**Catechism Corner**

October 2015

Oct 4- Mk 10:2-16 or Mk 10:2-12

“The consent by which the spouses mutually give and receive one another is sealed by God himself. From their covenant arises ‘an institution, confirmed by the divine law,... even in the eyes of society.’ The covenant between the spouses is integrated into God’s covenant with man: “Authentic married love is caught up into divine love.” (CCC, n. 1639)

“The bond between husband and wife is both conjugal and procreative. Conjugal mutual love and fidelity is the *unitive* aspect of marriage. The *procreative* aspect of marriage concerns the conception, birth, and education of children. The bond between the unitive and procreative may not be broken.” (U.S. Catholic Catechism for Adults [=USCCA], p. 408)

*Q. How does the sacrament of Matrimony come about?*

“The sacrament of Matrimony comes about through a promise made by a man and a women before God and the Church, which is accepted and confirmed by God and consummated by the bodily union of the couple. Because God himself forms the bond of sacramental marriage, it is binding until the death of one of the partners. The man and the woman mutually administer the sacrament of Matrimony. The priest or the Deacon calls down God’s blessing on the couple and, furthermore, witnesses that the marriage comes about under the right circumstances and that the promises is comprehensive and is made publicly. A marriage can come about only if there is *marital consent*, that is, if the man and the woman enter marriage of their own free will, without fear or coercion, and if they are not prevented from marrying by other natural or ecclesiastical ties (for example, an existing marriage, a vow of celibacy).” (YouCat, Q. 261)

Oct 11- Mk 10:17-30 or Mk 10:17-27

“Christ is the center of all Christian life. The bond with him takes precedence over all other bonds, familial or social. From the very beginning of the Church there have been men and women who have renounced the great good of marriage to follow the Lamb wherever he goes, to be intent on the things of the Lord, to seek to please him, and to go out to meet the Bridegroom who is coming. Christ himself has invited certain persons to follow him in this way of life, of which he remains the model…” (CCC, n. 1618)

“God created human beings as male and female. In so doing, he gave equal dignity to both man and woman. In his plan, men and women should respect and accept their sexual identity. God created both the body and sex as good. Hence, we do not approach sexuality with fear or with hostility to the flesh. It is a gift of God by which men and women participate in his saving plan and respond to his call to grow in holiness.” (U.S. Catholic Catechism for Adults [=USCCA], p. 404-405)

*Q. What is love?*

“Love is the free self-giving of the heart.

“To have a heart full of love means to be so pleased with something that one emerges from oneself and devotes oneself to it. A musician can devote himself to a masterpiece. A kindergarten teacher can be there wholeheartedly by her charges. In every friendship there is love. The most beautiful form of love on earth, however, is the love between man and woman, in which two people give themselves to each other forever. All human love is an image of divine love, in which all love is at home. Love is the inmost being of the Triune God. In God there is continual exchange and perpetual self-giving. Through the overflowing of divine love, we participate in the eternal love of God. The more a person loves, the more he resembles God. Love should influence the whole life of a person, but it is realized with particular depth and symbolism when man and women love one another in marriage and become ‘one flesh’.” (YouCat, Q. 402)

Oct 18 – Mk 10:35-45 or Mk 10:42-45

“After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the ‘Lamb of God, who takes away the sin of the world.’ By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel’s redemption at the first Passover. Christ’s whole life expresses his mission: ‘to serve and to give his life as a ransom for many.’” (CCC, n. 608)

“…the Lord himself affirms that Baptism is necessary for salvation. ‘No one can enter the Kingdom of God without being born of water and the Spirit’ (Jn 3:5). Christ commanded his disciples to preach the Gospel, draw people to faith in him, and baptize those who come to conversion. The Church does not neglect the mission she has received from Christ to ensure that all be baptized and reborn of water and the Spirit.” (U.S. Catholic Catechism for Adults [=USCCA], p. 187)

*Q. What happens in Baptism?*

“In Baptism we become members of the Body of Christ, sisters and brothers of our Redeemer, and children of God. We are freed from sin, snatched from death, and destined from then on for a life in the joy of the redeemed. Being baptized means that my personal life story is submerged in the stream of God’s love. ‘Our life’, says Pope Benedict XVI, ‘now belongs to Christ, and no longer to ourselves… At his side and, indeed, drawn up in his love, we are freed from fear. He enfolds us and carries us wherever we may go – he who is Life itself’.” (YouCat, Q. 200)

Oct 25 – Mk 10:46-52

“This simple invocation of faith developed in the tradition of prayer under many forms in East and West. The most usual formulation, transmitted by the spiritual writers of the Sinai, Syria, and Mt. Athos, is the invocation, ‘Lord Jesus Christ, Son of God, have mercy on us sinners.’ It combines the Christological hymn of Philippians 2:6–11 with the cry of the publican and the blind men begging for light. By it the heart is opened to human wretchedness and the Savior’s mercy.” (CCC, n. 2667)

“We ponder Christ’s person and his earthly words and deeds in terms of *mystery*. His earthly life reveals his hidden divine Sonship and plan for our salvation. His parables, miracles, sermons, and wisdom sayings help us ‘to see our God made visible. And so we are caught up in love of the God we cannot see”.(U.S. Catholic Catechism for Adults [=USCCA], p. 79)

*Q 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’.” (YouCat, Q. 78)