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Intro to the Catechism of the Catholic Church CCP 201
Part II: Celebration of the Christian Mystery
Week 2: October 4th

V. The Sacraments and their meaning. From the Latin **sacramentum**, a word which denoted an “*oath of loyalty sworn*” in antiquity. It was first applied by Tertullian around 200 A.D to the Christian mysteries, by which man adhered to God. The Greek word is **mysterion**, which means “*inexhaustible mystery.*”

A. St. Theodore said of mystery: “*every mystery points to signs and symbols to things invisible and ineffable. A manifestation and explanation of these signs and symbols is required if those present are to experience the power of mysteries. These mysteries require faith and an understanding of God’s covenant love.*”

1. The Church is just not a mystery of Christ, but a profound relationship to Christ that communicates its divine life through the sacraments in its efficacious relationship to Christ. The Church is the Sacrament of Christ.

a. It is the Holy Spirit that is constantly communicating this unique divine relationship between the Church and His Sacraments so as to give life to His people.

B. In each of the seven sacraments there is an outward sign of the mystery taking place, a sign in matter/deed and word (consider the sign that water plays in the sacrament of Baptism: we are cleansed of sin and born anew). There are three elements to the sacramental life: (1) sacraments of initiation); (2) sacraments of healing; (3) and the missionary sacraments: Holy Orders and Matrimony (CCC 1210). When we consider the three elements of the sacramental life consider **Ps.104. 15...** “*Wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man’s heart.*”

1. The Sacraments of initiation lay the foundation of every Christian life, “*sharing the divine life of God bearing a certain likeness to God.*” Ultimately the sacraments of initiation lead to the treasures of God (**cf. CCC 1212**) and wealth of the Church.

VI. Baptism/Infant Baptism. This sacrament is the basis of the whole Christian life and the sacrament which gives access to all sacramental life. Baptism comes from the Greek word **Baptizein**, which means to “*immerse*”, or “*plunge.*” This ‘plunge’ speaks to burial into Christ’s death, from which he rises up by resurrection with Him, as a new creation (**CCC # 1212-1214**).

1. Baptism in the economy of salvation history (Old and New Testament).

A. Adam and the creation account...Noah and the flood (1 Peter 3.20)...Moses and the Exodus...and of course the waters of the Jordan where Christ is baptized and inaugurates his own saving mission (**CCC 1218-1223**) .

1. Christ’s Baptism is an immersion into his own self-emptying that would be completed on the cross. In his Passover Christ opens to all men the fountain of Baptism (**CCC1224-1225**).

2. 1 Cor.10... Old Covenant is “*sea and cloud*” and the New Covenant is “*water and spirit*” ...one in the same!

B. Mt.28.19... “*Baptize in the name of the Father, Son, and Holy Spirit...*” We are baptized with the seal of the family of God. In this way we are incorporated into the body of Christ as children of God. Herein lies are call to join Christ in the paschal mystery, so “that we might suffer for God with him in order to give glory to him” (Rom.8.12-21).

C. Jn.14.18... “I will not leave you orphans.” I will not leave you without mother or father is the best translation. He gives us the church as mother, the new metropolis (2 Sam.20) and Himself as Father.

1. The Church gives way to the sacramental life so that we may participate in His divine nature (cf.2 Peter 1.4) and serve his Church (**CCC1267-1270**).

D. Jn.3.3... “born again” is a reference to Jn.1.33 and 3.5...this speaks to being born again in water and spirit...note that water and spirit are inseparable. This is necessary for salvation (**CCC 1257**).

1.Gn.1.2...“*The spirit of God moving over the waters.*” John recounts creation as he echoes the stirring of the new creation in Christ’s new life in Baptism.

