

DOWNLOAD PDF JESUS CHRIST : THE MODEL FOR ALL HUMANITY

JACK WINTZ.

Chapter 1 : The Two Adams of Romans

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I pray that the calming influence of the Spirit will be with me, that I might express my thoughts to you. When I left on my first mission as a young man, I had practically no understanding of missionary work. I had a feeble testimony of the gospel, but I had faith that what I was doing was right. Scheiss, my first senior companion. I immediately found that he cared for me. In our brief three months together, he taught me all I was smart enough to learn of the missionary discussions. He taught me the rudiments of the Spanish language. And he taught me to put my feet on the proper path toward missionary service and to turn my heart toward godly things. Elder Scheiss let me baptize our first convert. Mario had already been taught most of the missionary discussions by the time I arrived, but my companion thought it best that I perform the ordinance. I studied hard to memorize the baptismal prayer in Spanish. I worked on my accent in order to be understood on that sacred occasion. I had heard of people being commissioned to paint pictures. I had heard of people being commissioned to serve as military officers. But when it occurred to me that I had been commissioned by the Savior to baptize in his sacred name for the remission of sins, I felt a rush of testimony and pride and gratitude that went through my entire soul. I knew that I was in the service of the most important Master of all. I knew I was authorized to perform that ordinance, and I knew that Mario left that font pure and clean and acceptable to our Heavenly Father. I am grateful to my companion for that baptism experience. And I am grateful for my commission from the Lord. In August of this year, the Aaronic Priesthood young men of our ward had the assignment to administer the sacrament to the residents of a local rest home. I went along with them in case they needed some assistance. Everything was under control. But as a result of my attendance there, I had a great experience. After the meeting, the branch president came to me and asked: We served on the mission board together. By the way he spoke, the light in his eye, and the smile on his face, it was as though he lived those cherished experiences only yesterday. The interpersonal relationships between missionaries are among the choicest blessings we receive as the result of missionary service. The friendships and the positive influence of one missionary upon the other can be eternal. One of the great thrills a missionary has is to play a part in having the gospel change the life of a person, of a complete family—to see an unhappy mother, a confused father, a lost young woman or young man find his way to the path that leads to real happiness and eventually to eternal life. No missionary that ever lived failed to influence the lives of many for the better regardless of the number of converts he may have gained. With respect to his personal challenges, every missionary will tell you, as I tell you now, that as he presses on and exercises his faith there comes the most extraordinary spiritual sensation: Particularly in connection with my most recent assignment as a mission president, I knew that God had sent me to do his work, and I knew that his work would be done. I loved to see each day dawn, and I treasured the experiences of every day. Missionaries not only teach, they also learn a great deal from others. One thing I learned as a young missionary was that spiritual fitness, as well as physical and mental fitness, comes by paying a price that includes self-denial. Carlos was about fourteen years old. We became acquainted as he attended our presentations of the missionary discussions in the home of his neighbors, the Carabajals. Carlos wanted us to teach his family and helped us arrange to meet his parents and his younger brothers and sisters. We taught the Garcias and watched them become members of the Church. One day as we visited in the Garcia home we noticed large red letters about six inches high that had been cut out and pasted on the living room wall. My family and others come second. And I am third. On my most recent mission, which I served with my wife, Penny, and our six daughters, we came especially to love and appreciate our missionaries and had a special appreciation for our Colombian missionaries. I know that the same can be said for missionaries serving all over the world in their own homelands. Our Colombian missionaries were not only handsome,

