



WHAT SHOULD I KNOW ABOUT JESUS?



GOSPEL



ANSWERS

JESUS LOOKED AT THEM AND SAID, "ALL THINGS ARE POSSIBLE FOR GOD. THERE IS NO ONE WHO HAS GIVEN UP HOUSE OR MOTHER OR FATHER OR CHILDREN FOR MY SAKE AND FOR THE SAKE OF THE GOSPEL, WHO WILL NOT RECEIVE A HUNDRED TIMES MORE NOW IN THIS PRESENT AGE AND ETERNAL LIFE IN THE AGE TO COME."
- MARK 10: 17-31

SAINTS & INSPIRATIONAL STORIES

ST BARTHOLOMEW

St Bartholomew was one of Jesus' twelve apostles, called by name by Jesus. He lived and worked alongside Jesus for 3 years in Galilee. He saw Jesus perform miracles, cure the sick and preach. He was an eye witness of the goodness of God.



MARY VIRGINIA MERRICK

Mary Virginia Merrick suffered a tragic accident when she was young but this did not stop her from sharing with people the love of God. She made it her life mission to help those in need especially children and show them how loving and giving God is.



TEAM DISCUSSION

After reading over the YOUCAT numbers on the following pages, how do you think the Youth Catechism answers the question of the week? Were there any words or ideas that you did not fully understand that you would like to understand better?

ANSWER IN YOUR OWN WORDS:



YOUCAT NUMBERS FOR THIS WEEK



#73 WHY IS JESUS CALLED "CHRIST"? The brief formula "Jesus is the Christ" expresses the core of the Christian faith: Jesus, the simple carpenter's son from Nazareth, is the long-awaited Messiah and Savior. Both the Greek word "Christos" and the Hebrew word "Messiah" mean "the Anointed One". In Israel kings, priests, and prophets were anointed. The apostles learned that Jesus was anointed "with the Holy Spirit" (Acts 10:38). We are called Christians after Christ, as an expression of our exalted vocation.

#74 WHAT DOES IT MEAN TO SAY THAT JESUS IS "THE ONLY-BEGOTTEN SON OF GOD"? When Jesus calls himself "God's only-begotten Son" (or "only Son", Jn 3:16) and Peter and others bear witness to this, the expression means that of all men only Jesus is more than a man. In many passages of the New Testament (Jn 1:14, 18; 1 Jn 4:9; Heb 1:2, and so on) Jesus is called "Son". At his baptism and his Transfiguration, the voice from heaven calls Jesus "my beloved Son". Jesus discloses to his disciples his unique relationship to his heavenly Father: "All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him" (Mt 11:27). The fact that Jesus Christ really is God's Son comes to light at the Resurrection.

#75 WHY DO CHRISTIANS ADDRESS JESUS AS "LORD"? "You call me Teacher and Lord; and you are right, for so I am" (Jn 13:13). [446-451, 455] The early Christians spoke as a matter of course about Jesus as "Lord", knowing that in the Old Testament this title was reserved as a form of addressing God. Through many signs Jesus had shown them that he had divine power over nature, demons, sin, and death. The divine origin of Jesus' mission was revealed in his Resurrection from the dead. Thomas confessed, "My Lord and my God!" (Jn 20:28). For us this means that since Jesus is "the Lord", a Christian may not bend his knee to any other power.

#72 WHAT DOES THE NAME "JESUS" MEAN? Jesus means in Hebrew "God saves." In the Acts of the Apostles Peter says, "There is no other name under heaven given among men by which we must be saved" (Acts 4:12). This is essentially the message that all missionaries brought to people.

#76 WHY DID GOD BECOME MAN IN JESUS? "For us men and for our salvation he came down from heaven" (Nicene Creed). In Jesus Christ, God reconciled the world to himself and redeemed mankind from the imprisonment of sin. "God so loved the world that he gave his only-begotten Son" (Jn 3:16). In Jesus, God took on our mortal human flesh (Incarnation) shared our earthly lot, our sufferings, and our death, and became one like us in all things but sin. "God is so great that he can become small. God is so powerful that he can make himself vulnerable and come to us as a defenseless child, so that we can love him." POPE BENEDICT XVI, December 24, 2005



CONQUEST WEEKLY ACTIVITY GUIDE



#78 WHY CAN WE GRASP JESUS ONLY AS A "MYSTERY"?

