

Joseph Hollcraft M.A.
Intro to the Catechism of the Catholic Church CCCP201
Part II : The Celebration of the Christian Mystery
Week 1: September 27th

I. Key terms defined: Church, History, Economy, The Paschal Mystery, Typology, Mystagogy, and the Trinity. These terms are defined to communicate the fullness of Christian Truth and salvation found in the Church's Sacramental Economy. It is never a matter of sorting through one's own feelings and experiences but seeking out what is revealed to belong to God!!!

1. What **Church** is as "*assembly of believers*" points to an Old Testament Church, in the Hebrew called the **qahal**, foreshadowing what Christ came to perfect in the New Testament Church, the **ekklesia**-- the Catholic, "*Universal*" Church.

2. **History** is defined as something that "*weaves a pattern.*" God in the Old Testament, over a period of time, uses signs and symbols throughout Old Testament history to reveal to us what we have today in the Church.

3. History reveals the **Economy** of God: "*the law of the household.*" As Benin states: "*God teaches through the events of history that correspond to his eternal plan.*" That ultimately, in Christ, the embodiment of law, we may find that the heart of the law of the household is to live in the law. The **oikonomia** is the wise arrangement by stages whereby the mystery that is Christ is brought to fulfillment in **The Paschal Mystery**: "*Christ's redemptive work accomplished through his Passion, death, Resurrection, and glorious Ascension, whereby dying he destroyed our death and rising he restored our life*" (CCC 1066-1067; 1076).

4. **Typology** is the study of likeness. The interpretation of signs, symbols, and persons that foreshadow Christ in the Old Testament. To understand scripture we must always interpret Old and New as the whole revelation of God. You cannot have one without the other. Salvation history's plot is revealed through a careful study of typology. Typology in Scripture and Tradition.

A. Jn.5.39-40... "*You search the scriptures (Old Testament) because you think that in them you have eternal life and it is they that bear witness to me.*"

B. "*The faith of Christ is concealed in the Old Testament, lay hidden under shadowy symbols. Scriptures are living in only as far as they point to Christ*"--St. Thomas Aquinas

C. St. Augustine tells us: "*The Old Testament is hidden in the New Testament and the New Testament reveals the Old Testament.*" We are going to see how this plays out through a concrete example between Genesis and John.

D. Typology is the Literal Sense in which the New Testament reads the Old. For Daniellou, "*it gives intelligible coordination to Gods work in salvation history.*"

5. **Mystagogy** is typology applied to the sacramental life. It is the application of how the visibility of Christ has passed over in to the sacramental mysteries. It is the process of covenant fulfillment passing over and perpetuated in and through the sacraments (CCC 1075).

1. According to Daniellou, "*Mystagogy is how the sacraments carry over the great works of God through the Old and New Testament.*"

6. **Trinity**. The relationship between the Father, Son and Holy Spirit. The first person knows himself. The act of knowing produces an idea, a word; and this idea, this word, is the perfect image of Himself, is the second person. In turn perfect love begets the Holy Spirit, for this love is the Father loving the Son and the Son loving the Father.

1. The Spirit is the most attentive hearer of the Word and the source of all blessing that is word and gift (CCC 1077-1079)!!!

II. Covenant in the Sacramental Economy. Covenant (synonym to testament) is the overarching theme throughout the Bible. This word Comes from the Latin **convenire** meaning “*to come together.*” This word is often understood as a compact agreement, which it is, but God elevates our understanding of this agreement to a sacred family bond Covenant love is more than a contract where you say “*this is yours and this is mine,*” rather it says “*I am yours and you are mine.*” And for God, who is entirely relationship, His covenant would not be something external in history, but rather a manifestation of His saving love (CCC 54-65; 1067).

