

Week 11: March 27, 2008
CCP 213
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XXIII. Resurrection: Centerpiece to the Paschal Mystery and understanding God. It is the crowning truth to our faith (CCC # 638). The resurrection reveals God's importance as the Eucharist being the exodus from our exile here on earth. It was the focal point of the message of each apostle—the first thing shared. Let us consider the biblical vision to this great Doctrine.

A. In the OT there is only one explicit reference to the resurrection on the third day... *"After two days he will revive us, on the third day he will raise us up. That we may live before him"* (Hosea.6.2).

1. Other OT references that speak to the *"rising again"* include: Job 19.25-27; Dan.12.2-3; 2 Mac.7.9; Is.26.19-21; Ezekiel 37.

B. *The Resurrection is the starting point that shapes the early legacy of Jesus. It was this that opened up the possibility of his being present beyond limitations of earthly corporeal existence and of sharing himself out—Pope Benedict XVI.*

Through the Resurrection does the new covenant come into full being

1. The Resurrection is the focal point of everything that is accomplished in the New Covenant Church; for in it we receive the gift of the Spirit to participate in God's divine nature... Think of the words of Paul to the church of Corinth: *"If Christ has not been raised then our preaching is in vein"* (1 Cor.15.14).

a. Each Gospel treats the Resurrection with differences subject to style, audience, cultural milieu, etc...; Synoptic: Mk.12.18-27; Mt.22.23-33; Lk.20.27-38; "The theologian": Jn.20 and 21. Let us highlight a few passages from the Gospel of John in the area of the Resurrection.

1. Jn.20.22... *"He breathed on them."* This anticipates the coming of the Spirit on Pentecost, which will take place in 50 days (Acts.2.1-4). Here we see that the risen humanity of Jesus has become a sacrament of the divine spirit (CCC 1116).

a. John uses this expression that recurs in significant other passages: Gn.2.7...Where the Lord breathes life into Adam: 1 Kings 17.21...where Elijah resuscitates a boy with his breath; Ezek.37.9...where God raises an army of corpses to new life by breath of the Spirit.

2. Jn.21.9... *"Charcoal fire."* This expression, used only here and in v.18.18 of the New Testament, sets up the following conversation between Jesus and Peter. The point is that Peter is given a second chance to affirm his love for Christ in front of a fire after three times denying him in front of a fire. (place and atonement...healing power of the resurrection)

3. Jn.21.11... *"a hundred and fifty-three."* The number of fish hauled ashore is symbolic. St. Jerome claims that Greek zoologists have identified 153 different kinds of fish.

a. If this is the background, the episode anticipates how the apostles, made fishers of men by Christ, will gather believers from every nation into the church (Mt.28.18-20).

4. Jn.21.13... *"took...gave."* The breakfast recalls the feeding of the

5,000 in Jn.6.1-14. These are the only two meals in John where bread and fish are eaten by the Sea of Tiberius (cf. the aforementioned notes in opening of chapter).

b. We find in Paul's epistles the language of relationship as he addresses the meaning of "*being raised with Jesus*".

1. Note the word *with* in many of Paul's accounts of the Resurrection (Colossians 3.1-4).

c. Acts 13.32-33... "*We bring the good news that what God promised to the fathers, this day has been fulfilled to us their children by raising Jesus.*"

1. Christ's resurrection is closely linked to the incarnation and is the fulfillment of God's eternal plan (cf. Jn.20), which atoned for the fall of Adam (cf. 1 Cor.15.20).

2. Paul links Christ's resurrected body with that of the Eucharist. Since the body of Christ was made immortal through the resurrection it follows that the fruits of the Eucharist will likewise transform our own being into an eschatological reality.

a. The Resurrection took place on the first day of the week. The Jews saw this as the day in which the world was created. It was this day, the day of Resurrection, in which a new world would begin. The day of the Resurrection was never understood as something of the past but of the present...re-presented on the altar (cf.anamnesis...word of the week).

1. Sunday, as the day of Resurrection was the inner point of location for the Church. The church came into form over time through the day of his presence.

a. Christians are defined who live "*consistently with Sunday worship.*" --St. Ignatius of Antioch

b. This was the basis for joy...cf. Eph.5.19; Col.3.16.

b. The language of "the hour" in John.

1. Polycarp and Ignatius

C. Characteristics of the risen body. All shall rise from the dead in their own, in their entire, and immortal bodies...The good shall rise to the resurrection of life, the wicked to the resurrection of Judgment.

1. It would destroy the very idea of resurrection, if the dead were to rise in bodies not their own. Again, the resurrection is to be numbered amongst the principal works of God; hence, all things are perfect from the hand of God.

a. At the resurrection all things must be perfectly restored by the same omnipotent hand. But there is a difference between the earthly and the risen body; for the risen bodies of both saints and sinners shall be invested with immortality. This admirable restoration of nature is the result of the glorious triumph of Christ over death as described in several texts of Sacred Scriptures: Is.25.8; 1 Cor.15. 26.

XXIV. Reconciliation: Confession of sins frees us and facilitates our reconciliation with

others. Through such an admission man looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and the communion of the Church in order to make a new future possible.

1. What is the development of confession throughout salvation history? God has always made it possible for individual to confess their sins. He would first insist upon a confession and then give a kind of penance, often a liturgical sacrifice. Old and New Testament, as well as Church history, have a rich landscape of the confession formula.

A. Nm.5.5-7...an account with Moses whereby we read a prototypical version of the sacrament of confession in the new covenant church: confession, contrition, and the penance--restitution.

1. In Jerusalem, in the Old Covenant, the temple sacrifice was the act of contrition. You would tell the reason for your sacrifice (the act of contrition for your sin) and then penitential psalms were sung during the sacrifice.

a. The key ingredients to a confession are typical of any apology that one makes when we offend someone that we are close to.

B. 1 Kings 21.27...Ahab putting sackcloth upon his flesh as an outward sign of his repentance.

1.Neh.9.1...a deeper scene of how sackcloth and ashes, weeping, and falling prostrate upon the ground were all common signs of mourning and contrition in the ancient world.

2. 1 Chr.21.16...David putting on sackcloth in the same manner as Ahab, while confessing sorrow for his sin.

C. Jn.20.22-23; Mt.9.8; Mt.18.18...Christ vesting the apostles with the authority to forgive and retain sins. Jesus empowered the apostles with His own Christian priesthood to administer the sacraments so as to unite His people with him. In this vein priests are "persona Christi" in the power of the priest (cf. 2 Cor. 10).

1. Ja.5.13-15; 2 Cor.5.18... "*Christ gave us the ministry of reconciliation.*"

a. Through this ministry the priests administers the medicine to that of the divine physician,, placing a cast on our souls that it would heal properly.

D. Lk.15...Parable of the prodigal son (see notes above).

1. Reflect upon the man that gives us this story...for it is the same divine genius that fashioned the universe.

E. Mk.1.40...Healing of the Leper...Christ instructs leper to go before the priest, according to the Law of Moses, and offer up penance tailored to the debt to be reinstated into the covenant of Israel.

1. This is the same with the law of the new covenant in so far as the leprosy is the spiritual leprosy of sin--we need to confess before the priest and offer up penance to be reinstated into the new Covenant of Israel.