

Chapter 1 : Paschal mystery has three distinct parts | The Compass

The Paschal mystery is one of the central concepts of Catholic faith relating to the history of Jesus Christ. The main subject is the passion, death, and Resurrection of Jesus Christ - the work God the Father sent His Son to accomplish on earth.

The Paschal mystery is the Passion, death and Resurrection of Jesus Christ by which he heals us from sin and enables us to become children of God. Jesus foretold these events and made it clear to his disciples that he would suffer freely for the salvation of the world. He was tried, found guilty and then handed over to Pontius Pilate who had him crucified. After this, he was scourged, crowned with thorns and led to the hill of Calvary carrying his cross. He died between two thieves. What is the atonement? It implies both a repayment for our sins to atone and a reunion of God and humanity making at-one. The atonement is accomplished through a sacrificial petition offered by Christ to God, the divine love of which utterly revokes the offence of all sins and bears the pain and cost of sin in itself. Only a person who was truly divine, human and innocent could make such an effective sacrifice on our behalf. Gains mercy for us and repeals our punishment. Upon him was the punishment that made us whole. It fulfils Scripture and salvation history. As a plan for the fullness of time, to unite all things in him, things in heaven and things on earth, making peace by the blood of his cross. Colossians 1: The descent to the dead. The soul of Jesus descended to the dead in the period between his death and Resurrection. In other words, he released those just souls who had died before his coming and opened heaven to them. The Resurrection of Jesus. What is the Resurrection? The Resurrection is the bodily rising of Jesus Christ from the dead after three days in the tomb. St Peter states that Jesus rose physically: He appeared at different times and places, and his body, though glorified and transformed in appearance, still bore the wounds of the crucifixion. In The importance of the Resurrection for us. By his Resurrection, Jesus confirmed the validity of all he taught and did, showed that human life does not cease with death and manifested the reality of a glorified risen humanity. What is the Ascension? This event took place after forty days of appearances and teaching following his Resurrection. Jesus is now in heaven, where he intercedes and prepares a place for us, and from where he shall come again at the end of time.

Chapter 2 : The Paschal Mystery | Retreat Day

The Paschal Mystery is basically the process of dying and rising, death and new life. We see this all around us and in our own lives. For example, we experience the process of dying and rising each year as we go through the different seasons.

The word came from the Greek word pascha, which derived from the Hebrew word pesach for the Passover. Just as the Israelites had passed over from slavery to freedom in the Promised Land, early Christians saw the risen Christ as the one who had passed over from death to new life. And he had, in turn, given that gift to all of us – freedom from the slavery of death into new life with him. The Nicene Creed that we say at Mass – and which dates from the fourth century – lists these three parts of the paschal mystery: We might be less likely to remember that the Ascension is part of the same event. Jesus Christ is Lord: To do this, we have 40 days, plus 10, plus three. These three days mark the most dramatic parts of this paschal mystery. It is truly one complete and glorious event, lasting three days. The 40 days from Easter until the Ascension. Even though many dioceses, including our own, mark the Ascension on the Seventh Sunday of Easter, the feast is traditionally celebrated on the 40th day after Easter. We are in the midst of these 40 days now. They are like a shining mirror that reveals what was dimly seen in the 40 days of Lent. The 50 days of the Easter season are fulfilled on Pentecost. The feast also celebrates the giving of the Torah the Law on Mount Sinai. It is still the second of the three major Jewish holiday feasts. Time of the church For Christians, Pentecost marks the coming of the Spirit and the birth of the church. In this way – travelling the days from the Triduum to Easter to Pentecost – the Lord prepared his followers, and now prepares us, to share in the power of his paschal mystery. That power – given to us fully in the Holy Spirit – sends us out on a mission that leads onward from Easter: So mystery of the paschal mystery – something we cannot fully understand on this side of eternity – has nonetheless become our mystery: Vatican Web site at vatican.

Chapter 3 : The Paschal Mystery - Diocese of Westminster Youth Ministry

In Christian theology the term "paschal mystery" refers to Jesus' life, death and resurrection and their saving significance for us. The adjective paschal derives from the Hebrew verb pasach.