charming, and intelligent, but they were also dedicated, capable, and effective. One unusual Colombian missionary with his North American junior companion, because of their special gifts and talents, baptized fifty-two people in one month. Another Colombian sister was responsible for the conversion of fourteen people before she had been a member of the Church for one year and received a formal call as a missionary. These young people returned home from their missions without fanfare. Many of them did not know where they would live. Many of them had parents who made it clear to them that they had no place in their homes on their return. But they served God first, with faith that he would provide for them and for their future. It is impossible adequately to eulogize these young people. My only regret concerning our Colombian missionaries was that we did not have three times as many. At times, as we talk of missions and missionary work, some young men shy away because they do not feel that they are worthy. Please remember, young men, that no one points an accusing finger at you. Your priesthood leaders—your adviser and your bishop—do not set themselves as judges to criticize. They want to help. What a great blessing it will be to you, to us, and to many hundreds of others. The only thing that matters to me, and I believe that the only thing that matters to the Lord, is what you do from now on. I know that you have been called by God to serve in this mission and that you can be a powerful and effective advocate for the Savior. You have a real opportunity right here and right now to go out and show the Lord and others who you really are and what you can do. That young man worked with enthusiasm and energy in some of the areas of our mission that might be considered tough. He taught, he converted, he baptized. He became a district leader and a zone leader. He left our mission with my greatest respect for the work he had done and for the man he had become. Above all the benefits and blessings of missionary service that come into the life of a missionary—and that which brings unparalleled peace and comfort to the soul—is the testimony which comes to him, perhaps not all at once, perhaps line upon line. That testimony I wish to bear to you now as a returned missionary. I know God lives. He is the King, our Counselor, and our Friend. He is worthy of our most pure and profound adoration and deserving of our very best efforts. As missionaries, we long to serve him with all our heart, might, mind, and strength. In the name of Jesus Christ, amen.

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JACK WINTZ.

Chapter 2 : Why St. Anthony Holds the Child Jesus - and all the angels and saints

McKamey Joan Joan McKamey Road map for the future: teachings of Vatican II / Jack Wintz and John Feister Jesus Christ: the model for all humanity / Jack Wintz.

Why is the humanity of Jesus important? The humanity of Jesus is as equally important as the deity of Jesus. Jesus was born as a human being while still being totally divine. The concept of the humanity of Jesus co-existing with His deity is difficult for the finite mind of man to comprehend. There are those who reject these biblical truths and declare that Jesus was a man, but not God Ebionism. Docetism is the view that Jesus was God, but not human. Both viewpoints are unbiblical and false. Jesus had to be born as a human being for several reasons. One is outlined in Galatians 4: Born under the law of God, all humans are guilty of transgressing that law. Only a perfect human—Jesus Christ—could perfectly keep the law and perfectly fulfill the law, thereby redeeming us from that guilt. Jesus accomplished our redemption on the cross, exchanging our sin for His perfect righteousness 2 Corinthians 5: Another reason Jesus had to be fully human is that God established the necessity of the shedding of blood for the remission of sins Leviticus Jesus Christ, the perfect Lamb of God, sacrificed His human life and shed His human blood to cover the sins of all who would ever believe in Him. If He were not human, this would have been impossible. Furthermore, the humanity of Jesus enables Him to relate to us in a way the angels or animals never can. Only a human could sympathize with our weaknesses and temptations. In His humanity, Jesus was subjected to all the same kinds of trials that we are, and He is, therefore, able to sympathize with us and to aid us. He was tempted; He was persecuted; He was poor; He was despised; He suffered physical pain; and He endured the sorrows of a lingering and most cruel death. Only a human being could experience these things, and only a human being could fully understand them through experience. Finally, it was necessary for Jesus to come in the flesh because believing that truth is a prerequisite for salvation. Declaring that Jesus has come in the flesh is the mark of a spirit from God, while the Antichrist and all who follow him will deny it 1 John 4: Jesus has come in the flesh; He is able to sympathize with our human frailties; His human blood was shed for our sins; and He was fully God and fully Man. These are biblical truths that cannot be denied.

Chapter 3 : Table of contents for Vatican II today

Jack Wintz, OFM, was a writer and editor for St. Anthony Messenger for over 30 years. His books include Friar Jack's Favorite Prayers and Saint Anthony of Padua: His Life, Legends, and Devotions.

