

A Walk Through the Catechism

Deacon John Carter

I Believe in Jesus Christ



October 21 - The Incarnation



October 28 - His Life, Mission, Message



November 4 - Passion, Death, and Resurrection

I Believe in Jesus Christ



Jesus Christ



The Only Son of God



Our Lord

I Believe in Jesus Christ



§430 The name ‘Jesus’ (Heb) = “God saves”



§432 The name Jesus: the very name of God is present in the person of his son



§435 - name Jesus is at the heart of Christian prayer



always conclude: “through our Lord Jesus Christ”

I Believe in Jesus Christ



§453 The name 'Christ' (Gk) = Messiah (Heb) = "anointed"



§454 The title "Son of God" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father; he is God himself. To be a Christian, one must believe that Jesus Christ is the Son of God.



§455 The title "Lord" indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity. "No one can say 'Jesus is Lord' except by the Holy Spirit."

I Believe in Jesus Christ



§454 The title ‘Son of God’ signifies the unique and eternal relationship of Jesus Christ to God his Father



Jesus is God himself



To be a Christian, we must believe that Jesus Christ is the Son of God



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I Believe in Jesus Christ



§456 With the Nicene Creed, we answer by confessing: "For us men and for our salvation he came down from heaven; by the power of the Holy Spirit, he became incarnate of the Virgin Mary, and was made man."

I Believe in Jesus Christ

The Incarnation

**"HE WAS CONCEIVED
BY THE POWER OF
THE HOLY SPIRIT,
AND WAS BORN OF
THE VIRGIN MARY"**



Gospel of John

I. Prologue

Chapter 1

1 In the beginning was the Word,
and the Word was with God,
and the Word was God.

2
He was in the beginning with God.

3
All things came to be through him,
and without him nothing came to be.
What came to be 4 through him was life,
and this life was the light of the human race;

5
the light shines in the darkness,
and the darkness has not overcome it.

Gospel of John

I. Prologue

Chapter 1

6 A man named John was sent from God. 7 He came for testimony, to testify to the light, so that all might believe through him. 8 He was not the light, but came to testify to the light. 9 The true light, which enlightens everyone, was coming into the world. 10

He was in the world,
and the world came to be through him,
but the world did not know him.

11
He came to what was his own,
but his own people did not accept him.

Gospel of John

I. Prologue

Chapter 1

12 But to those who did accept him he gave power to become children of God, to those who believe in his name,
13 who were born not by natural generation nor by human choice nor by a man's decision but of God.

14

And the Word became flesh

and made his dwelling among us,
and we saw his glory,
the glory as of the Father's only Son,
full of grace and truth.

Gospel of John

I. Prologue

Chapter 1

15 John testified to him and cried out, saying, “This was he of whom I said, ‘The one who is coming after me ranks ahead of me because he existed before me.’” **16** From his fullness we have all received, grace in place of grace, **17** because while the law was given through Moses, grace and truth came through Jesus Christ. **18** No one has ever seen God. The only Son, God, who is at the Father’s side, has revealed him.

And the Word became flesh



The Incarnation

Why?

Son of God assumed a human nature in order to accomplish our salvation (§461)

The Incarnation

Philippians 2:5-8

...have the same mindset as Christ Jesus:

6 Who, being in very nature God,
did not consider equality with God something to be used to his
own advantage;

7 rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.

8 And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!

9 Therefore God exalted him to the highest place
and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,

11 and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.

The Incarnation

Why?



§457, to save us, reconcile us to God



§458, so that we might know God's love



§459, to be a model of holiness



§460, to make us partakers of the divine nature

The Incarnation

Why?



IN BRIEF



452 The name Jesus means "God saves". the child born of the Virgin Mary is called Jesus, "for he will save his people from their sins": "there is no other name under heaven given among men by which we must be saved."



453 The title "Christ" means "Anointed One" (Messiah). Jesus is the Christ, for "God anointed Jesus of Nazareth with the Holy Spirit and with power." He was the one "who is to come," the object of "the hope of Israel."



