

GRIST

Diocese of New Ulm Social Concerns Office November, 2007

Seeds of Contemplation in the *Catechism of the Catholic Church*

Our human words always fall short
of the mystery of God. #42

Believing in God means:

- coming to know God's greatness and majesty,
- living in thanksgiving,
- knowing the unity and true dignity of all people,
- making good use of created things, and
- trusting God in every circumstance.

#222-27

Creation has its own goodness and proper perfection,
but it did not spring forth complete from the hands of
the Creator. The universe was created "in a state of
journeying." #302

The Word became flesh for us:

- to save us by reconciling us with God,
- that we might know God's love,
- to be our model of holiness, and
- to make us partakers of the divine nature.

#457-60

Christ expresses humanly
the divine ways of the Trinity. #470

Against all human expectation God chooses those
who were considered powerless and weak to show
forth his faithfulness to his promises. #489

Jesus' humanity appeared as *sacrament*,
that is, the sign and instrument, of his divinity
and of the salvation he brings. #515

Christ's whole earthly life – his words and deeds,
his silences and sufferings, indeed his manner of
being and speaking – is *Revelation* of the Father,
is a mystery of *redemption*. #516-17

Only when Christ is formed in us will the mystery of
Christmas be fulfilled in us. Christmas is the mystery
of this "marvelous exchange": We have been made
sharers in the divinity of Christ who humbled himself
to share our humanity. #526

Christ stands at the heart of this gathering of people
into the family of God. Into this union with Christ
all people are called. #542

"Life goes down to be killed;
Bread goes down to suffer hunger;
the Way goes down to be exhausted on his journey;
the Spring goes down to suffer thirst;
and you refuse to suffer?" [St. Augustine] #556

The women were the first messengers
of Christ's Resurrection
for the apostles themselves. #641

Our attitude about our neighbor will disclose
acceptance or refusal of grace and divine love. #678

When the Father sends his Word, he always sends
his Breath. In their joint mission, the Son and the
Holy Spirit are distinct but inseparable. To be sure,
it is Christ who is seen, the visible image of the
invisible God, but it is the Spirit who reveals him. #689

The Spirit wants to tell us about Christ. #702

The Word of God and his Breath are at the origin
of the being and life of every creature. #703

God speaks to the heart of his people
in the language of the promise,
with the accents of love and fidelity. #715

The Church's mission is not an addition to that of
Christ and the Holy Spirit, but is its sacrament: in
her whole being and in all her members, the Church
is sent to announce, bear witness, make present, and
spread the mystery of the communion of the Holy
Trinity. #738

The world cannot be transfigured and offered to God
without the spirit of the Beatitudes. #932

Faith is a treasure of life
which is enriched by being shared. #949

The elect live “in Christ,” but they retain,
or rather find, their true identity, their own name. #1025

Jesus is the definitive “Amen”
of the Father’s love for us. #1065

The Holy Spirit awakens the memory
of the Church to all that Christ has done for us,
then inspires thanksgiving and praise. #1103

The Church is the great sacrament
of divine communion which gathers God’s
scattered children together. #1108

We must hold that the Holy Spirit offers to all the
possibility of being made partakers in a way known
to God, of the Paschal Mystery. #1260

The Eucharist commits us to the poor.
To receive in truth the Body and Blood of Christ
given up for us, we must recognize Christ
in the poorest, his brothers and sisters. #1397

The more one does what is good,
the freer one becomes. #1733

Asked if she knew that she was in the state of God’s
grace, St. Joan of Arc replied: “If I am not, may it
please God to put me in it; if I am, may it please God
to keep me there.” #2005

All Christians in any state or walk of life are called
to the fullness of Christian life and to the perfection
of charity. All are called to holiness. #2013

God calls each one by name. Everyone’s name is
sacred. The name is the icon of the person. It
demands respect as a sign of the dignity of the one
who bears it. #2158

The name one receives is a name for eternity.
In the kingdom, the mysterious and unique character
of each person marked with God’s name
will shine forth in splendor. #2159

The sabbath is a day of protest against the servitude
of work and the worship of money. #2172

Humility is the foundation of prayer.
“Man is a beggar before God.” [St. Augustine]
#2559

Prayer is the encounter of God’s thirst with ours.
God thirsts that we may thirst for him. #2560

It is the *heart* that prays. #2562

Because God blesses, the human heart can in return
bless the One who is the source of every blessing.
#2626

In the Sermon on the Mount and the Our Father,
the Spirit of the Lord gives new form to our desires,
those inner movements that animate our lives.
#2764

Praying to our Father should develop in us two
fundamental dispositions:

- First, *the desire to become like him*: though
created in his image, we are restored to his
likeness by grace; and we must respond to this
grace.
- Second, *a humble and trusting heart* that enables
us “to turn and become like children”: for it is to
“little children” that the Father is revealed.
#2784-85

God’s glory and our life depend on the
hallowing of his name in us and by us. #2813

Our vocation to eternal life does not suppress,
but actually reinforces, our duty to put into action in
this world the energies and means received from the
Creator to serve justice and peace. #2820

“Our” bread is the “one” loaf for the “many.”
In the Beatitudes “poverty” is the virtue of sharing:
it calls us to communicate and share both material
and spiritual goods, not by coercion but out of love,
so that the abundance of some may remedy the needs
of others. #2833

Discernment unmask the lie of temptation, whose
object appears to be good, a “delight to the eyes”
and desirable, when in reality its fruit is death.
#2847

Christ urges us to *vigilance* of the heart
in communion with his own. The Holy Spirit
constantly seeks to awaken us to keep watch.
#2849