Christians predominantly hold that these works are historically true. Christians believe that Jesus was a human being who was also fully God. Christians believe that Jesus came into the world as the son of only one earthly parent, Mary. Christians believe that Jesus never sinned or did anything wrong. Christians believe that Jesus was eventually martyred, was buried in a tomb, and then on the third day came back to life. Christians believe that because he rose from the tomb on the third day, that he lives and has a glorious spiritual body today which can be felt with a touch. Christians believe that Jesus eventually ascended back to God the Father. Christians believe that Jesus will come back to earth a second time. For example, believers in monophysitism reject the idea that Christ was fully human and God at the same time. Others, such as the Latter-day Saints, consider Christ to be in possession of a fully physical body after his resurrection. The five major milestones in the gospel narrative of the life of Jesus are his baptism, transfiguration, crucifixion, resurrection and ascension. New Testament Scriptures requisite the name of Jesus as the only way to be saved. His death on a cross is understood as a redemptive sacrifice: But who do you say that I am? Only Simon Peter answered him: You are the Christ, the Son of the living God. He is not just a third party between God and humanity. As true God he brings God to mankind. As true man he brings mankind to God. The opening words in the Gospel of Mark 1: His divinity is again re-affirmed in Mark 1: In the Pauline epistles, the word "Christ" is so closely associated with Jesus that apparently for the early Christians there was no need to claim that Jesus was Christ, for that was considered widely accepted among them. Hence Paul could use the term Christos with no confusion about who it referred to, and as in 1 Corinthians 4: This derives from the opening of the Gospel of John, commonly translated into English as: The pre-existence of Christ refers to the doctrine of the personal existence of Christ before his conception. One of the relevant Bible passages is John 1: This doctrine is reiterated in John. Following the Apostolic Age, from the 2nd century forward, several controversies developed about how the human and divine are related within the person of Jesus. For by him all things were created, in heaven and on earth, visible and invisible. Just as the Johannine view of Jesus as the incarnate Logos proclaims the universal relevance of his birth, the Pauline perspective emphasizes the birth of a new man and a new world in the birth of Jesus. Unlike Adam, the new man born in Jesus obeys God and ushers in a world of morality and salvation. Adam, having corrupted himself by his disobedience, also infected humanity and left it with a curse as its inheritance. The birth of Jesus counterbalanced the fall of Adam, bringing forth redemption and repairing the damage done by Adam. The nativity of Jesus thus began to serve as the starting point for "cosmic Christology" in which the birth, life and resurrection of Jesus have universal implications. The nativity and resurrection of Jesus thus created the author and exemplar of a new humanity.

Chapter 4 : CHRISLAM : Apprising Ministries

1 Jesus - His Humanity The humanity of Christ is a subject which is very seldom studied by professing Christians, and yet it is an all-important subject.

An Exposition of Romans 5: Hence, Paul uses Adam as a model, type, or a pattern of Christ [v. Historically, not all die because they sinned like Adam. For example, babies have no personal sins, yet they die. The use of the aorist tense implies a once-for-all act in the past. Compare this with Romans 3: In verses 13 and 14 immediate context, the people who lived from Adam to Moses were dying i. Paul is using Adam as a pattern or a type of Christ in Romans 5: If we insist that all die because we all sinned personally like Adam; for this analogy to fit Christ, we would have to teach that all live because all have obeyed personally like Christ. But sin is not taken into account when there is no law. His argument is that God could not legally or lawfully condemn these people for their personal sins, which they were committing, since He had not yet posted His law as a legal code until Moses. What Adam did affected all humanity; likewise, what Christ did also affected all humanity [v. It is in this sense only the two are similar, and, therefore, Adam can be used as a pattern of Christ. We were in Adam by creation [Acts His obedience can be lawfully credited to all mankind since all obeyed in Christ. The whole force of the parallel, in Romans 5: In Him, all humanity was gathered up and given a new history in which we stand justified. Hence, there is also a difference between Adam and Christ. The difference is in what they did and the effect their acts had on humanity. The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. We are better off in Christ than we ever were in Adam, even before the Fall. Note the future tense, i. But where sin increased, grace increased all the more, Hence, just as sin dominates all men from birth, and would do so until death; let grace now take over in your lives i. The first or sleep death became a necessity because of the plan of redemption, while the second death is the wages of sin [Romans 6: It saved all humanity from the condemnation of the second or eternal death; and It brought the verdict of justification to eternal life upon all men [2 Tim. Since Christians die the first death, the gospel obviously only redeems men and women from the second death [Rev. This constitutes the unconditional good news of the gospel. But like any gift, it has to be received to be enjoyed [Romans 5: Therefore, in the judgment, they can only blame themselves when they face the second death. Hence, unbelief willfully rejecting the truth as it is in Christ is the unpardonable sin [Hebrews 2: Every baby is born subjectively in Adam although objectively in Christ and, therefore, under the reign of sin, condemnation, and death [Romans 3: To continue to live under this reign is to end up with eternal death. Christ ushered in the reign of grace, righteousness, and eternal life. To receive this gift of grace by faith means we are now baptized subjectively into Christ and have passed from death to life [1 Cor. If we continue to live by faith under this reign of grace, it will end up with eternal life. Adam and Christ represent two opposite camps, sin and righteousness or death and life respectively. Therefore, you cannot choose to remain in Adam to enjoy sin and at the same time accept by faith your position in Christ to enjoy eternal life. To obey the gospel is to receive Christ, the author of righteousness and life. This involves saying good-bye to Adam, the author of sin and death [Romans 6: Your eternal destiny depends on which humanity you have chosen to belong. I pray you will make the right choice.