454 The title "Son of God" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father; he is God himself. To be a Christian, one must believe that Jesus Christ is the Son of God.



455 The title "Lord" indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity. "No one can say 'Jesus is Lord' except by the Holy Spirit."

The Incarnation

True God and True Man

The Incarnation

True God and True Man



§464 The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man.



During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it.

The Incarnation

True God and True Man



§465 The first heresies denied not so much Christ's divinity as his true humanity (**Gnostic Docetism**). From apostolic times the Christian faith has insisted on the true incarnation of God's Son "come in the flesh".



But already in the third century, the Church in a council at Antioch had to affirm against **Paul of Samosata** that Jesus Christ is Son of God by nature and not by adoption. the first ecumenical council of Nicaea in 325 confessed in its Creed that the Son of God is "begotten, not made, of the same substance (homousios) as the Father", and condemned **Arius**, who had affirmed that the Son of God "came to be from things that were not" and that he was "from another substance" than that of the Father.

The Incarnation

True God and True Man



§466 The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son.



Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed "that the Word, uniting to himself in his person the flesh animated by a rational soul, became man."

The Incarnation

True God and True Man



§467 The Monophysites affirmed that the human nature had ceased to exist as such in Christ when the divine person of God's Son assumed it. Faced with this heresy, the **fourth ecumenical council, at Chalcedon in 451, confessed:**



“Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; "like us in all things but sin". He was begotten from the Father before all ages as to his divinity and in these last days, for us and for our salvation, was born as to his humanity of the virgin Mary, the Mother of God.”

The Incarnation

True God and True Man



§468 After the Council of Chalcedon, some made of Christ's human nature a kind of personal subject. Against them, **the fifth ecumenical council, at Constantinople in 553,** confessed that "there is but one hypostasis [or person], which is our Lord Jesus Christ, one of the Trinity."



Thus everything in Christ's human nature is to be attributed to his divine person as its proper subject, not only his miracles but also his sufferings and even his death: "He who was crucified in the flesh, our Lord Jesus Christ, is true God, Lord of glory, and one of the Holy Trinity."

The Incarnation

True God and True Man



§469 The Church thus confesses that Jesus is inseparably true God and true man. He is truly the Son of God who, without ceasing to be God and Lord, became a man and our brother:



Roman Liturgy: “What he was, he remained and what he was not, he assumed”



Eastern Rite liturgy of St. John Chrysostom proclaims and sings: "O only-begotten Son and Word of God, immortal being, you who deigned for our salvation to become incarnate of the holy Mother of God and ever-virgin Mary, you who without change became man and were crucified, O Christ our God, you who by your death have crushed death, you who are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us!"

The Incarnation

How is the Son of God man?

The Incarnation

How is the Son of God man?



§470 Because "human nature was assumed, not absorbed", in the mysterious union of the Incarnation, the Church was led over the course of centuries to confess the full reality of Christ's human soul, with its operations of intellect and will, and of his human body.

The Incarnation

How is the Son of God man?



§474 By its union to the divine wisdom in the person of the Word incarnate, Christ enjoyed in his human knowledge the fullness of understanding of the eternal plans he had come to reveal. What he admitted to not knowing in this area, he elsewhere declared himself not sent to reveal.

The Incarnation

How is the Son of God man?



§475 Similarly, at the sixth ecumenical council, Constantinople III in 681, the Church confessed that **Christ possesses two wills and two natural operations, divine and human.** They are not opposed to each other, but co-operate in such a way that the Word made flesh willed humanly in obedience to his Father all that he had decided divinely with the Father and the Holy Spirit for our salvation. Christ's human will "does not resist or oppose but rather submits to his divine and almighty will."

The Incarnation

How is the Son of God man?



Christ's true body



§476 Since the Word became flesh in assuming a true humanity, Christ's body was finite. Therefore the human face of Jesus can be portrayed; at the seventh ecumenical council (Nicaea II in 787) the Church recognized its representation in holy images to be legitimate.