2. Infant Baptism. Just as there is no choice in natural birth, it is appropriate that there is no choice in the supernatural order. We do not get to choose our chromosomes, genes etc...
 - A. Understanding this teaching of the church we must first go back to the Old Testament. The Old covenant seal to the family bond was circumcision. There is a new family order and this is in our rite to call Father "Abba" in the spirit of divine sonship that we receive in Baptism.
 1. Acts 16:33; 8:8; 11:14; 1 Cor 1:16...Corinthian jailer baptizes his household. The Gk for household is **Oikos**, which always included children.
3. Mystagogy of the celebration. The meaning and grace of the Sacrament of Baptism are clearly seen in the rites of celebration..
 - A. Sign of the cross: this marks the imprint of Christ and reminds us of his saving actions on the cross (**CCC 1235**).
 - B. Proclamation of the Word: enlightens the candidate and the assembly with the revealed truth (**CCC1236**).
 - C. Baptismal water: this marks the moment in which the Church asks, through the Son of God, the power of the Holy Spirit to overshadow in order to be "born again" (**CCC1238**).

VII. Confirmation is commonly known as the Sacrament of "Christian maturity." The Apostles, in the fulfillment of Christ's will, imparted to the newly baptized, by the laying on of hands, the gifts of the Spirit that completes the grace of Baptism. This outpouring of the Spirit and imposition of the hands perpetuates the gift of Pentecost and draws us into the gifts of the spirit (**CCC 1287-1288**).

1. Confirmation found in the Economy of Salvation.
 - A. In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission (**CCC 1286**).
 1. Is.11.2; Is.61.1...this outpouring would include the gifts of the Holy Spirit that were intended to bring "glad tidings" to the poor. So it is our mission to bring "the good news" to the poor (note Is.11.1 for The gifts of the Spirit)!!!
2. The anointing of oil used in the rite of the sacrament.
 - a. Anointing with oil, in biblical and other ancient symbolism, is rich in meaning; an abundance of joy, cleanses, and limbers.
 1. Deut.11.14; Ps.23.5; Is.1.6; Lk.10.34 "our cupeth will overflow" with the mercy and richness of God (**CCC1293-1294**).

VIII. The Eucharist. The "source and summit of the Christian life" that calls us into communion with the whole church completing the sacraments of initiation. In the Eucharist we are anticipating the life to come. In short, the Eucharist is the summary of our faith and should confirm our way of thinking (**CCC 1322-1326**). Eucharist found in the Economy of Salvation (Both Old and new Testament).

1. **Todah**...Hb word meaning "thank-offering." Old Covenant equivalent to the Eucharist. It is precisely when we read the New Testament with an understanding of cultic theology that its deepest implications are bound up in the Old. Here again I reiterate typology: It is the New Testament that corresponds with the inner drama of the Old.
 - A. Leviticus 7:11...the scriptural blueprint for this Old Testament offering. Spiritual sacrifice for a spiritual reason... "if you deliver me." When the Liturgical celebration took place you won the battle!!! Note: it was God's self manifestation that was the center of the liturgical covenant renewal...cf. Deut.29.5-6.
 1. Gn.8.3...points to the reason why animals are sacrificed. God wants them to remember and kill the very thing they sacrificed in Egypt...consider the analogy of alcoholic trying to recover (crushed bottles twice a day).
 2. Lev.3...consumption of the sacrifice was necessary for one to receive communion with Yahweh. Blood was the sacred reality of life.
 - B. During the Todah celebration hymns of peril were sung. After the cries of peril, and lament there was a transition into the petition and thanksgiving (there is also often seen in the Bible affliction and distress as the prelude to joy and thanksgiving).
 - C. Psalm 22 was the great Todah. This was the prayer our Lord was crying on the cross, instituting the new Todah. This is an expression appreciated in context.
 1. For example when you hear the words "Oh say can you see..." you think immediately of the national anthem. So it is with "my God, my God, why have you forsaken me" you think of the Todah!!

2. Old Testament is a preparation for the realization of God's special presence in certain places, people, and things.

C. Passover was the corporate Todah. The "pasch" of Christ is the concrete realism of the new liberation in the new covenant from slavery (cf. Ex.12.14). In essence, Israel's Passover is the annual recalling of the act of God that was liberation and the thus the foundation of the community (**CCC1233-1234**).

1. Ex. 12 is the Passover blueprint that finds its fulfillment in Jn.19. Here the sacrificial lamb died as a ransom, in place for the first born of the household.

