The Holy Trinity:** **Old Testament: Gen 1:26, 18:1-15,
Matthew 28:18, 11:27, John 14:25, 15:26, 2 Cor 13:13**

CCC 234 The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in Himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith". The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin".

2) **The Incarnation:** **Pre-figured in Old Testament Gen 3:15, Isa 11:1-5, Isa 7:14
Luke 1:26-56, 2:1-21, Matt 1:1-23**

CCC 521 Christ enables us to *live in him* all that he himself lived, and *he lives it in us*. "By his Incarnation, he, the Son of God, has in a certain way united himself with each man." We are called only to become one with him, for he enables us as the members of his Body to share in what he lived for us in his flesh as our model.

3) **The Paschal Mystery:** **John 3:16, 10:10, 17:1, 19:1-42, Matt 7:22,
Rom 5:12, 6:10, 1Cor 15:1-4, Heb 7:27, Peter 2:21,**

CCC 1085 In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present. During his earthly life Jesus announced his Paschal mystery by his teaching and anticipated it by his actions. When his Hour comes, he lives out the unique event of history which does not pass away: Jesus dies, is buried, rises from the dead, and is seated at the right hand of the Father "once for all." His Paschal mystery is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is - all that he did and suffered for all men - participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection *abides* and draws everything toward life.

CCC 654 The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life. This new life is above all justification that reinstates us in God's grace, "so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

4) The Church: Acts 2:1-4, Matthew 28

CCC 760 Christians of the first centuries said, "The world was created for the sake of the Church." God created the world for the sake of communion with his divine life, a communion brought about by the "convocation" of men in Christ, and this "convocation" is the Church. The Church is the goal of all things, and God permitted such painful upheavals as the angels' fall and man's sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world:

Just as God's will is creation and is called "the world," so his intention is the salvation of men, and it is called "the Church."

CCC 1076 The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit. The gift of the Spirit ushers in a new era in the "dispensation of the mystery" the age of the Church, during which Christ manifests, makes present, and communicates his work of salvation through the liturgy of his Church, "until he comes." In this age of the Church Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through the sacraments in what the common Tradition of the East and the West calls "the sacramental economy"; this is the communication (or "dispensation") of the fruits of Christ's Paschal mystery in the celebration of the Church's "sacramental" liturgy.

CCC 688 The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

- in the Scriptures he inspired;
- in the Tradition, to which the Church Fathers are always timely witnesses;
- in the Church's Magisterium, which he assists;
- in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;
- in prayer, wherein he intercedes for us;
- in the charisms and ministries by which the Church is built up;
- in the signs of apostolic and missionary life;
- in the witness of saints through whom he manifests his holiness and continues the work of salvation.

CCC 775 "The Church, in Christ, is like a sacrament - a sign and instrument, that is, of communion with God and of unity among all men." The Church's first purpose is to be the sacrament of the *inner union of men with God*. Because men's communion with one another is rooted in that union with God, the Church is also the sacrament of the *unity of the human race*. In her, this unity is already begun, since she gathers men "from every nation, from all tribes and peoples and tongues"; at the same time, the Church is the "sign and instrument" of the full realization of the unity yet to come.

5) The Human Person: Gen 1:26, Psalm 139, John 10:10, Roman 8; 12:1-8

CCC 33 The *human person*: with his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence. In all this he discerns signs of his spiritual soul. The soul, the "seed of eternity we bear in ourselves, irreducible to the merely material", can have its origin only in God.

CCC 2319 Every human life, from the moment of conception until death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God.

CCC 1879 The human person needs to live in society. Society is not for him an extraneous addition but a requirement of his nature. Through the exchange with others, mutual service and dialogue with his brethren, man develops his potential; he thus responds to his vocation.