Jesus extends into God; therefore we cannot understand him if we exclude the invisible divine reality. The visible side of Jesus points to the invisible. We see in the life of Jesus numerous realities that are powerfully present but that we can understand only as a mystery. Examples of such mysteries are the divine Sonship, the Incarnation, the Passion, and the Resurrection of Christ.

#110 WHY IS JESUS CHRIST THE LORD OF THE WHOLE WORLD?

Jesus Christ is Lord of the world and Lord of history because everything was made for his sake. All men were redeemed by him and will be judged by him. He is over us, and the only One to whom we bend the knee in worship; he is with us as Head of his Church, in which the kingdom of God begins even now; he is ahead of us as Lord of history, in whom the powers of darkness are definitively overcome and the destinies of the world are brought to perfection according to God's plan; he comes to meet us in glory, on a day we do not know, to renew and perfect the world. We can experience his nearness especially in God's Word, in the reception of the Sacraments, in caring for the poor, and wherever "two or three are gathered in my name" (see Mt 18:20).

#79 DID JESUS HAVE A SOUL, A MIND, AND A BODY JUST AS WE DO?

Yes. Jesus "worked with human hands, he thought with a human mind. He acted with a human will, and with a human heart he loved". The humanity of Jesus is complete and includes also the fact that Jesus possessed a soul and developed psychologically and spiritually. In this soul dwelled his human identity and his special self-consciousness. Jesus knew about his unity with his heavenly Father in the Holy Spirit, by whom he allowed himself to be guided in every situation of his life.

#77 WHAT DOES IT MEAN TO SAY THAT JESUS CHRIST IS AT THE SAME TIME TRUE GOD AND TRUE MAN?

In Jesus, God really became one of us and thus our brother; nevertheless, he did not cease to be God at the same time and thus our Lord. The Council of Chalcedon in the year 451 taught that the divinity and the humanity in the one person Jesus Christ are united together "without division or confusion". The Church grappled for a long time with the problem of how to express the relation between the divinity and humanity in Jesus Christ. Divinity and humanity are not in competition with each other, which would make Jesus only partially God and only partially man. Nor is it true that the divine and human in Jesus are confused. God took on a human body in Jesus; this was no mere appearance (Docetism), but he really became man. Nor are there two different persons in Christ, one human and one divine (Nestorianism). Nor is it true, finally, that in Jesus Christ the human nature was completely absorbed into the divine nature (Monophysitism). Contrary to all these heresies, the Church has adhered to the belief that Jesus Christ is at the same time true God and true man in one Person. The famous formula, "without division or confusion" (Council of Chalcedon) does not attempt to explain something that is too sublime for human understanding, but rather draws the boundaries, so to speak, of the faith. It indicates the "line" along which the mystery of the person of Jesus Christ can be investigated.



EUCCHARIST (GREEK **EUCCHARISTIA** = **THANKSGIVING**): Eucharist was at first the name for the prayer of thanksgiving that preceded the transformation of the bread and wine into Christ's Body and Blood in the liturgy of the early Church. Later the term was applied to the whole celebration of the Mass. Draw near to God and he will draw near to you.

#211 HOW IMPORTANT IS THE EUCHARIST FOR THE CHURCH? The celebration of the Eucharist is the heart of the Christian communion. In it the Church becomes Church. We are not Church because we get along well, or because we happen to end up in the same parish community, but rather because in the Eucharist we receive the Body of Christ and are increasingly being transformed into the Body of Christ.

#208 WHAT IS HOLY EUCHARIST? Holy Eucharist is the sacrament in which Jesus Christ gives his Body and Blood—himself—for us, so that we too might give ourselves to him in love and be united with him in Holy Communion. In this way we are joined with the one Body of Christ, the Church. After Baptism and Confirmation, the Eucharist is the third sacrament of initiation of the Catholic Church. The Eucharist is the mysterious center of all these sacraments, because the historic sacrifice of Jesus on the Cross is made present during the words of consecration in a hidden, unbloody manner. Thus the celebration of the Eucharist is "the source and summit of the Christian life". Everything aims at this; besides this there is nothing greater that one could attain. When we eat the broken Bread, we unite ourselves with the love of Jesus, who gave his body for us on the wood of the Cross; when we drink from the chalice, we unite ourselves with him who even poured out his blood out of love for us. We did not invent this ritual. Jesus himself celebrated the Last Supper with his disciples and therein anticipated his death; he gave himself to his disciples under the signs of bread and wine and commanded them from then on, even after his death, to celebrate the Eucharist. "Do this in remembrance of me" (1 Cor 11:24).

