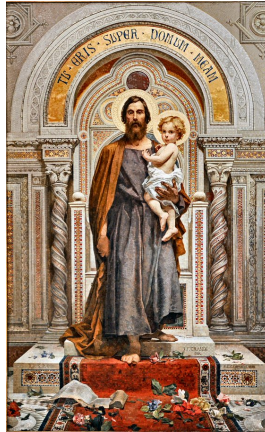


St. Joseph Society's December Boot Camp Podcasts



Podcast Schedule

- Episode #13 – The Expected Messiah
- Episode #14 – The Incarnation of our Lord
- Episode #15 – The Redemption Part 1
- Episode #16 – The Redemption Part 2

Episode #13 – The Expected Messiah

I. Introduction – If Christ is the answer, then what's the question?

1. *Nostra aetate* 1 – “Men expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men: **What is man? What is the meaning, the aim of our life? What is moral good, what is sin? Whence suffering and what purpose does it serve? Which is the road to true happiness? . . .** What, finally, is that ultimate inexpressible mystery which encompasses our existence: **whence do we come, and where are we going?**”
2. Man is Divided both Socially and Personally
 - a. Original Justice: In the Garden of Eden, there is peace between man and God, man and his neighbor, man and himself.
 - b. Original Sin: Disorder is introduced into the world. Man no longer has peace with God; hence, he has no peace within himself. Since he doesn't have peace within himself, he does not have peace with his neighbor either.
3. *The Gulag Archipelago 1918-1956* by Alexander Solzhenitsyn – “The line separating good and evil passes not through states, nor between classes, nor between political parties either -- but right through every human heart -- and through all human hearts.”
4. Our Problem – We cannot save ourselves.

- a. “Sin is not just an action of man which, being an action, ceases and has no permanence; sin is also the state that man then finds himself in – devoid of supernatural grace and therefore with his will distanced from and opposed to the will of God and the corresponding conversion of the human heart to the love of God” (Ocariz, Seco, & Riestra, 32-33).
- b. Genesis 3:7 – “Then the eyes of both were opened and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.”
- c. Genesis 3:20 – “The Lord God made for Adam and for his wife garments of skins, and clothed them.” – God has to provide a solution.

II. The Expected Messiah

1. *Holy People, Holy Land: A Theological Introduction to the Bible* by Dauphinais & Leverying

- a. “Since love is the fulfillment of the Law (Rom. 13:10), and Christ’s laying down his life for us is the supreme manifestation of love (John 3:16, 15:13), the entire scriptures point to Christ as the fulfillment of God’s plan to reunite us to himself in love. To be holy means to love in truth” (14-15).
- b. We become **holy people** when God, restoring and perfecting our fallen minds and hearts, dwells within us (**holy land**) by grace.

2. *Protoevangelium* (Genesis 3:15) – “I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”

3. The Preparation of Israel – The Covenant Principle

- a. St. Irenaeus - To understand "the divine program and economy for the salvation of humanity" we have to understand God's "several covenants with humanity" and also "the special character of each covenant." (*Against the Heresies*, Book I, Chapter 10, no. 3).
- b. What's God up to in making these covenants? – He is forging sacred kinship bonds. He is saying to His people, "I will be their God and they shall be My people...I will be a Father to you and you shall be sons and daughters to Me" (see 2 Corinthians 6:16). The story line and the drama of the Bible all plays out against this backdrop of divine family-making.
- c. God makes six major covenants in the Bible:
 - i. Marriage – Adam and Eve (Genesis 1:26-2:3)
 - ii. Family – Noah and his family (Genesis 9:8-17)
 - iii. Tribe – Abraham and his descendants (Genesis 12:1-3; 17:1-14; 22:16-18)
 - iv. Nation – Moses and the Israelites (Exodus 19:5-6; 3:4-10; 6:7)
 - v. Empire – David and the Kingdom of Israel (2 Samuel 7:8-19)

vi. Universal – Jesus and the Church (Matthew 26:28; 16:17-19)

4. The Preparation of the Gentiles

- a. Acts 14:16-17 – “In past generations he allowed all the nations to walk in their own ways; yet he did not leave himself without witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness.”
- b. Romans 1:19-20 – “For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.”
- c. Romans 2:14-15 – “When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them.”

III. Application

1. Christ comes in the fullness of time: Galatians 4:4-5 – “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.”
2. Build On Your Progress! – Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying all or some of the Rosary, genuflecting before the Lord reverent, and reading Scripture by reading St. Paul’s epistles (2 Timothy, Titus, and 1 & 2 Thessalonians) and the book of Revelation (See handout at www.stjosephsociety.org).