1. Latin word for oath is **Sacramentum**. God manifests his love most completely in the sacramental life of the church (7 sacraments). We are finite beings and the sacramental life leads and points to the infinite reality.

a. Gn.21.31...To establish a covenant you swear an oath ...Hb. word

is **sheba** meaning (n) “*to seven oneself.*” Note: we have 7 sacraments!!!

b. Jer.3.16-17... “*presence of God will no longer be in the Ark of the Old Covenant, but in Jerusalem shall all nations gather.*”

1. Jer.31.31...only mentioning of the New Covenant in the Old Testament. In it he is going to restore the house of Israel by writing the law on their hearts. The law will no longer be written on stone (tablets) but on the flesh!!!

2. Covenants through the Old Testament have a common thread in that they are marked by sacrifice (or lack there of in Adams case). Adam as the forerunner to understanding “the why” of the liturgical sacrifice (Note in this diagram that Rom.5.14 (typology) testifies to the link between Christ and Adam).

A. Adam is called to “*till and keep the garden.*”

1. “*Til*’l in Hebrew was **abodah**... “*keep*” was **Shoman** (Hebrew expression that could also mean worship). These expressions were referring to the priestly duty of guarding the sanctuary and keeping it from defilement...cf. Nm.3.28; 8.26; 13. Implies that something must be kept out.

2. Gn.2.8; 15-17... “*You must surely die*” literally translates you shall “*die a death.*”

a. Rabbis treated this as both a spiritual and physical death. Adam preferred the spiritual death.

3. Gn.3.1-7... “*You Shall not eat of the tree of the garden.*”

1. The serpent addresses both Adam and Eve. Author uses second person plural verbs. An English translation that we cannot render because we do not have. The word “*you*” is plural in its Hebrew language. The serpent is addressing them both yet only Eve responds.

4. Gn.3.2... “*Serpent*”... Hebrew word is **Nahash**. We see this same noun in Is.27.1 and Job 26.13. A better translation would be a large Sea Monster or Sea Dragon. Adam was petrified facing a life-threatening situation.

1. What we have here is more than a failure to communicate. Adams fears kept him from guarding the garden. He did not trust his father.
2. This kept him from protecting “*bone of his bone flesh of his flesh.*”
3. By failing to sacrifice his life Adam would start something that would not find its completion until Christ-the new Adam who would emerge from a garden with a saving tree through trust.

B. Altar Servers that kept the thread of sacrifice as the hallmark of every covenant and gave us reassurance to the “*liturgical current*” found in the Old Testament.. Note here the altar was understood in times of antiquity as representing the four corners of the earth.

a. Gn.8.20...Noah built an altar to the Lord to offer up sacrifices

1. The sacrifice marked the moment God made his covenant oath with him.

b. Gn.22.2...Abraham built an altar up upon Mt. Moriah to sacrifice his own son.

1. God spares Isaac and immediately afterwards makes a covenant

with him.

2. This sacrifice is significant in that Isaac foreshadows Christ by carrying wood up a cross in the same Mountainous region as Christ did.

c. Ex.12...covenant motif continues during the time of Moses when God requires every Israelite to sacrifice an unblemished lamb in place of the first-born.

d. 2 Sam.7.10...God reaches a flesh covenant with David which reaches its consummation with the building of the altar and its sacrifices during the time of Solomon.

4. Imperfect sacrifice. These figures performed an incredible task and administered divine blessing (CCC 1080-1081), yet failed in the end. This is going to point to a more perfect sacrifice in Christ. Each covenant had been real, yet partial, which ultimately drives us forward to the climax of the types of the Old Testament--Christ!!!

a. Noah gets drunk and incest occurs with Ham.

b. Abraham grows impatient for an heir and takes a concubine -mistress.

c. Moses strikes the rock in anger and gives into his temper.

d. David commits adultery with Bathsheba.

