

Joseph Hollcraft MA

The Role of Scripture and Liturgy in Catholic Faith Formation

Week 7: October 16, 2008

XVII. The Resurrection (*consult word of the week on **Resurrection***). A careful study of the Resurrection demands a careful study of death and the importance of its reality. *“I know of no thought that so wonderfully clarifies one’s mind than if he will be hanged tomorrow morning”*-Samuel Johnson. When we reflect into our own death, trivia no longer seems important and important things no longer seem trivial. Death clarifies our mind, sharpens our understanding, and routes our whole life to a point, a summit. Death has its own way of crystallizing truth.

A. The Kenosis (dying of self) of the Son: the noun is derived from the verb “he emptied himself” “rendered void” or “annihilated himself”. The Son remains God when he becomes incarnate, but he divests himself of his glory to the point of being unrecognizable (Is.53:2). Kenosis is the divine way of loving: becoming man without reservation and without calling for recognition or compelling it. Kenosis refers to the self-emptying of the Word in the Incarnation, but this is completed in the self-emptying in the Spirit in the Church. In the kenosis of love, we are reminded that the more God gives of himself the more He reveals himself. .

1. The divinization of man can only take place to the extent that we lose ourselves in God. Essentially speaking, Christ made himself poor that we might be made rich in grace. He becomes human that he might be immersed in the creation that he fashioned (selects a river that is the lowliest and most derisory among the rivers of the world).
 - a. His Baptism and immersion into water only has meaning in light of the life he lived and the death he endured (a unique Christian call).
2. Jesus’ baptism in water becomes the sign and reality that in Jesus the entire energy of love impregnates human energy with an anointing that makes this human energy its own and gives it life.
 - a. Recall, that those who in John remarked, *“no one has ever spoken like this man”* (Jn.7:46) could not be taken by even the least of his actions. We have similar words in the opening chapter of Mark. No lengthy chants or odorous rites of expelling demons, just the divine word (cf. Von Balthasar). We are called to participate in this unique vocation that is revealing mystery! Our entire human condition is called to be immersed in the condition of the divine. *“In this way two worlds collide: grace and flesh. The Passion of God and the passion of man...the place of com-passion”*-Corbon

3. Mary as both model and revealer of Kenosis. Mary's question of "how will this be?" (Lk.1:34) is the first (hidden) Pentecost and becomes the model question of faith and acceptance. She inaugurates mystery by receiving the very essence of it in her womb.

XVIII. The Resurrection. Upon Jesus' Baptism, the Father opened paradise with a message, in Christ all has come full circle, as it is in the hour when the economy of salvation reaches its climax, Jesus himself who opens paradise, the garden of life to men who have strayed from truth (Lk.23:43)...*consult Word of the Week on Paradise.*

A. The cross is the first theophany of the wellspring: When "*one of the soldiers pierced his side with a lance...immediately there flowed blood and water*" (Jn.19:34). "*The water flowed from right under the right side of the temple*" (Ezekiel 47:1), of the true temple which is the body of Jesus (Jn.2:21). From that day forwards "*a fountain will be opened for the house of David and the inhabitants of Jerusalem*" (Zech 13:1).

1. for the body that rises living from the tomb is no longer simply a body that experiences human thirst, it is now and forever the body of the wellspring of life.

B. No longer is there simply a thirst that seeks the fountain; the fountain has become the thirst and leaps up within human thirst. The river of life was in a state of kenosis in the mortal body of Jesus; by entering into our death, it is able to well up from our own earth in the incorruptible body of Jesus Christ.

1. The words "he is not here" becomes the beginning of the wholly new Covenant struck by the Resurrection. The risen Christ is the inexhaustible wellspring of the Liturgy (1 Cor.15:45; Jn.6:66). The liturgy has been born; the resurrection of Jesus is its first manifestation.