Monthly Challenge: **“O Come, Let Us Adore Him” – Go to Exposition**

Episode #14 – The Incarnation of our Lord

I. Introduction – Why did Jesus Christ become incarnate?

1. Last Week: We discovered that our situation is dire, and we cannot save ourselves. However, we also discussed the fact that God is not going to leave us orphans; rather, he puts his divine salvation plan into action from the beginning.
2. God prepared the people of Israel and the Gentiles for one event that will change the world complete, the Incarnation of our Lord. This week we will turn our attention to the Incarnation before looking at our redemption in Christ next week.

II. The Incarnation of our Lord

1. The Son of God became man in order to redeem men. (Ott, 191)
 - a. The Nicene Creed – "For us men and for our salvation he came down from heaven; by the power of the Holy Spirit, he became incarnate of the Virgin Mary, and was made man" (DH 150).
 - b. "Sacred Scripture testifies that Christ came into the world to save all men, to redeem them from their sins" (Ott, 191).
 - i. Isaiah 35:4 – "Say to those who are of a fearful heart, 'Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.'"
 - ii. Matthew 1:21 – "You shall call his name Jesus, for he will save his people from their sins."
 - iii. Luke 2:30 – The Prophet Simeon says, "mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples."
 - iv. Luke 19:10 – "For the Son of man came to seek and to save the lost."
 - v. 1 Timothy 1:15 – "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners;"
 - c. "The Fathers are unanimous in teaching that the Incarnation of the Son of God was solely redeem mankind. *St. Augustine* says: "If mankind had not fallen, the Son of Man would not have come. . . . Why did He come into the world? To save sinners (1 Tim. 1:15). There was no other reason for His coming into the world" (*Sermo* 174, 2, 2, 7, 8)" (Ott, 192).
2. The Son of God became man for the glory of God.
 - a. "Sacred Scripture suggests another purpose of the Incarnation, namely, the Glory of God which is the supreme and ultimate purpose of all God's words" (Ott, 191).
 - b. Luke 2:14 – The Angels declare, "Glory to God in the highest, and on earth peace among men with whom he is pleased!"

- c. John 17:4 – Jesus says, “I glorified thee on earth, having accomplished the work which thou gavest me to do.”
3. True God and True Man – The Hypostatic Union is the dogma that states that there is the union of two natures (human and divine) in the one person, Jesus Christ.
- a. Is Jesus divine?
 - i. **He possesses attributes that only God has** – Jesus claimed to exist from eternity past (John 8:58), omnipresence (Matt. 18:20), omniscience (Matt. 16:21), and omnipotence (Matt. 28:18).
 - ii. **He performs works that only God can do** – Jesus forgives sins eternally (Mark 2:1-12), he gives spiritual life to whomever He wishes (John 5:21), he will raise the dead (John 11:43), and he will judge all people (John 5:22).
 - iii. **He was given the names and titles of deity** – Jesus refers to Himself as the Son of God (John 10:36), Lord (Luke 1:76 with Mal. 3:1), God (John 1:1), King of kings and Lord of lords (Rev. 19:16).
 - iv. **He claimed to be God** – At the Feast of Dedication Jesus said, “I and the Father are one” (John 10:30).
 - b. Is Jesus human?
 - i. **He had a human body** – Christ has a human body that grew and developed (Luke 2:52) and he called himself a man (John 8:40).
 - ii. **He had a human soul and spirit** – Christ’s humanity was complete and included both material and immaterial aspects (Matt. 26:38; Luke 23:46).
 - iii. **He exhibited the characteristics of a human being** – Jesus was hungry (Matt. 4:2), thirsty (John 19:28), weary, he wept, and he was tested.
 - iv. **He was called by human names** – Jesus’ favorite designation of himself was Son of Man and Paul called him a man in 1 Timothy 2:5.

III. Application

- 1. Why did Jesus Christ become flesh?
 - a. In order to save us by reconciling us with God (CCC 457 - see 1 Jn. 4:10; 4:14; 3:5).
 - b. So that thus we might know God's love (CCC 458 - see 1 Jn. 4:9; Jn. 3:16).
 - c. To be our model of holiness (CCC 459 - see Mt. 11:29; Jn. 14:6).