Chapter 5 : Jesus in Christianity - Wikipedia

Contents Introduction Road Map for the Future: Teachings of Vatican II Jack Wintz, O.F.M., and John Feister Chapter One The Mass: Our Greatest and Best Prayer Thomas Richstatter, O.F.M. Chapter Two Seven Sacraments, One Mystery Thomas Richstatter, O.F.M. Chapter Three Sacred Scripture: Light for Our Path Dianne Bergant, C.S.A. Chapter Four.

Chris Button A General Introduction to the Atonement The atonement is one of the key central doctrines of the Christian faith and is both a unifying factor as well as being a divisive issue between the various theological traditions. It is focused on the role and method of Jesus in bringing about our salvation. There are two types and four main theories, with other theories related to those main ones. Each theory and type, however different they may appear at first glance, all share one common factor and that is the death of Jesus Christ and the forgiveness of sins. Within Christianity this is understood as being the broken relationship between God and humanity. Across the millennia Christians have attempted to use metaphor as a method of explaining the work of Jesus in salvation soteriology. The differences are expressed in the creedal and doctrinal statements of the various denominations and adherence to one theory or another is often a sign of ones theological allegiance. The argument has been made that it is possible to unify these theories into a general theory of the atonement. However, others have argued that there are some concepts expressed within the varying theories that cannot be unified as they pose a contradiction between each other. There are arguments for both points of views with the general, mediating answer being that each theory expresses a different aspect of the atonement. This is extended to mean that no one will ever be able to understand the full magnitude of the mystery of the atonement except through the shadows of metaphor. It is based on the substitutionary and penal theories of atonement. It argues that through the fall all of humanity has become Totally Depraved and irredeemably corrupt, unable to turn to God or chose Him or His works. Because of this God must choose who will be saved or not. This is not done through any persons spiritual or moral good as no human can ever be good due to our fallen state. While accepting Total Depravity the atonement opens a way for all people to be able to respond to God and thus answer his call to salvation Prevenient Grace. Only believers are saved, non-believers are not saved unless they chose to accept salvation. The death of Christ was the offer of atonement that all may accept but it is not open for those who do not accept it. This means that people have free will due to Prevenient grace and thus may freely choose to accept this salvation on offer. God does not decide who will be saved or not saved. Instead he preordains that all who believe will be saved and predestines the death of Christ as the rejection of sin. It exists prior to and without reference to anything humans may have done. This includes the teaching of the Law and the Prophets and the life and death of Jesus. This doctrine often holds that God will judge humanity after death according to their moral character as defined by their actions during their life. The majority of holders of this doctrine will argue for the importance of free will as enabling them to make moral choices. Augustine argued that without the work of God no one is able to make moral choices, thus the Holy Spirit is a regenerative factor that enables Christians to chose to do good see Prevenient grace. The doctrine of Moral Influence is less worried about the divinity Christology of Jesus but rather on the actions he took. The key actions that Identify Christ as being the atoning figure are his roles as; prophet and teacher, example, founder and leader, and martyr. The Moral Influence theory incorporates the life and work of Jesus alongside his death as being the force within atonement. This links the practise of ransom with the crucifixion and death. It says that the human race had been taken captive by the devil and that Christ died in order to buy them back from the devil by taking their place for all time, by redeeming them from their sins by taking on the guilt of their sins. It was popular until the 11th and 12th centuries and fell into decline until it is now only really held in some Eastern Orthodox churches and in Anabaptist Peace Churches. It has been argued that this should be interpreted not that Christ is legalistically paying a price for the ransom of humanity, so that his death and suffering fulfil a legal obligation between God