Ultimately Passover, was when God instructed each Israelite family to take an unblemished lamb without broken bones and sprinkle it with blood on the doorposts. That night, the Israelites were to eat the blood of the lamb. If they did the first born were spared, otherwise they died.

Exodus 12

- 1) Ex.12.22... "hyssop branch"
- 2) Ex.12.46... "unbroken bone"
- 3) Ex... "priest in purple robe"
- 4) Ex... "6th hour slaughter"
- 5) Ex... "seamless tunic"

John 19

- 1) Jn.19.29... "hyssop branch"
- 2) Jn.19.36... "Unbroken bone"
- 3) Jn.19.2... "purple Robe"
- 4) Jn.19.14... "about the 6th hour"
- 5) Jn.19.23b... "seamless tunic"

2. Lk.22.17-20...Ex.24.8... "This is the blood of the new covenant." When Christ echoes the words of Moses to the disciples the covenant made on Sinai is elevated to a staggering realism.

D. **The Bread of life (Jn. 6.1-72)**. The evangelist highlights Christ's mission through signs and symbols evoking the sacramental church (Jn.9.6).

1. Jn.6.1-14... "*The Multiplication of the Loaves.*" Note here that the two food miracles in John's Gospel involves bread and wine. Together this anticipates the Eucharistic liturgy (**CCC 1335**).

2.Jn.6.4... "*The Passover.*" Christ is the true "Lamb of God" whose redeeming work will accomplish a new deliverance from the slavery of sin (8.31-36) in a sacramental and liturgical meal.

a. Christ transforms this feast into Eucharistic meal of the new covenant at the Last Supper (**Mt.16; CCC 1340**).

3. Jn.6.11;23... "*given thanks.*" Renders the Gk. **Eucharisteo** (ros), from which the English word Eucharist is derived.

a. The miracle of the loaves foreshadows the institution of this sacrament at the Last Supper.

4. Jn.6.35... "*I am the bread of life.*" Note here that Christ associates the title "*I am*" with the bread of life. John is clearly associating God's own identity with that of the Eucharist.

E.Jn.6.41... "*the Jews then murmured*" Recalls how the Israelites were complaining against Moses in the wilderness (Nm.11.1; Ex.16.2).

5. Jn.6.53... The Greek word used for eat used throughout the Eucharist discourse is **esthio/fago**, in verse 53 it suddenly changes to **Trogo**, which means to "*crunch or gnaw on animals...ie, lamb*. This word was usually used for the animals humans would consume. Also the tense of the verb **trogan (pl)** implies the continual consumption of the Corpus Christi (**CCC 1373-1375**).

a. I note here that Christ was born in a manger in the city of Bethlehem. The Latin word for manger is **mandere**, meaning to "*chew or gnaw*", the Hebrew root to Bethlehem means "*house of Bread.*"

2. The Eucharist: "The Pledge of the glory to come." At the last supper Christ directed his disciples towards the fulfillment of the Passover and the Kingdom of God. The Mass is the Paschal banquet perpetuating the realities of the paschal mystery. (**CCC 1382; 1402-1404**). We participate in these realities when we receive our Lord in the Eucharist. I reiterate here the need to

see that the natural progression from being in relationship with Christ is to serve the poor (CCC 1397).

A. Rev.19.7... "*Marriage supper of the lamb.*" Christ willingly offers his own flesh for his bride...in the Eucharist...so that we may participate in the family of God...in this way there is a "*new heavens and s new earth*" ...2 Ptr.3.13; Rev. 21.5 (CCC 1088-1089).

1. Rev.5... "*The lamb being slain*" is the sacrifice "par excellence." The earthly liturgy actualizes the heavenly liturgy on earth. The book of revelation is saturated with liturgical imagery (CCC 1090; 1111).

Homework Assignment: Week of October 11th

Penance and Reconciliation: 1426; 1432; 1451; 1469

Anointing of the Sick: 1499; 1505; 1508

Holy Orders: 1536; 1546-1547; 1586

Matrimony: 1602; 1605; 1641; 1644; 1652; 1657