**Second Sunday of Easter - Mercy Sunday**

The Mission of the Son and the Spirit

The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God. Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life-giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons. When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness. When Christ is finally glorified, he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory, that is, the Holy Spirit who glorifies him. From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in him:

The notion of anointing suggests . . . that there is no distance between the Son and the Spirit. Indeed, just as between the surface of the body and the anointing with oil neither reason nor sensation recognizes any intermediary, so the contact of the Son with the Spirit is immediate, so that anyone who would make contact with the Son by faith must first encounter the oil by contact. (CCC 689-690)

**Third Sunday of Easter**

The Person and Power of the Holy Spirit

In the indivisible Trinity, the Son and the Spirit are distinct but inseparable. From the very beginning until the end of time, when the Father sends his Son he also sends his Spirit who unites us to Christ in faith so that as adopted sons we can call God “Father” (*Romans* 8:15). The Spirit is invisible but we know him through his actions, when he reveals the Word to us and when he acts in the Church.

“The Holy Spirit” is the proper name of the third Person of the Most Holy Trinity. Jesus also called him the Paraclete (Consoler or Advocate) and the Spirit of Truth. The New Testament also refers to him as the Spirit of Christ, of the Lord, of God - the Spirit of Glory and the Spirit of the Promise.

There are many symbols of the Holy Spirit: *living water* which springs from the wounded Heart of Christ and which quenches the thirst of the baptized; *anointing*with oil, which is the sacramental sign of Confirmation; *fire* which transforms what it touches; the *cloud,* dark or luminous, in which the divine glory is revealed; the *imposition of hands* by which the Holy Spirit is given; the *dove* which descended on Christ at his baptism and remained with him. (Compendium of the Catholic Church 137-139)

**Fourth Sunday of Easter**

The Holy Spirit and His Church, the Flock of Christ

The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ's faithful to share in his communion with the Father in the Holy Spirit. the Spirit prepares men and goes out to them with his grace, in order to draw them to Christ. the Spirit manifests the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to bring them into communion with God, that they may "bear much fruit."

Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity.

Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body. (CCC 737-739)

**Fifth Sunday of Easter**

The Church of God

788 When his visible presence was taken from them, Jesus did not leave his disciples orphans. He promised to remain with them until the end of time; he sent them his Spirit. As a result communion with Jesus has become, in a way, more intense: "By communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation."

The comparison of the Church with the body casts light on the intimate bond between Christ and his Church. Not only is she gathered around him; she is united in him, in his body. Three aspects of the Church as the Body of Christ are to be more specifically noted: the unity of all her members with each other as a result of their union with Christ; Christ as head of the Body; and the Church as bride of Christ.

Believers who respond to God's word and become members of Christ's Body, become intimately united with him: "In that body the life of Christ is communicated to those who believe, and who, through the sacraments, are united in a hidden and real way to Christ in his Passion and glorification." This is especially true of Baptism, which unites us to Christ's death and Resurrection, and the Eucharist, by which "really sharing in the body of the Lord, . . . we are taken up into communion with him and with one another."

The body's unity does not do away with the diversity of its members: "In the building up of Christ's Body there is engaged a diversity of members and functions. There is only one Spirit who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church." The unity of the Mystical Body produces and stimulates charity among the faithful: "From this it follows that if one member suffers anything, all the members suffer with him, and if one member is honored, all the members together rejoice." Finally, the unity of the Mystical Body triumphs over all human divisions: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Christ "is the head of the body, the Church." He is the principle of creation and redemption. Raised to the Father's glory, "in everything he (is) preeminent," especially in the Church, through whom he extends his reign over all things. (CCC 788-792)

**Sixth Sunday of Easter**

The Marks of the Church

THE CHURCH IS ONE

The Church is one because of her source: "the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit." The Church is one because of her founder: for "the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body." The Church is one because of her "soul": "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church's unity."

From the beginning, this one Church has been marked by a great diversity which comes from both the variety of God's gifts and the diversity of those who receive them.

THE CHURCH IS HOLY

"The Church . . . is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as 'alone holy,' loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God." The Church, then, is "the holy People of God," and her members are called "saints."

824 United with Christ, the Church is sanctified by him; through him and with him she becomes sanctifying. "All the activities of the Church are directed, as toward their end, to the sanctification of men in Christ and the glorification of God." It is in the Church that "the fullness of the means of salvation" has been deposited. It is in her that "by the grace of God we acquire holiness."

THE CHURCH IS CATHOLIC

The word "catholic" means "universal," in the sense of "according to the totality" or "in keeping with the whole." the Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. "Where there is Christ Jesus, there is the Catholic Church." In her subsists the fullness of Christ's body united with its head; this implies that she receives from him "the fullness of the means of salvation" which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. the Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia.

Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race

THE CHURCH IS APOSTOLIC

The Church is apostolic because she is founded on the apostles, in three ways:   
- she was and remains built on "the foundation of the Apostles," The witnesses chosen and sent on mission by Christ himself;   
- with the help of the Spirit dwelling in her, the Church keeps and hands on the teaching, The "good deposit," the salutary words she has heard from the apostles;   
- she continues to be taught, sanctified, and guided by the apostles until Christ's return, through their successors in pastoral office: the college of bishops, "assisted by priests, in union with the successor of Peter, the Church's supreme pastor". (CCC 823-824;830;831;857)

**The Ascencion**

The Work of God in His Church

"The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby 'dying he destroyed our death, rising he restored our life.' For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth 'the wondrous sacrament of the whole Church."'

For this reason, the Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation.

It is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world:

For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that "the work of our redemption is accomplished," and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church. (CCC 1067-1068)

**Pentecost**

Sent by the Spirit on Mission

Mission - a requirement of the Church's catholicity

The missionary mandate. "Having been divinely sent to the nations that she might be 'the universal sacrament of salvation,' the Church, in obedience to the command of her founder and because it is demanded by her own essential universality, strives to preach the Gospel to all men": "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and Lo, I am with you always, until the close of the age."

The origin and purpose of mission. the Lord's missionary mandate is ultimately grounded in the eternal love of the Most Holy Trinity: "The Church on earth is by her nature missionary since, according to the plan of the Father, she has as her origin the mission of the Son and the Holy Spirit." The ultimate purpose of mission is none other than to make men share in the communion between the Father and the Son in their Spirit of love. (CCC 849-850)