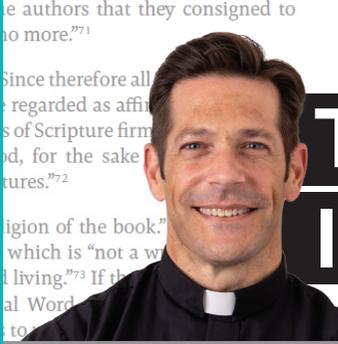


Week 10

Paragraphs 446–494



THE CATECHISM IN A YEAR

WITH FR. MIKE SCHMITZ

f faith.⁸² By “analogy of faith” we mean the

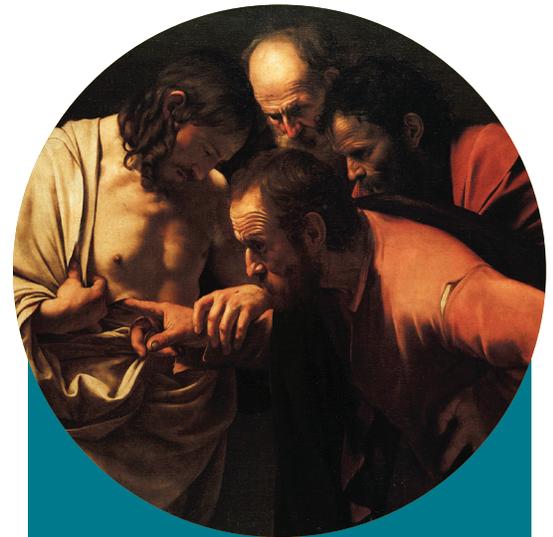
What We Believe PART ONE: THE PROFESSION OF FAITH

TRUE GOD, TRUE MAN, OUR FRIEND

Original Sin divided us from ourselves, one another, and God. So God became man to reconcile us to himself and save us. In the Incarnation, the divine Son took on a true human nature—thinking with a human mind, acting with a human will, loving with a human heart—but remained perfectly obedient to the Father even in the suffering he knew would come. Why? Because God loves us personally: “God so loved the world that he gave his only Son, that whoever believes in him might not perish but might have eternal life” (John 3:16). We are called to respond to God’s love like Mary did, making him Lord over every aspect of our lives.

Keep in Mind

- To be a Christian, one must believe what the Church professes: While fully God, Jesus became fully human so he could sacrifice himself and make us “sharers in his divinity” (CCC 460).
- Through Baptism, we are adopted by God the Father as his children.
- Jesus is one divine Person with two natures, human and divine, “without confusion, change, division, or separation” (CCC 467).
- Jesus has a human intellect, will, and body—the ability to choose, learn, and grow. He assumed everything of human nature except our sinfulness. His human intellect is united with his divine intellect and divine nature.
- Jesus is the Son of the Father, the second Person of the Trinity, who makes God’s love intensely personal in his life, agony, and Passion.
- Pierced by our sins and for our salvation, Jesus is the divine Redeemer who “continually loves the eternal Father and all human beings without exception” (CCC 478).
- Adam and Eve’s disobedience brought Original Sin and death.
- Jesus and Mary are the New Adam and New Eve because their obedience brings life and redemption.



The Incredulity of St. Thomas
by Caravaggio (1602–03)

Dive Deeper

This Caravaggio masterpiece shows St. Thomas touching the wound marks of the Risen Christ. St. Thomas proclaims, “My Lord and my God!” For him, as for the other apostles, Jesus was *Kyrios*, Lord and Master (see CCC 448).

What can you learn from Mary’s “yes” to God?

- God predestined and prepared Mary to be the Mother of God (*Theotokos*), but she had a fully free choice to say “yes.”
- Without Mary’s full consent, we would not have the incarnate Messiah. “[T]he knot of Eve’s disobedience was untied by Mary’s obedience” (CCC 494).
- The dogma of the Immaculate Conception states that from her conception, Mary was preserved from Original Sin by a “singular grace and privilege” from God and by the merits, in advance, of her Son’s life, death, and Resurrection (CCC 491).
- We must answer God’s call to vocation like Mary: “I am the servant of the Lord. Let it be done to me according to your word” (Luke 1:38).

Use the space below to reflect on this week's content.

Take It to Prayer

God our Father, we trust you and call upon your Holy Spirit, who came upon the Blessed Virgin Mary when she conceived your Word made flesh in her womb. Send your Holy Spirit to us so we can say “yes” to you, the one who loves and calls us. Help us to have Mary’s courage, humility, and joy in saying “yes” to you. We pray through Christ, Our Lord. Amen.



The best place to listen along is the Ascension app. Scan the QR code to get exclusive bonus content and transcripts for every episode.

The Catechism in a Year is a daily podcast produced by Ascension and hosted by Fr. Mike Schmitz. It helps us understand what it means to be Catholic by reading the entire *Catechism of the Catholic Church* and allowing those truths to shape our lives. This bulletin was adapted from the books that complement the podcast: *The Catechism in a Year Companion* by Petroc Willey, Fr. Mike Schmitz, and Matthew Doeing.