#210 HOW DID CHRIST INSTITUTE THE EUCHARIST? "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body, which is for you. Do this in remembrance of me.' In the same way also the chalice, after supper, saying, 'This chalice is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me' " (1 Cor 11:23-25). This, the oldest account of the events in the Upper Room at the Last Supper, is by the apostle Paul, who was not an eyewitness himself, but rather wrote down what was being preserved as a holy mystery by the young Christian community and was being celebrated in the liturgy.

#209 WHEN DID CHRIST INSTITUTE THE EUCHARIST?

Christ instituted the Holy Eucharist on the evening before his death, "on the night when he was betrayed" (1 Cor 11:23), when he gathered the apostles around him in the Upper Room in Jerusalem and celebrated the Last Supper with them.



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CONSECRATION (FROM LATIN *CONSECRATIO* = HALLOWING, *SANCTIFICATION*): A consecration is a solemn act of making something holy. Thus during Holy Mass at the consecration, bread and wine are “consecrated” and thereby transformed into the Body and Blood of Christ. Bishops, priests, and deacons are consecrated too, as are certain things for the service of God, such as church buildings and altars.

COMMUNION (FROM LATIN *COMMUNIO* = FELLOWSHIP): By Communion, we mean receiving the Body and Blood of Christ in the transformed (consecrated) gifts of bread and wine. This occurs as a rule during Holy Mass, but also on certain occasions outside of Mass (for instance, when Holy Communion is brought to the sick). Communion only under the species of bread is also a full communion with Christ.

#212 WHAT NAMES ARE THEREFORE JESUS' MEAL WITH US, AND WHAT DO THEY MEAN?

The different names indicate the unfathomable richness of this mystery: the Holy Sacrifice, Holy Mass, the Sacrifice of the Mass—the Lord’s Supper—the Breaking of Bread—the Eucharistic assembly—the memorial of the Lord’s Passion, death, and Resurrection—the Holy and Divine Liturgy, the Sacred Mysteries—Holy Communion, Holy Sacrifice, Holy Mass, the Sacrifice of the Mass: The one sacrifice of Christ, which completes and surpasses all sacrifices, is made present in the celebration of the Eucharist. The Church and the faithful, through their self-offering, unite themselves with Christ’s sacrifice. The word Mass comes from the Latin dismissal, *Ite, missa est*, “Go now, you are sent.” The Lord’s Supper: Every celebration of the Eucharist is still the one supper that Christ celebrated with his disciples and, at the same time, the anticipation of the banquet that the Lord will celebrate with the redeemed at the end of time. We men do not make the worship service; the Lord is the one who calls us to worship God and is mysteriously present in the liturgy. The breaking of bread: “The breaking of bread” was an old Jewish ritual at meals, which Jesus employed at the Last Supper to express his gift of self “for us” (Rom 8:32). In the “breaking of bread” the disciples recognized him again after the Resurrection. The early Church called their liturgical feasts “the breaking of bread”. Eucharistic assembly: The celebration of the Lord’s Supper is also an assembly of “thanksgiving”, in which the Church finds her visible expression. Memorial of the Lord’s Passion, death, and Resurrection: In the celebration of the Eucharist, the congregation does not celebrate itself; rather it discovers and celebrates again and again the presence of Christ’s saving passage through suffering and death to life. Holy and Divine Liturgy, Sacred Mysteries: In the celebration of the Eucharist, the Church in heaven and on earth unite in one feast. Because the Eucharistic Gifts in which Christ is present are, so to speak, the holiest thing in the world, we also speak about the Most Blessed Sacrament. Holy Communion: Because we unite ourselves with Christ at Holy Mass, and through him are united with one another, we speak about Holy.

