

In the First Article of the Creed the focus was on God the Father, the first Person of the Blessed Trinity; in the Second Article and those that follow there is focus on the second Person, who was made man for us.

The second Person of the Blessed Trinity is God the Son, also called Jesus Christ; but this second name was not given Him until His incarnation; that is to say, until He was made man for us, 2000 years ago. The name of Jesus Christ indicates at one and the same time the mission of the Son of God, and the character with which He was invested. Jesus signifies Saviour, because He came to save the world; this was His mission. Christ signifies Anointed, the anointed of the Lord by excellence, because He was anointed or consecrated king, priest, and prophet: this is the triple character with which He was invested. By becoming man the Son of God did not cease to be God; for He is at once God and man; hence it is that He is ordinarily called the Man-God.

1. He is true man, like unto us; and as such we behold Him born at Bethlehem, living in Galilee and Judea, dying at Jerusalem.

2. He is also true God; and as such, though hidden under the veil of His humanity, we behold Him do works possible to God alone, and which manifest His divinity. We have seen His glory, says St. John, a glory which reveals the only Son of the Father. In a word, He preached a doctrine evidently divine; He foretold the future; He commanded all nature; He healed all diseases; He called the dead to life; He rose from the sepulchre, and ascended into heaven to sit at the right hand of God the Father. So that if His human nature is a veil, it is a transparent veil as regards His divinity.

In conclusion, He expressly declared that He was God, the only Son of the Father. Before ascending into heaven He established on earth His holy Church, a perpetual monument of the divinity of her Founder. Beholding this Church, studying her history, every honest man must exclaim: This is a divine work.

Though no longer visible on earth, Jesus Christ always exists, living and immortal, in heaven, seated on the throne of glory, and on earth in the Holy Eucharist, in which He is pleased to dwell with the sons of men. On our part we should behold Him there with a living faith, and go to Him as the only source of our salvation and of every blessing.