- a. The contrast between Adam and Christ shows that by nature, we get a body from Adam that is physical, earthly and mortal, and by grace, we expect a body that is spiritual, heavenly and immortal. Paul draws on Gn.2:7 to hint that Adam's creations bears a certain likeness to Christ's Resurrection. Just as Adam's body was raised from the earth by breath of natural life, so Christ's body was raised from the earth by the Spirit of supernatural life. It is the life-giving spirit, now channeled to the world through the sacrament of Christ's risen humanity, that will raise our bodies (Rom.8:11).

2. The death of Jesus was by its nature the death to death; the end of death, but death does not cease to be important only so far that we participate in the death of Christ. Only then do we live in Christ... "*Christ has been raised from the dead and will never die again*" (Rom.6:9).

- XIX. Banquet of the Reconciled: Proper Celebration of the Holy Eucharist. Ratzinger highlights contemporary issues concerning liturgical abuse with the similar abuses that were going on in Paul's day. He opens up with the Pauline passage below to demonstrate that the Eucharist is the sacrament of the reconciled, as opposed to the sacrament of reconciliation. The Eucharist has always been preceded by discernment. Now a few background pieces to the Corinthian passage (1 Cor.11:18-29).
- A. Corinthians gathered to eat a common meal before the Eucharist. What was originally intended to promote fellowship became a source of tension between the rich and poor. This often extended into the celebration of the Liturgy. What was this source of tension? What was this source of violation of early Christian tradition?
1. Since early Christian gatherings took place in homes (16:19), seating arrangements could reinforce the distinctions of social ranks among believers, with the affluent eating with the affluent and poor with the poor.
 2. Meals were apart of this distinction with the rich bringing a lot of food and the poor bringing smaller portions.
 3. Rich would arrive early, while the poor, fulfilling their duties, would arrive often just in time. Whatever the circumstances were, Paul is calling them out as a fraternity in Christ and for them to reexamine the purpose of their gatherings.
- B. 1 Cor.11:26-29: "You proclaim the Lord's death"... The bread and wine is a visible representation of Christ's death, recalling the events of the cross.
1. "Until he comes": The liturgy awaits its fulfillment at the coming of Christ's glory. Christ makes the invisible return as judge in the Eucharistic meal. The Eucharist is a sacrament of Christ's presence, not his absence.
 2. "Unworthy manner"...receiving the body and blood of our Lord can be an act of sacrilege if done in a state of serious sin.
 3. "Examine himself"...self-examination should always precede Communion. The purpose is to avoid an unworthy reception of the Eucharist. This draws us back into the reflection that ties the Eucharist with Confession (CCC 1385).
 4. "Discerning the body"...a wordplay on the term "body", which refers to not only the corpus of Christ, but the extended ecclesial body of Christ. Recognizing Jesus in the Eucharist is connected to recognizing Jesus in our spiritual brothers and sisters in Christ.
- C. The role of the Resurrection in understanding the banquet of the reconciled: "*The Resurrection offers the actual starting point for the Christian shaping of the legacy of Jesus. It was this that opened up the possibility of being present beyond the limitations of earthly corporeal existence and sharing himself out*"-Pope Benedict XVI. Paul states that without the resurrection our faith would be in vain (1 Cor.15:14).
1. Resurrection takes place on the first day, the day that the world began, the day of creation, in Christ we become a new creation.

- a. Acts 20:7 (1 Cor.16:2): “first day”...first sign that believers gathered together on Sunday (the day following the Saturday Sabbath) for worship and catechetical instruction. It would later be called the Lord’s day (Rev.1:20) in light of the Resurrection.
- b. The Lord had risen of the first day week after week and this was the day memorialized sacramentally as the day of Resurrection. Ultimately, this became the inner point in which the people gathered as church (Road to Emmaus). It was now transplanted out of the soil of Jewish Passover into the celebration of the Eucharist.
- c. Sunday became the day of worship and praise, cult and joy in the glory of the Risen One.