- d. To make us "partakers of the divine nature" (2 Pt. 1:4). In the words of St. Athanasius, "The Son of God became man so that we might become God." St. Thomas Aquinas wrote, "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods" (CCC 460).

2. Build On Your Progress!

3. Monthly Challenge: **“O Come, Let Us Adore Him” – Go to Exposition**

Episode #15 – The Redemption Part 1

I. Introduction – Are atheists redeemed by Christ?

1. Pope Francis – "The Lord has redeemed all of us, . . . with the Blood of Christ . . . Even the atheists."
2. "We may regard the Redemption *objectively* or *subjectively*. **Objectively**, the Redemption is the work of the Redeemer, **subjectively** the Redemption is the realisation of the Redemption in individual men, or the application of the fruits fo the Redemption to individual men (Justification)" (Ott, 193).
3. Last week, we discussed the incarnation of our Lord with the twofold purpose of redeeming men from their sins and giving glory to God. I also gave a brief defense of the dual nature of Christ before closing with the practical benefits of the incarnation.
4. This week, we'll discuss Christ's life, death, and resurrection in order to answer the question: **What did Jesus do to save us from our sins?** Next week, we will discuss the content of this salvation, namely, liberation from evil and reconciliation with God.

II. Introduction – There is One Mediator Between God and Man

1. 1 Timothy 2:5-6 – "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time."
2. "Every human action of Jesus, because it is a human action of God, is of transcendent value for our salvation and redemption . . . But God so willed that the Redemption should come about through the death and glorification of Christ" (Ocariz, Seco, & Riestra, 199).
3. Luke 9:22 – "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."
4. Christ's "entire life on earth was a preparation for, a journey towards, the Cross and the Resurrection. However, starting with the Incarnation, the mysteries of Chist's life are not merely preparation for the Redemption: they are themselves the Redemption, because they combine with the Paschal Mystery to form one single salvific continuum" (Ocariz, Seco, & Riestra, 199).

II. The Incarnation & Christ's Hidden Life

1. The Incarnation "marks the beginning of salvation, because by taking flesh the Word takes on mankind itself and, in a sense, becomes linked to every man and every woman" (Ocariz, Seco, & Riestra, 200-201).
2. Christ's Hidden Life
 - a. Luke 2:51-52 – "And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man."

- b. “These years of hidden life in Nazareth allow ‘everyone to enter into fellowship with Jesus by the most ordinary events of daily life’” (Ocariz, Seco, & Riestra, 203).

III. Christ’s Public Life

1. *Christ the Life of the Soul* by Columba Marmion – “Christ is God made man, living among men so as to teach them by His words and above all by His life how men ought to live in order to imitate God and please Him” (30).
2. The Luminous Mysteries
 - a. The Baptism of Jesus in the Jordan – “Jesus’ baptism was not simply a preparation for his public life; it was something which contributed to his work of salvation . . . Christ submitted to the baptism of John in order to save us. . . he conferred on water the capacity to be the matter of Christian baptism . . . which would truly forgive sins” (Ocariz, Seco, & Riestra, 205).
 - b. The Wedding Feast at Cana
 - c. The Preaching of the Kingdom of God & the Miracles he Performed
 - d. The Transfiguration – St. Thomas Aquinas says that the Transfiguration occurs after Christ informs the apostles about his Passion, because he is encouraging them to follow him even through that (ST III, q. 45, a. 1).
 - e. Institution of the Eucharist

IV. Christ’s Passion, Death, and Resurrection

1. “Jesus death . . . was not just one of a number of possible ways his life on earth could have ended: it was the foreseen goal, which completed his redemptive work – foreseen by God and desired also by Jesus’ human will” (Ocariz, Seco, & Riestra, 208).
2. The Death of Jesus as Part of the Father’s Plan
 - a. Jesus’ death was part of God’s plan to save us from our sins.
 - b. Jesus’s death showed God’s eternal, relentless, universal love for us.
3. Jesus Chose to Die on the Cross for Us
 - a. Jesus willingly laid down his life for us.
 - b. Jesus’ infinite divine love makes his sacrifice infinitely valuable.

