

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things came into being through him, and without him not one thing came into being... <sup>14</sup>And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son,<sup>[d]</sup> full of grace and truth. (John 1:1-3, 14)

<sup>5</sup>Let the same mind be in you that was<sup>[d]</sup> in Christ Jesus, <sup>6</sup>who, though he was in the form of God, did not regard equality with God as something to be exploited, <sup>7</sup>but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, <sup>8</sup>he humbled himself and became obedient to the point of death— even death on a cross. <sup>9</sup>Therefore God also highly exalted him and gave him the name that is above every name,<sup>10</sup> so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, <sup>11</sup>and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil 2:5-11)

**Jesus is Christ Co-eternal Word of God and Only Begotten Son of God took on Human flesh in the Incarnation without diminishing his Divinity.**

CCC 426 "At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, the only Son from the Father. . .who suffered and died for us and who now, after rising, is living with us forever."<sup>13</sup> To catechize is "to reveal in the Person of Christ the whole of God's eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ's actions and words and of the signs worked by him."<sup>14</sup> Catechesis aims at putting "people . . . in communion . . . with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity."<sup>15</sup>

### **Title of Jesus Christ**

CCC 452 The name **Jesus** means "God saves". The child born of the Virgin Mary is called Jesus, "for he will save his people from their sins" (Mt 1:21): "there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

CCC 453 The title "**Christ**" means "Anointed One" (Messiah). Jesus is the Christ, for "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). He was the one "who is to come" (Lk 7:19), the object of "the hope of Israel" (Acts 28:20).

CCC 454 The title "**Son of God**" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father (cf. Jn 1:14, 18; 3:16, 18); he is God himself (cf. Jn 1:1). To be a Christian, one must believe that Jesus Christ is the Son of God (cf. Acts 8:37; 1 Jn 2:23).

CCC 455 The title "**Lord**" indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity. "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor 12:3).

Why did the Word Become Flesh? (CCC 457-460)

- In order to save us by reconciling us with God (1 John 4:10; 4:14; 3:5)
- So that thus we might know God's love – (John 3:16)
- To be our model for Holiness. (Mt 11:29, John 15:12)
- To make us partakers of the divine nature. (2 Pt 1:4)

CCC 479 At the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature.

CCC 480 Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men.

- In the Incarnation, we behold the mystery of the union of the divine and human nature in the one person of God's Son. Somehow in a way we cannot completely grasp, Jesus had both human knowledge and a human will and divine knowledge and a divine will. (p 86 *US Catholic Catechism for Adults*)

*Ancient Heresies* (noted in Didache Bible with CCC commentaries p 887)

**Docetism** - claimed that Christ was pure spirit and that his physical body was an illusion. They held that Christ did not truly die on the Cross but merely the illusion of his body. The Catholic faith professes that Christ was incarnate from the Virgin Mary and became man, and "that Christ's death was a real death."

**Arianism** - claimed that Jesus was a highly exalted creation of God the Father but not eternal or consubstantial with the Father. The Council of Nicea confirmed Begotten not made, consubstantial with the Father.

**Nestorianism** - Taught that Christ's human nature was loosely joined to the divine nature of the Son of God. The Council of Ephesus (AD 431) refuted this by clarifying that Christ possess 2 natures, human and divine, and that they were fully united in his divine Person from his conception in what we call the hypostatic union.

**Monophysitism** - taught that Christ's humanity was absorbed into his divinity, leaving him with either a divine nature alone or some new mixture of mostly divine and a small part human nature. The Council of Chalcedon rebutted this heresy and the 2<sup>nd</sup> Council of Constantinople made further clarifications to the teaching.

Life Death and Resurrection of Jesus

CCC 561 "The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world, and his Resurrection are the actualization of his word and the fulfillment of Revelation" John Paul II, *CT9*).