** The history of the Church (assembly of believers) can be best understood by seeing how God wished to unite his broken family. After Adams failure to sacrifice in the Garden of Eden, God chose leaders (Noah, Abraham, Moses, and David) to sacrifice to him in order to be in covenant with him. All of these men were heroic but only attained an imperfect bond in salvation history. Typology reveals to us how O.T. figures prepared and laid the foundation for the coming of Christ. And the sacrifice of Christ perpetuates itself through the divine mysteries of the Church in its sacraments. Christ came to unite us with his blessing in the Eucharistic sacrifice (CCC 1082) so that we might return with praise and thanksgiving (CCC 1083). God has woven a pattern that can only be understood by knowing the key elements of his unfolding plan in the Old Testament.

5. To understand “The divine program and economy for the salvation of humanity” (Irenaeus) it is necessary to note the special characteristics of his covenants with the biblical heroes (CCC 1093-1094; 1107; 1149-1152).

3-fold covenant

Adam-Gen 2.23	Noah-Gen. 9.13	Abraham-Gn. 15	Moses-Ex.20	David-2 Sam.7.10	Christ-Mk
marital	household	tribal	Gn. 17	national	kingdom (rules nations)
Marriage	Rainbow	Circumcision	Gn. 22	Passover	Throne
					<u>Baptism/Eucharist</u>

6. What Adam failed to do was the genesis to the disunity of mankind. Christ would be the restorer of unity on the cross; giving us the visible birth of the sacramental Church in his blood and water, which he would instruct and guide keeping unity among his people until the end of time (CCC 1067).

a. It would also be important to note here that the bride of Christ, the Church, is our sacramental instrument to salvation (CCC 1089). Justly so, our spouses represent an opportunity for our own salvation.

III. The Church as Liturgy and the role of the Holy Spirit: “Liturgy is the place where the stream of salvation history runs swift and clear--sweeping Christians into the current of the divine and Sacramental economy.”—Hahn. The word Liturgy itself literally means “The service on behalf of the people.” The liturgy is the gravitational center of humanity with Christ (CCC 1069) and “*principally his own paschal mystery that Christ signifies and makes present*” (CCC 1084-1085)!!!

1. Acts 2.42... “*They devoted themselves to the teaching of the Apostles and fellowship, the breaking of the bread and prayers.*” This is a sketch of the primitive church which has transcended history and is actualized in our mass today. “*Christ, by giving the gift of the Holy Spirit to the Apostles, entrusted to them his power of sanctifying; becoming as it were sacramental*

signs of Christ" (CCC 1086-1087).

A. The liturgy is rooted in Scripture and brings to life Scripture in the proclamation of the word of God in and through the apostolic line and the priesthood (homily of the Liturgy of the Word). The church militant then intercede for their fellow brothers and sisters in Christ in prayer which reaches its climax in the Eucharistic encounter with God in the breaking of the bread. "The Liturgy is the privileged locus of Tradition."--Congar. Therefore it is the most privileged place for catechizing the people of God (CCC1074-1075).

1. The church in Liturgy is the living temple that dwells upon the living stone of Christ. The Liturgy manifests the life of Christ within us and in turn authenticates the true manner of how to define culture in its customs, traditions, and belief system as it arranges itself for and towards society and the higher good (CCC 1071-1072;1092).

a. so we kneel on bended knee inserting us into the true path of worship and praise on Calvary. Without the humble gesture of prayer before the sacrifice of Christ all praise would be sick at the core--let us remember the humble posture of those present on Calvary.

B. The shape of the Christian worship reproduces the way we are to go and the manner in which to go about moving and living in community. We are born into community (CCC 1146-1148).

1. Man's ultimate search is the meaning of how to live in community. A search that loves, shares, teaches and mutually gives. This search finds its definition in the manner in which we worship in community.

a. The meaning of the whole world can only be comprehended with the sphere of prayer...it shapes and defines the moral and ethics of life (CCC 1073).

C. The Church and the sacramental economy has always found its support based upon the manner in which we relate it to the sacrifice of praise and thanksgiving. St. Cyril of Jerusalem notes that the first time church is used is when Aaron is vested (vestments foreshadow the heavenly clothing worn in the heavenly Jerusalem which is actualized in the Mass) with the priestly office. The church and the priesthood are inseparable. So to describe the church in relation to the aforementioned scripture passage is the priesthood united to the service of the *Word* and to the service of *man*.