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and the devil where any form of interaction may take place. Instead it is argued that Christ instead redeems creation so as to make a place where it is possible for people to come to God. Because He freely chose death as an innocent and sinless man without coercion or legalistic necessity he was able to break death and grant eternal life, changing the very nature of humanity in the process. The ransom is not seen in terms of a business deal or a transaction or legalistic action but instead of liberation from slavery or in freedom from imprisonment. Emphasis is given to the role of the Trinity in Christus Victor, uniting Jesus and His Father in the crucifixion in a joint rejection of evil. This is followed in the righteous vindication of the Conquering Christ in His resurrection and ascension. It identifies the death of Christ not as a legalistic payment of debt owed to God but as the decisive moment of victory in a war against the powers of darkness. Further it emphasises the importance of the Incarnation as part of the Atonement so that it is not just the crucifixion which is the moment of victory but that it is the incarnation itself which allows for the justification of humanity by bringing them back into a position where they will be able to participate in and respond to God. Satisfaction is the alternative to punishment. Satisfaction must be made otherwise punishment must be given. Through His death we are liberated from the devil and from sin. The function of satisfaction is not to placate a wrathful God but to restore a sinner to harmony, by repairing the damage to their relationship with God. This means that God is not willing or able to just forgive sin without first requiring satisfaction for it. The death of Christ deals with sin and the resurrection deals with the renewal and restoration of righteousness. But it does not consist of Christ receiving the precise punishment owed to humanity but instead God publicly demonstrated His displeasure with sin by the suffering and death of His own sinless son in propitiation⁴. Because of his death he undoes the wrong that Adam did and leads humanity into their original inheritance.

Chapter 6 : 7 Key Moments in the Life of Saint Francis – Franciscan Media

Rather, the Divine Word became flesh because, from all eternity, God wanted Jesus Christ to be creation's most perfect work. Christ was to be the model and crown of creation and of humanity – the glorious destination toward which all creation is straining.