CCC 564 By his obedience to Mary and Joseph, as well as by his humble work during the long years in Nazareth, Jesus gives us the example of holiness in the daily life of family and work.

CCC 609 By embracing in his human heart the Father's love for men, Jesus "loved them to the end", for "greater love has no man than this, that a man lay down his life for his friends."<sup>425</sup> In suffering and death his humanity became the free and perfect instrument of his divine love which desires the salvation of men.

## Historical Table Overview <sup>1</sup>

Type of Heresy	Basic Heretical opinion	Example of Church Father	Corrective Teaching
<b>Docetism/Gnosticism</b> (from Greek docei- to seem) 2 <sup>nd</sup> Century	Jesus only appeared to have a body because God could not have taken on limitations of humanity and remained God.	Ignatius of Antioch condemned Docetism in 110 AD; Irenaeus of Lyons writes against Gnosticism	Scripture is clear that Jesus ate, drank, and died. Ex, Jesus is "true flesh" Cf. 1Jn 4:2-3
<b>Modalism (Sabellianism)</b> 2 <sup>nd</sup> - 3 <sup>rd</sup> Centuries	God appears now in one guise, now in another. Just different modes of expression of the one God – only difference is the name	Condemned by Pope St. Callistus I	This would mean either God the Father suffered in the Passion or that there was no Passion – both ideas impossible and so the Father and the Son must be distinct
<b>Adoptionism</b> 2 <sup>nd</sup> - 3 <sup>rd</sup> Centuries	Because of his perfect life, Jesus was adopted into Godhead after his Resurrection.	Origen refuted this heresy, by concentrating on pre-existence of the Son	Logos Theology – The word pre-existed the Incarnation and Jesus is the Incarnation of the Word from the very beginning
<b>Arianism</b> (named for Arius, a Libyan priest) (256-336AD) 4 <sup>th</sup> century	Jesus was created by the father at a point in time. Arianism was so widespread and led to such controversy, Constantine called a council.	St. Athanasius	<b>The Council of Nicaea (325)</b> Son is "begotten, not made, of the same substance ( <i>homoousios</i> ) as the Father."
<b>Apollinarianism</b> Apollinarius, bishop 4 <sup>th</sup> Century	Jesus only had one nature- divine, embodied in human flesh.	Athanasius	<b>First Council of Constantinople (381)</b> Reiterated Nicaea- Recognized the full humanity and full divinity of Christ
<b>Nestorianism (Nestorius)</b> 5 <sup>th</sup> Century	Two natures of Christ are distinct and joined but Mary is not Theotokos (God bearer)- she was only Christotokos (Christ bearer)	St. Cyril of Alexandria	<b>Council of Ephesus (431 AD)</b> "that the Word, united to himself in his person the flesh animated by a rational soul, became man." Mary is the Theotokos: "Mother of God, not the nature of the

<sup>1</sup> This table was originally designed by Brian Luense with the Archdiocese of Galveston-Houston for the FTCM Christology program. I have modified it. It represents the contents of the CCC 464-469.

			Word or his divinity received the beginning of existence from the holy Virgin, but that, since the hold body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is saide to be born according to the flesh.”
<b>Monophysitism</b> (one nature Eutyches- a monk)  <b>5<sup>th</sup> Century</b>	The humanity of Jesus is absorbed by his divinity	Pope St. Leo the Great	<b>Council of Chalcedon (451)</b>  Jesus is one person with two natures  True God and True Man  “We confess that one and same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division, or separation. The distinction between the natures was never abolished by their union, but rather the character proper to each of the two natures was preserved as they came together in one person ( <i>prosopon</i> ) and one hypostasis.”

**Constantinople II (553)** reaffirms Chalcedon;

**Constantinople III (680)** denies the monothelism position which says the Son's will replaced Jesus' human will;

**787 Council of Nicea II:** use of images in worship is acceptable; 730-87: iconoclastic controversy (iconoclasm said the use of images in worship is wrong)