1. Note that for Luke, the *service of the word*, is in direct relation to the steadfast teaching of the apostles, the first priests. .

a. Because the Lord passed on the meaning of the Word to the apostles (12), so thus the word has become an apostolic word, subsequently the apostolic line defines the nature of Christ as he subsists in the liturgy communicating Himself to his Church--His living community (CCC 1086-1087).

1. Hence we receive the life of the word through the living tradition of the church--it is never a private property. We receive the word of God from within the Apostolic church, in her faith.

2. It is in the roots of the earth of the church that we find the true spirit and revelation of Scripture.

2. Next to the word there is the sacrament. Luke refers right away to what is at the heart of the church--the Eucharist. The church draws her life from the self giving presence of the Lord. It is for this reason that the priest is ever in the service of the men to expose the sacramental life to the community.

a. It is important to realize that we can devote ourselves to the breaking of the bread only if we become breakers of the bread in its fullest sense. Nourished in the Eucharist, we become living sacrifices unto the Lord.

3. Note that the life of the church, as it flows from the Eucharist, receives constant nourishment in the spirit of *prayer*.

a. For the early apostles and disciples took on the praying of the psalms (divine breviary) as a constant presence of the breaking open of the liturgy of the word and worship (**CCC 1074-1078**); praise in the psalms).

D. The account of Moses upon Sinai helps continue to define how worship shapes a society and ultimately becomes the centerpiece to all of society.

1. The land is given to the Israelite people so as to be a place for the worship of the one true God. Mere possession of the land would be mere national autonomy, which lacks the essence of the call of how the Israelite people were called to worship. The land only becomes a true good until God reigns (cf. Judges, Kings and Chr.). Herein lies the call to the obedience of worship.

a. The very life of man, man himself, as living righteously, that is the true worship of God, becomes real life when it receives its form from looking towards God. It has the character of anticipation.

1. Cult exists in order to communicate this vision (anticipation) and to give life in such a way that glory is given to God. A life that fails to anticipate the stuff of God begins to become an empty life, a leaden life.

2. Worship moves man away from separation and into communion with He who is communion!!!

b. In the ordering of the covenant on Sinai, the three aspects of worship, law, and ethics are inseparably interwoven. Moses calls out the Levitical priesthood upon Sinai so as to define and order the law and ethics of God.

1. Sinai is not given as a halfway house, a refreshment stop, rather Sinai, gives Israel its interior land and they are constituted through the covenant and the divine law it contains. Sacrifice becomes the heart of any Christian society.

2. There needs to be a steadfast adherence to God to the law of God, which orders human affairs rightly, that is by organizing them as realities that come from God and are meant to return to God.

E. Liturgy and the Sabbath (**CCC 1176-1177**). The goal of creation is the covenant, the love story between God and man. Note that God first creates to Father in the first two creation accounts.

1. Only when man is in covenant is he truly free. Only then are the equality and dignity of all men made manifest. When everything is directed toward the covenant, man sees that it is a reciprocal relationship.

a. Worship then becomes the soul of the covenant, whereby it not only saves mankind but is also intended to draw the whole reality into communion with God.

2. Man's response to the God who is good to him is love, and loving God means worshipping him. If creation is meant to be a space for the covenant, the place where God and man meet one another then it must be thought of as a space for worship. Man's heart must be at the correct disposition to receive the Word of God and have a spiritual understanding so as to respond in heroic charity (**CCC 1093; 1099-1102**).

a. Sacrifice in its essence is simply returning to love and therefore divinization, worship now has a new aspect...healing of a wounded freedom and deliverance from estrangement.

b. All of worship ultimately becomes a participation in the "pasch" of Christ, in his passing over from the divine to the human, from death to life.

1. Without the cross and resurrection Christian worship is nill and void. As this great truth applies to what Christ

accomplishes we must turn this over to our own life. We must know the Paschal experience to know the true cultic experience.

