

DIPPING INTO THE CATECHISM

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From the Compendium of the Catechism: paragraphs: 197 – 204



How does the Virgin Mary help the Church?

After the Ascension of her Son, the Virgin Mary aided the beginnings of the Church with her prayers. Even after her Assumption into heaven, she continues to intercede for her children, to be a model of faith and charity for all, and to exercise over them a salutary influence deriving from the superabundant merits of Christ. The faithful see in Mary an image and an anticipation of the resurrection that awaits them and they invoke her as advocate, helper, benefactress and mediatrix.

What kind of devotion is directed to the Holy Virgin?

It is a singular kind of devotion which differs essentially from the cult of adoration given only to the Most Holy Trinity. This special veneration directed to Mary finds particular expression in the liturgical feasts dedicated to the Mother of God and in Marian prayers such as the holy Rosary which is a compendium of the whole Gospel.

In what way is the Blessed Virgin Mary the eschatological icon of the Church?

Looking upon Mary, who is completely holy and already glorified in body and soul, the Church contemplates in her what she herself is called to be on earth and what she will be in the homeland of heaven.

“I BELIEVE IN THE FORGIVENESS OF SINS”

How are sins remitted?

The first and chief sacrament for the forgiveness of sins is Baptism. For those sins committed after Baptism, Christ instituted the sacrament of Reconciliation or Penance through which a baptised person is reconciled with God and with the Church.

Why does the Church have the power to forgive sins ?

The Church has the mission and the power to forgive sins because Christ himself has conferred it upon her: “Receive the Holy Spirit, if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” (John 20:22-23).

“I BELIEVE IN THE RESURRECTION OF THE BODY”

What is the meaning of the term “body” (or “flesh”) and what importance does it have ?

The resurrection of the flesh is the literal formulation in the Apostles’ Creed for the resurrection of the body. The term “flesh” refers to humanity in its state of weakness and

mortality. We believe in God the Creator of the flesh; we believe in the Word made flesh in order to redeem flesh; and we believe in the resurrection of flesh which is the fulfilment of both the creation and the redemption of the flesh.

“There is not a soul that can at all procure salvation, except it believe while it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges” (Tertullian).



What is meant by the “resurrection of the body”?

This means that the definitive state of man will not be one in which his spiritual soul is separated from his body. Even our mortal bodies will one day come to life again.

What is the relationship between the resurrection of Christ and our resurrection?

Just as Christ is truly risen from the dead and now lives forever, so he himself will raise everyone on the last day with an incorruptible body: “Those who have done good will rise to the resurrection of life and those who have done evil to the resurrection of condemnation” (John 5:29).

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