#213 WHAT ELEMENTS ARE ESSENTIAL TO A HOLY MASS? Every Holy Mass (celebration of the Eucharist) unfolds in two main parts, the Liturgy of the Word and the Liturgy of the Eucharist. In the Liturgy of the Word, we hear readings from the Old and New Testament and also the Gospel. Besides that there is an opportunity for preaching and general intercessory prayers. In the subsequent Liturgy of the Eucharist, bread and wine are offered, consecrated, and distributed to the faithful at Communion.



#477 WHAT DOES IT MEAN TO LEARN FROM JESUS HOW TO PRAY?

Learning from Jesus how to pray means entering into his boundless trust, joining in his prayer, and being led by him, step by step, to the Father. The disciples, who lived in community with Jesus, learned to pray by listening to and imitating Jesus, whose whole life was prayer. Like him, they had to be watchful and strive for purity of heart, to give up everything for the coming of God's kingdom, to forgive their enemies, to trust boldly in God, and to love him above all things. By this example of devotion, Jesus invited his disciples to say to God Almighty, "Abba, dear Father". If we pray in the Spirit of Jesus, especially the Lord's Prayer, we walk in Jesus' shoes and can be sure that we will arrive unfailingly in the heart of the Father.

#475 HOW DID

JESUS PRAY? Jesus' life was one single prayer. At decisive moments (his temptation in the desert, his selection of the apostles, his death on the Cross) his prayer was especially intense. Often he withdrew into solitude to pray, especially at night. Being one with the Father in the Holy Spirit—that was the guiding principle of his earthly life.

#476 HOW DID JESUS PRAY AS HE WAS FACING HIS DEATH? When face to face with death, Jesus experienced the utmost depths of human fear. Yet he found the strength even in that hour to trust his heavenly Father: "Abba, Father, all things are possible to you; remove this chalice from me; yet not what I will, but what you will [be done]" (Mk 14:36). "Times of need teach us to pray." Almost everyone experiences that in his life. How did Jesus pray when he was threatened by death? What guided him in those hours was his absolute willingness to entrust himself to the love and care of his Father. Yet Jesus recited the most unfathomable prayer of all, which he took from the Jewish prayers for the dying: "My God, my God, why have you forsaken me?" (Mk 15:34, citing Ps 22:1). All the despair, all the laments, all the cries of mankind in all times, and yearning for God's helping hand are contained in this word of the Crucified. With the words, "Father, into your hands I commit my spirit" (Lk 23:46), he breathed forth his spirit. In them we hear his boundless trust in his Father, whose power knows the way to conquer death. Thus Jesus' prayer in the midst of dying already anticipates the Easter victory of his Resurrection.

#216 IN WHAT WAY IS CHRIST THERE WHEN THE EUCHARIST IS CELEBRATED?

Christ is mysteriously but really present in the sacrament of the Eucharist. As often as the Church fulfills Jesus' command, "Do this in remembrance of me" (1 Cor 11:24), breaks the bread and offers the chalice, the same thing takes place today that happened then: Christ truly gives himself for us, and we truly gain a share in him. The unique and unrepeatable sacrifice of Christ on the Cross is made present on the altar; the work of our redemption is accomplished. Egypt; John the Baptist applied this image to Jesus (Jn 1:29, "Behold, the Lamb of God. . ."). Through Jesus, who is led like a lamb to slaughter, we are freed from our sins and find peace with God. In the Eucharistic liturgy, the invocation of Christ, "Lamb of God", begins a litany-like prayer that has been part of every Holy Mass in the Roman Rite since the seventh century.

#474 HOW DID JESUS LEARN TO PRAY? Jesus learned to pray in his family and in the synagogue. Yet Jesus broke through the boundaries of traditional prayer. His prayer demonstrates a union with his Father in heaven that is possible only to someone who is the Son of God. Jesus, who was God and man at the same time, grew up like other Jewish children of his time amid the rituals and prayer formulas of his people, Israel. Nevertheless, as the story of the twelve-year-old Jesus in the Temple demonstrated (Lk 2:41ff.), there was something in him that could not be learned: an original, profound, and unique union with God, his Father in heaven. Like all other men, Jesus hoped for another world, a hereafter, and prayed to God. At the same time, though, he was also part of that hereafter. This occasion already showed that one day people would pray to Jesus, acknowledge him as God, and ask for his grace.