2. The resurrection is the historical type of both the sacramental and eschatological economy.

c. Through the liturgy, Christians are simultaneously present in heaven and in the mainstream of salvation history

3. The Sabbath will forever be tied to the beginning of all that is holy. When we experience the holiness that emanates from the seventh day through the experience of worship and through the gift of martyrdom, we are forever incorporated into the mysterious historical process of moving the fulfillment of God in all. Indeed it is *“The glory of God is man fully alive.”*

a. Jesus’ giving of himself unto death gives the words he speaks at the supper their realism. His death is void if there is no resurrection, because it is through the gift of the Spirit that man and Christ are indissolubly united. The day of the resurrection is the new Sabbath.

4. Lk.22.19... *“In remembrance of me.”* This phrase is understood in the Gk as **anamnesis**, which is an actual representation, an actualizing of the event. There is only one sacrifice that is made actual through the hands of the priest (CCC 1103-104).

***Addition due to class discussion

IV. The Council of Jerusalem.

1) The covenant sealed with Abraham came in the form of circumcision. This was the external sign that you belong to God. This was how you entered into a family bond with God.

A) at the time of transitions of covenant and the time of Christ, baptism was the new external sign that you belonged to God (Eucharist). Acceptance of the incarnation and the new covenant demands attention to the particularities of their origin and purpose. This eventually leads one to an understanding to the fullness of truth.

1. Abraham (circumcision)...Christ (Baptism)...read Col.2.11-12; Rom 8.15-19.

2. What Adam could not do for humanity Christ accomplishes and what Moses could not do for Israel Christ accomplishes.

B). Acts 15...transitioning from Old law to New law. The debate between the San Hedrin and the Apostles was on circumcision and Baptism.

1) Define Council-*The calling of an assembly and hierarchy of the church to define the state and matters of the Church in Doctrine/spirituality.*

a) Sadducees-represented the priestly class who put all their authority only in the Pentateuch. Denied the Resurrection of the dead and judgement of eternal life.

b) Pharisees-zealous party who kept the law. Known as separatists from the Gentile nations. Believed in the resurrection of the dead and judgment of eternal life.

c) Scribes-Professional interpreters of the law (often were Pharisees).

-Sadducees				Paul
San Hedrin-Pharisees	-----Old Law-----	Acts 15-----	New Law-----	Barnabas-12 Apostles
-Scribes	circumcision	Council of Jerusalem	Baptism	Peter/James

2) Acts 15 and the significance of understanding 2 Sam.7-15. Focus on flow chart.

a) Acts 15.1-18

1) 1-5 : Pharisees want to see the Gentiles circumcised

2) 6-11: We now have the gift of the Holy Spirit and

Baptism. We no longer need the Old Law.

3) 12-18: Catholic Church begins with James' decree on universal expression of the Church being the new Davidic Kingdom (fulfilling 2 Sam.11-17). Gentile nations, all nations, being apart of this international plan to unite God's people through baptism.

b) Judaism begins. Still believe in the old law. Still recognize their Rabbis as leaders and authority figures.

1) Judaism is the parent of the Catholic Church. But the faith of Judaism fall short in that it does not recognize what Christ came to establish.

3) Church is the climax of the Old Testament! Note flow chart! Judaism and primitive Christianity are completed in the Catholic Church. Old Testament Israel is the church of God and the New Testament Church is the Israel of God.

a) 1 Peter.1.4...God established the sacramental church so that we may participate in His divine nature. In so far as the church is a sacrament for the world so it will be that the renewal of the world will come through the renewal of the Church

***Assignment for week 2:

1223-1225; 1253-1255; 1257; 1266-1267; 1286-1288; 1302-1305 (Baptism and Confirmation)

1322-1405—choose articles at your own disgression (Eucharist).

*** Suggested reading

Spirit of Liturgy: Chapters 1 and 3 (note page 34 in chapter 2)

Letter and Spirit: Chapters 2, 4, and 6