IV. Application – Every moment of your life is an opportunity to grow in holiness!

1. “The eternal Word, by . . . living an ordinary life, has redeemed and sanctified all the noble things which go to make the fabric of everyday life – family life and social relationships, children’s games and adults’ challenges, fatigue and rest. . . . During these years of hidden life Jesus set us an example, but he was also carrying out our redemption through the love and obedience with which he imbued his every action, offering it up to the Father to atone for the sins of the world” (Ocariz, Seco, & Riestra, 203).
2. Monthly Challenge: **“O Come, Let Us Adore Him” – Go to Exposition**

Episode #16 – The Redemption Part 2

I. Introduction – What does it mean to be free?

1. Last week, we discussed the life, death, and resurrection of Christ in order to answer the question: What did Jesus do to save us from our sins? I also encouraged you to take inspiration from Christ's hidden life and attempt to consecrate every task no matter no mundane to Christ for your sanctification.
2. This week, we will discuss the content of this salvation. "The salvation brought about by Christ involves two things which are indissolubly linked – man's liberation from sin and its consequences, and his reconciliation with God" (Ocariz, Seco, & Riestra, 198). In today's episode, we are going to explore both of marvelous truths.
3. "Considered dynamically, the salvation wrought by Christ can be described as the changeover from death (the state of sin and its consequences) to life (the state of grace and ultimately the state of glory). It is a matter, then, of a transition, a transformation, which starts out from the situation from which we are liberated and ends up at the new life to which man is born again as "a new creation in Christ" (cf. 2 Cor. 5:17). And, as liberation from sin, salvation necessarily involves man's reconciliation with God" (Ocariz, Seco, & Riestra, 256).

II. Redemption as Liberation from Sin

1. "The ancient concept of freedom (*eleutheria* in Greek) does not have to do directly with the interior freedom of the person, but with his *state* or situation, that is, with being free as distinct from being a slave. In the New Testament . . . Freedom is not simply an external, legal, state, or situation, but a condition of *being*: it is "the freedom of the sons of God," as St. Paul repeatedly says in his Letter to the Galatians (cf. Gal. 4:1, 5, 21-31; 5:13)" (Ocariz, Seco, & Riestra, 256).
 - a. External freedom – freedom from factors outside ourselves that threaten or destroy our power to exercise choice (ex. Poverty, tyranny, etc.).
 - b. Internal freedom – freedom from interior factors that limit choice (ex. Fear, addiction, etc.).
2. Slaves to Sin or Slaves to Righteousness
 - a. John 8:34 – "Truly, truly, I say to you, every one who commits sin is a slave to sin."
 - b. Romans 6:17-18 – "But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness."
 - c. Galatians 5:1 – "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery."
3. The Annihilation of Sin (Ocariz, Seco, & Riestra, 258-259).
 - a. "Liberation from sin consists precisely in making sinful man just, that is, truly holy. It is in a way a kind of creation: it involves making man a new creature in Christ (cf. Eph. 4:24; Col. 3:10)."

b. Liberation “also means that man can (with the grace of God) defeat sin’s power over him.”

c. “Liberation from sin involves, finally, liberation the punishment due to sin.”

III. Redemption as Reconciliation with God

1. God is Reconciling the World to Himself through Christ

a. “Reconciliation is the act or state of re-establishing friendship between God and a human being, or between two persons. Reconciliation with God is necessary after a person has lost the divine friendship through grievous sin. It requires repentance on the part of the sinner and forgiveness on the part of God. The willingness to be reconciled with another person is a necessary condition for obtaining God's mercy” (John Hardon’s *Modern Catholic Dictionary*)

b. 2 Corinthians 5:19 – “God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.”

c. Colossians 1:19-20 – “For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

d. Romans 5:10 – “For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”

2. We Are Pilgrims or Wayfarers on Earth

a. “Through the Redemption, man recovers God’s friendship, and grace, and the state of being a son of God; but he does not recover the praeternatural gifts proper to the state of original justice; after his reconciliation with God he continues to have an inclination to evil (concupiscence) and to error; he still experiences suffering and death. But these wounds of human nature acquire a new meaning and value through the redemption: they become a means of cooperating with Christ in his work of redemption” (Ocariz, Seco, & Riestra, 266).

b. John 17:14-17 – “I have given them your word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; your word is truth.”

IV. Application

1. A New Creature in Christ Jesus

a. “To be reconciled with God does not simply mean something external or legal (not being charged with the fault); rather, one is radically renewed in the core of one’s being” (Ocariz, Seco, & Riestra, 266).

b. 2 Corinthians 5:17 – “If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.

2. Build On Your Progress! – Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying all or some of the Rosary, genuflecting before the Lord reverent, and reading Scripture by reading St. Paul’s epistles (2 Timothy, Titus, and 1 & 2 Thessalonians) and the book of Revelation (See handout at www.stjosephsociety.org).

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