477 At the same time the Church has always acknowledged that in the body of Jesus "we see our God made visible and so are caught up in love of the God we cannot see."-The individual characteristics of Christ's body express the divine person of God's Son. He has made the features of his human body his own, to the point that they can be venerated when portrayed in a holy image, for the believer "who venerates the icon is venerating in it the person of the one depicted".

The Incarnation

How is the Son of God man?



The heart of the Incarnate Word



478 Jesus knew and loved us each and all during his life, his agony and his Passion, and gave himself up for each one of us: "The Son of God. . . loved me and gave himself for me." He has loved us all with a human heart. For this reason, the Sacred Heart of Jesus, pierced by our sins and for our salvation, "is quite rightly considered the chief sign and symbol of that. . . love with which the divine Redeemer continually loves the eternal Father and all human beings" without exception.

The Incarnation

How is the Son of God man?



IN BRIEF



§479 At the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature.



§480 Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men.



§481 Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's Son. 482 Christ, being true God and true man, has a human intellect and will, perfectly attuned and subject to his divine intellect and divine will, which he has in common with the Father and the Holy Spirit.



§483 The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word.

The Incarnation

Conceived by the Holy Spirit



The Incarnation

Conceived by the Holy Spirit



§484 The Annunciation to Mary inaugurates "the fullness of time", The time of the fulfillment of God's promises and preparations. Mary was invited to conceive him in whom the "whole fullness of deity" would dwell "bodily". The divine response to her question, "How can this be, since I know not man?", was given by the power of the Spirit: "The Holy Spirit will come upon you."

The Incarnation

Conceived by the Holy Spirit



§485 The Holy Spirit, "the Lord, the giver of Life", is sent to sanctify the womb of the Virgin Mary and divinely fecundate it, causing her to conceive the eternal Son of the Father in a humanity drawn from her own.

The Incarnation

Born of the Virgin Mary



The Incarnation

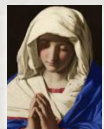
Born of the Virgin Mary



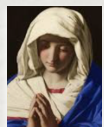
§487 What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ.

The Incarnation

Born of the Virgin Mary



§488 "God sent forth his Son", but to prepare a body for him, he wanted the free co-operation of a creature. For this, from all eternity God chose for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee, "a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary":



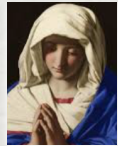
The Father of mercies willed that the Incarnation should be preceded by assent on the part of the predestined mother, so that just as a woman had a share in the coming of death, so also should a woman contribute to the coming of life.

The Incarnation

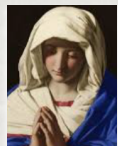
The Immaculate Conception

The Incarnation

The Immaculate Conception



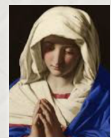
§490 To become the mother of the Saviour, Mary "was enriched by God with gifts appropriate to such a role." The angel Gabriel at the moment of the annunciation salutes her as "full of grace."



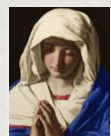
In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace.

The Incarnation

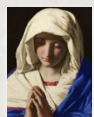
The Immaculate Conception



§493 The Fathers of the Eastern tradition call the Mother of God "the All-Holy," and celebrate her as "free from any stain of sin, as though fashioned by the Holy Spirit and formed as a new creature."



By the grace of God Mary remained free of every personal sin her whole life long.



"Let it be done to me according to your word. . ."
<*fiat*>

The Incarnation

Mary's Divine Motherhood

The Incarnation

Mary's Divine Motherhood



§495 Called in the Gospels "the mother of Jesus", Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as "the mother of my Lord". In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. Hence the Church confesses that Mary is truly "Mother of God" (Theotokos).

The Incarnation

Mary's Virginity



§497 The Gospel accounts understand the virginal conception of Jesus as a divine work that surpasses all human understanding and possibility: "That which is conceived in her is of the Holy Spirit", said the angel to Joseph about Mary his fiancée. The Church sees here the fulfillment of the divine promise given through the prophet Isaiah: "Behold, a virgin shall conceive and bear a son."

