

DIPPING INTO THE CATECHISM

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From the Compendium to the Catechism: 132 – 139

What does the Ascension mean?

After 40 days during which Jesus showed Himself to the apostles with ordinary human features which veiled His glory as the Risen One, Christ ascended into Heaven and was seated at the right hand of the Father. He is the Lord who now in His humanity reigns in the everlasting glory of the Son of God and constantly intercedes for us before the Father. Together with the Father, He sends us the Holy Spirit and He gives us the hope of one day reaching the place He has prepared for us.



How does the Lord Jesus now reign ?

As the Lord of the cosmos and of history, the Head of His Church, the glorified Christ mysteriously remains on earth where His kingdom is already present in seed and in its beginning in the Church. One day He will return in glory but we do not know the time. Because of this we live in watchful anticipation, praying “Come, Lord” (Revelation 22:20).

How will the coming of the Lord in glory happen ?

After the final cosmic upheaval of this passing world the glorious coming of Christ will take place. Then will come the definitive triumph of God in the Parousia and the Last Judgment. Thus the Kingdom of God will be realized. (see *Catechism paragraphs 678 to 682*) (*Parousia means “the second coming of Christ”.*)

How will Christ judge the living and the dead ?

Christ will judge with the power He has gained as the Redeemer of the world who came to bring salvation to all. The secrets of hearts will be brought to light as well as the conduct of each one toward God and toward his neighbour. Everyone, according to how he has lived, will either be filled with life or damned for eternity. In this way, “the fullness of Christ” (Ephesians 4:13) will come about in which “God will be all in all” (1 Corinthians 15:28).

What does the Church mean when she confesses “I believe in the Holy Spirit” ?

To believe in the Holy Spirit is to profess faith in the Third Person of the Most Holy Trinity who proceeds from the Father and the Son and “is worshipped and glorified with the Father and the Son”. The Spirit is “sent into our hearts” (Galatians 4:6) so that we might receive new life as sons of God.

are the missions of the Son and the Holy Spirit inseparable ?

In the indivisible Trinity, the Son and the Spirit are distinct but inseparable. From the very beginning until the end of time, when the Father sends His Son He also sends His Spirit who unites us to Christ in faith so that as adopted sons we can call God “Father” (Romans 8:15). The Spirit is invisible but we know Him through His actions, when He reveals the Word to us and when He acts in the Church.

What are the names of the Holy Spirit ?

“The Holy Spirit” is the proper name of the third Person of the Most Holy Trinity. Jesus also called Him the Paraclete (Consoler or Advocate) and the Spirit of Truth. The New Testament also refers to Him as the Spirit of Christ, of the Lord, of God – the Spirit of Glory and the Spirit of the Promise.

What symbols are used to represent the Holy Spirit ?

There are many symbols of the Holy Spirit: *living water* which springs from the wounded Heart of Christ and which quenches the thirst of the baptised; *anointing* with oil, which is the sacramental sign of Confirmation; *fire* which transforms what it touches; *the cloud*, dark or luminous, in which the Divine Glory is revealed; the *imposition of hands* by which the Holy Spirit is given; *the dove* which descended on Christ as his baptism and remained with him.



The Vatican Dove of Peace represents the Holy Spirit.

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, individual or live group sessions contact deborah.vankroonenburg@prcdtr.org.uk