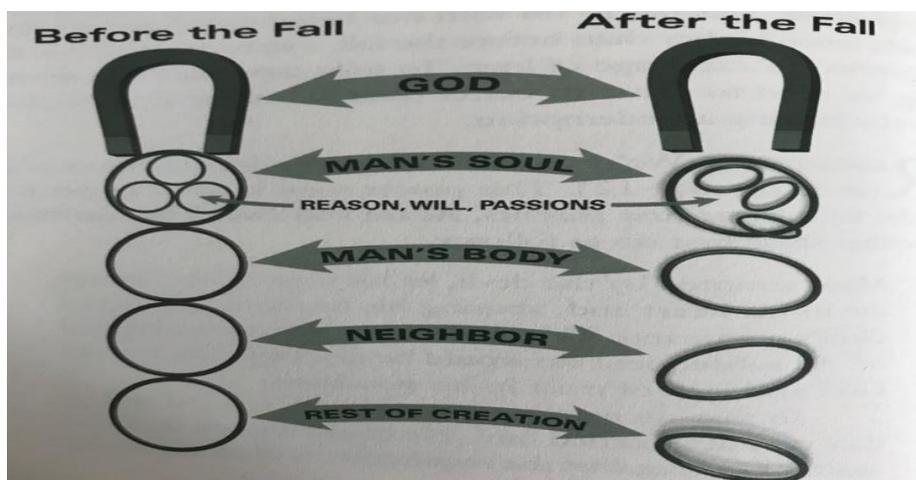


DIPPING INTO THE CATECHISM

From the Compendium to the Catechism: 76 – 83

WHAT IS ORIGINAL SIN?

Original sin, in which all human beings are born, is the state of deprivation of original holiness and justice. It is a sin “contracted” by us not “committed”; it is a state of birth and not a personal act. Because of the original unity of all human beings, it is transmitted to the descendants of Adam “not imitation, but by propagation”. This transmission remains a mystery which we cannot fully understand.



Picture taken from “The One thing is Three” by Michael E. Gaitley, MiC (2012) Marian Press, Stockbridge, USA P40.

It shows the effects of original sin in breaking the bonds of love in our relationships with God, within ourselves, with our body, with our neighbour and with the rest of creation.

WHAT OTHER CONSEQUENCES DERIVE FROM ORIGINAL SIN?

In consequence of original sin, human nature, without being totally corrupted, is wounded in its natural powers. It is subject to ignorance, to suffering and to the dominion of death and is inclined toward sin. This inclination is called *concupiscence*.

AFTER THE FIRST SIN, WHAT DID GOD DO?

After the first sin the world was inundated with sin but God did not abandon man to the power of death. Rather he foretold in a mysterious way in the “Protoevangelium” (Genesis 3:15) that evil would be conquered and that man would be lifted up from his fall. This was the first proclamation of the Messiah and Redeemer. Therefore, the fall would be called in the future a “happy fault” because it “gained for us so great a Redeemer” (Liturgy of the Easter Vigil).

WHAT IS THE GOOD NEWS FOR HUMANITY?

It is the proclamation of Jesus Christ, the “Son of the living God” (Matthew 16:16), who died and rose from the dead. In the time of King

Herod and the Emperor Caesar Augustus, God fulfilled the promises that he made to Abraham and his descendants. He sent “His Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons” (Galatians 4: 4-5)

WHAT IS THE MEANING OF THE NAME “JESUS”?

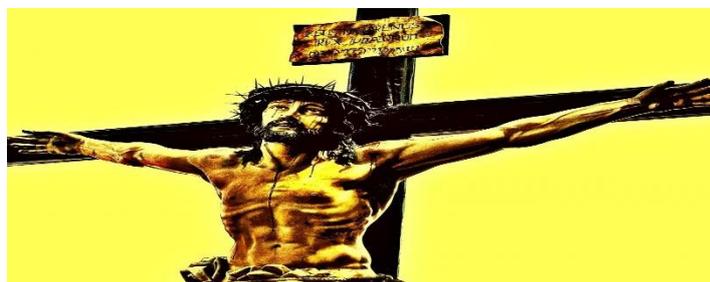
Given at the time of the Annunciation, the name “Jesus” means “God saves”. The name expresses his identity and his mission “because he will save his people from their sins” (Matthew 1:21). Peter proclaimed that “there is no other name under heaven given to men by which we can be saved! (Acts 4:12).

WHY IS JESUS CALLED “CHRIST”?

“Christ” in Greek, “Messiah” in Hebrew, means the “anointed one”. Jesus is the Christ because He is consecrated by God and anointed by the Holy Spirit for His redeeming mission. He is the Messiah awaited by Israel sent into the world by the Father. Jesus accepted the title of Messiah but He made the meaning of the term clear: “come down from heaven” (John 3:13), crucified and then risen, He is the Suffering Servant “who gives His life as a ransom for many” (Matthew 20:28). From the name Christ comes our name of *Christian*.

IN WHAT SENSE IS JESUS THE ONLY BEGOTTEN SON OF GOD?

Jesus is the Son of God in a unique and perfect way. At the time of His Baptism and His Transfiguration, the voice of the Father designated Jesus as His “beloved Son”. In presenting Himself as the Son who “knows the Father” (Matthew 11:27), Jesus affirmed His singular and eternal relationship with God His Father. He is “the Only Begotten Son of God” (1 John 4:9), the second Person of the Blessed Trinity. He is the central figure of apostolic preaching. The apostles saw “His glory as of the Only Begotten of the Father” (John 1:14).



The image of Jesus on the Cross is a graphic physical representation of the effect of our sins on our soul, as well as being a sign of the solidarity of God with mankind in our suffering.

It is essential that every Catholic has access to good Catechesis to be able to deepen their faith. The Diocese of Plymouth recommends the many Catechetical Workshops from 'Franciscan at Home,' for more information on access to these and online or real group sessions contact deborah.vankroonenburg@prcdtr.org.uk Department of Evangelisation and Catechesis.