The Incarnation

Mary — “ever-virgin”

The Incarnation

Mary — “ever-virgin”



§499 The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." and so the liturgy of the Church celebrates Mary as Aeiparthenos, the “Ever-virgin”.



§500 Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, "brothers of Jesus", are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls "the other Mary". They are close relations of Jesus, according to an Old Testament expression.

The Incarnation

Mary — “ever-virgin”



§501 Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: "The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love."

The Incarnation

Mary's Virginal Motherhood in God's Plan

The Incarnation

Mary's Virginal Motherhood in God's Plan



§502 The eyes of faith can discover in the context of the whole of Revelation the mysterious reasons why God in his saving plan wanted his Son to be born of a virgin. These reasons touch both on the person of Christ and his redemptive mission, and on the welcome Mary gave that mission on behalf of all men.



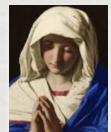
§503 Mary's virginity manifests God's absolute initiative in the Incarnation. Jesus has only God as Father. "He was never estranged from the Father because of the human nature which he assumed. . . . He is naturally Son of the Father as to his divinity and naturally son of his mother as to his humanity, but properly Son of the Father in both natures."

The Incarnation

Mary's Virginal Motherhood in God's Plan



§504 Jesus is conceived by the Holy Spirit in the Virgin Mary's womb because he is the New Adam, who inaugurates the new creation: "The first man was from the earth, a man of dust; the second man is from heaven."



§From his conception, Christ's humanity is filled with the Holy Spirit, for God "gives him the Spirit without measure." From "his fullness" as the head of redeemed humanity "we have all received, grace upon grace."

The Incarnation

Mary's Virginal Motherhood in God's Plan



§505 By his virginal conception, Jesus, the New Adam, ushers in the new birth of children adopted in the Holy Spirit through faith. "How can this be?"-Participation in the divine life arises "not of blood nor of the will of the flesh nor of the will of man, but of God". The acceptance of this life is virginal because it is entirely the Spirit's gift to man. the spousal character of the human vocation in relation to God is fulfilled perfectly in Mary's virginal motherhood.



§506 Mary is a virgin because her virginity is the sign of her faith "unadulterated by any doubt", and of her undivided gift of herself to God's will. It is her faith that enables her to become the mother of the Saviour: "Mary is more blessed because she embraces faith in Christ than because she conceives the flesh of Christ."

The Incarnation

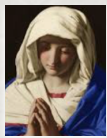
Mary's Virginal Motherhood in God's Plan



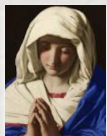
§507 At once virgin and mother, Mary is the symbol and the most perfect realization of the Church: "the Church indeed. . . by receiving the word of God in faith becomes herself a mother. By preaching and Baptism she brings forth sons, who are conceived by the Holy Spirit and born of God, to a new and immortal life. She herself is a virgin, who keeps in its entirety and purity the faith she pledged to her spouse."

The Incarnation

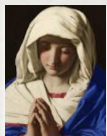
Conceived by the Holy Spirit and Born of the Virgin Mary



§507 IN BRIEF



§508 From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son. "Full of grace," Mary is "the most excellent fruit of redemption:" from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.



§509 Mary is truly "Mother of God" since she is the mother of the eternal Son of God made man, who is God himself.

The Incarnation

Conceived by the Holy Spirit and Born of the Virgin Mary



§510 Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin" (St. Augustine): with her whole being she is "the handmaid of the Lord".



§511 The Virgin Mary "co-operated through free faith and obedience in human salvation" (LG 56). She uttered her yes "in the name of all human nature" (St. Thomas Aquinas). By her obedience she became the new Eve, mother of the living.

I Believe in Jesus Christ



October 21 - The Incarnation ✓



October 28 - His Life, Mission, Message



November 4 - Passion, Death, and Resurrection