The eternal Word is uncreated God with the eternal Father and the eternal Spirit. If the Word is spoken of as the Firstborn it is solely in reference to the Word made flesh. This is the teaching of the Councils and the Church Fathers. Paul in his Epistle to the Colossians speaks of Christ as Firstborn on two levels: *Essere* always precedes *agere*. Or put conversely, action presupposes being. In both cases it is His Sacred Humanity that is Firstborn. Firstborn of every creature When Christ is spoken of as Firstborn on the ontological level it is *de facto* a reference to His eternal predestination as the God-Man and thus a consistent affirmation of His absolute primacy. Here are some examples from Scripture: If, as we have maintained, Jesus Christ is the firstborn of every creature as opposed to the Uncreated Word, then the Franciscan thesis is immensely enriched. Of the flock, the firstborn male was to be redeemed or sacrificed; of the family, the firstborn son was to be redeemed. This Hebrew notion of the firstborn would not make sense if Paul were referring to the Divine, Uncreated Word as such. Moreover, the firstborn of a flock of sheep was itself a sheep; the firstborn male in the human family was a man like his brothers. Finally, if the reference were to the Divine Person of the Word as Uncreated and Eternal quite apart from the Incarnation, then why the specific reference to the second Divine Person as opposed to the Father or the Holy Spirit? Why would there be a specific reference to the Uncreated Word instead of the Godhead? As we have noted, it is more consistent in this passage to see the subject of this Canticle as the Incarnate Word; it is inconsistent and even illogical to say that Paul suddenly changes the subject from Christ to the Uncreated Word. He shares their nature by assuming the created, human nature from the Blessed Virgin Mary – firstborn of every creature. Chronologically, as we know, our Divine Lord is not the first creature born into the world; but in the plan of God, He is. Here is my explanation of this back in So on the level of *essere* being Christ is the Firstborn of all creation in His foreseen hypostatic union. But what does St. Paul mean in referring to Him as the firstborn of the dead? This is not merited. This is not earned. This is a pure gift of love of God to the Sacred Humanity of Christ. The union of the created, human nature of Christ with the divine nature in the Person of the Word makes Him the absolute Lord and King of all creation. John both speak of Christ also as the Firstborn of the dead: Therefore Christ, in order to conquer sin, dies and rises from the dead. Christ merits His Resurrection and merits our Redemption through His life, passion and death. We thank and praise God for eternal life in Christ Jesus! If Adam had not sinned our life would still have been life in Christ, the Firstborn of many brethren; but because of sin He also becomes our Redemption, a propitiation for our sins, the Firstborn of the dead:

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JACK WINTZ.

Chapter 7 : The Blessings of Missionary Service - James M. Dunn

For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him." The Greek word translated firstborn is the word from which we get prototype and refers to the fact that in His humanity Jesus is the model or standard for.

You can help by adding to it. October See also: White from the Seventh-day Adventists. The tradition of Christian vegetarianism has long been a minority viewpoint among Christian communities, though its history has gone back many decades in religious thought. Later writers that cite his comments on animal rights include Catholic columnist Mary Eberstadt. Meat-eating in the context of nourishment is permitted. Examples of Roman Catholic figures that have written in favor of animal rights and against factory farming , though not strictly being vegetarians themselves, include Fordham University professor Charles Camosy and the aforementioned columnist Mary Eberstadt. The former wrote the work For Love of Animals: Christian Ethics, Consistent Action on the subject, which the latter praised while writing for National Review. A Christian Assessment in while still a student. However, the debate undertaken by the General Synod in about both hunting and factory farming practices done on Church-owned land ended with said practices being allowed to go on. This section needs expansion. October Philosopher Peter Singer has argued in publications such as his seminal book Animal Liberation , first published in , that Christian thought has contributed to animal cruelty and suffering. However, Singer later stated that he had changed his views in part given the complexity of different views towards animals among different Christians. Andrew Linzey commented in that: Christian theologians have been neglectful and dismissive of the cause of animalsâ€” and many still are. Christians and Jews have allowed their ancient textsâ€” such as Genesisâ€” to be read as licensing tyranny over animals All religious traditions have great resources for a very positive ethic in relation to animals. I would go further and say that however awful the record of Christianity has been, Christian theology has some unique insights fundamental to valuing animal life. From my perspective, without a sense of ultimate meaning and purpose, it is difficult, if not impossible, to justify any kind of moral endeavor According to the rabbinical tradition, this prohibition stems from the hardship that an ass would suffer by being compelled to keep up with an ox, which is, of course, far more powerful. These ancient regulations, "bespeak of an eloquent awareness of the status of animals as ends in themselves", a point also corroborated by Norm Phelps.

Chapter 8 : Why is the humanity of Jesus important?

Yes, we know that Jesus Christâ€”together with God the Father and the Holy Spiritâ€”must be the center of our focus and longing and spirituality. Yes, we know that Jesus is both human and divine, and that because of his humanity we can relate to him in a very special wayâ€”and we do.

Chapter 9 : Was Jesus Created? â€” Grace thru faith

For not only did God redeem the whole human race from Adam's sin plus all their personal sins, but, much more, He made all humanity righteous, holy, and blameless in Christ's holy history [Eph.].