The man happened to meet the doctor on the street one day and they stopped to talk. So the old man went home, walked in the door and saw his wife standing in the kitchen with her back to him, working at the stove. No reply from his wife. He moved across the hallway and stood in the kitchen doorway. I can assure you that God is with us day and night, on land, sea and air anywhere in the world—and His ears are in perfect working order! Because Jesus suffered and died for our sins, we—each one of us—have access to unlimited forgiveness and the promise of eternal life in Heaven. Can you imagine anything more wonderful? Jesus took on to himself all the sins of the world—the sins from the beginning of time until today, and beyond. This is love beyond all understanding. Love of God for the world. Love of God for his only begotten son. Love of Jesus, the son, for each one of us. Our God is a forgiving God. Imagine if it were otherwise—if he remembered each and every one of our sins and held a grudge. What if he recorded our sins using a pencil with no eraser? Too terrible to imagine! But fortunately, just the opposite is true. Jesus is the eraser that wipes away our sins. A little while ago Sr. Kathryn James Hermes wrote this: God refused to give up on us. God sent his son to rescue us because God can do nothing less than remain faithful to that covenant of love forever. Jesus walked his talk. In fact, he probably made the toughest walk ever made, for our sakes—carrying a heavy cross all the way. But then, three days later came the miracle of his resurrection, his return to life. As a man, he suffered every bit as much as any of us would, from the physical and mental torture he endured. He was not immune to pain or fear. As I now describe the crucifixion of Jesus, remember that, and reflect on how much he must love us to have undergone so much for our sakes. The feeling of sin would have been new to Jesus, because he himself had never sinned. And so, when in the Garden of Gethsemane, the sins of the whole world began to weigh down on Jesus, he must have felt fear and depression and other terrible emotions we can only imagine. Luke, a physician, who was present in the garden, said that Jesus actually sweated blood in his agony. Jesus could have called down a million angels to protect him, had he wished—lightning bolts, whatever—but he was thinking of the will of his Father—and the well-being of us—over his own needs. Jesus was brought before the authorities, where he was struck in the face for remaining silent when questioned. Imagine the emotional trauma of being abused for no reason. The palace guards blindfolded him, mocked and taunted him, spat on him and struck him time and time again. In the early morning, Jesus, battered and bruised, dehydrated and exhausted from a sleepless night, was taken to the Roman Governor Pontius Pilate, who condemned Jesus to scourging and crucifixion. During the scourging, Jesus was stripped of his clothing and his hands were tied to a post above his head. A Roman legionnaire stepped forward with a whip, consisting of several heavy leather straps with two small balls of lead attached to each strap. The heavy whip was brought down with full, powerful force again and again. At first the heavy straps cut through the skin only. Then, as the blows continued, they cut deeper, causing arterial bleeding. The half-fainting Jesus was then untied and allowed to slump to the stone pavement. A small bundle of flexible branches covered with long, extremely sharp thorns, was pressed into his scalp, causing tremendous pain and bleeding. This is what we call the crown of thorns. The heavy beam of a cross was then tied across his shoulders and the procession of the Condemned Christ, along with two thieves who would also be crucified, began its slow journey. The rough wood of the beam gouged into His skin and muscles of his shoulders; the stones in the road cut his bare feet. At the place of execution, the beam was placed on the ground and Jesus was quickly thrown backward with his shoulders against the wood. Quickly he moved to the other side and repeated the action. His left foot was pressed backwards against the right foot, and with both feet extended, a single, huge nail was driven through the arches of both feet. As his arms tired, great waves of cramps swept over the muscles, knotting them in deep, throbbing pain. With the cramps came the inability to push himself upward. Hanging only by his arms, air could be drawn into his lungs, but could barely be exhaled. Jesus fought to raise himself in order to get even one short breath. Finally carbon dioxide built up in the lungs and the cramps partially subsided. For a

brief time he was able to once again able to push himself upward and breathe. And then the Loving Jesus used this brief opportunity to assure one of the thieves being crucified with him that they would soon be together in Paradise. Soon after, dehydrated, tasting blood, Jesus said: He could feel the chill of death creeping through his tissues. With one last surge of strength, he once again pressed his torn feet against the nail, straightened his legs, took a deep breath and uttered: And with thatâ€”Jesus died. What incredible love that extends years from that cross to those of us alive year later. Jesus died and rose from the grave exactly as the scriptures had foretold hundreds of years before. Jesus himself predicted his death and resurrectionâ€”. Has there every been such a gift? But if it dies, it produces much fruit. Thus it is that as followers of Jesus, we must die to sin and be reborn to eternal life. And the great sacrifice of Jesus makes it possible to die to sin and begin anew. I have personally experienced the power of confession, of reconciliation, of starting fresh through the grace of God and our Lord Jesus Christ. There are all kinds of addictions, and for many years mine were things like power, ego and revenge. When your god is revenge, your god can never be big enough. When you make an addiction of any kind including work or money your godâ€”you are only bound for disappointment. God gave us a free will, and we can choose to follow him and grow into the loving, caring, peaceful person God wants us to beâ€”or we can choose to turn our backs on Him. The choice is ours. The choice is yours. Let me end with the beautiful Psalm When I refused to confess my sin, I was weak and miserable and I groaned all day long. Day and night your hand of discipline was heavy on me. My strength evaporated like water in the summer heat. Finally, I confessed all my sins to you and stopped trying to hide them. I said to myself, I will confess my rebellion to the Lord. And you forgave me! All my guilt is gone.

Chapter 4 : Catechism of the Catholic Church - The paschal mystery in the Church's sacraments

Paschal Mystery is that it is the process through which Christ saves us from the "fires of hell" so that we might enjoy the glories of Heaven. A third way of describing the Paschal Mystery focuses on the "what" of the Paschal Mystery—“that is.

And as we all know, the Passover is the festival commemorating the Jewish Exodus from slavery in Egypt, around BC. So the word Paschal is related to Passover. Mystery How many of you have ever been to New York City? What other words would you use to describe it? Then in , our family visited the vacant lot where the Trade Center Buildings used to be. Sad for the people who lost their lives in the plane and the building. Sad for the people who were so lost in life that they would perform such an atrocious act. Those buildings, at one time, were the tallest in the world. And talk about grand, how many of you have ever been to the Grand Canyon? Would you say that it is big? What other words would you use to describe the Grand Canyon? We might even call its lack of a fence a bit of a mystery. You see, what we can make, or create, or do in enormity, is miniscule compared to what God can create, and make, and do. And yet, which one of the two do you think God cares about more? Because God Loves people much more than anything else, created or made. But what if we were to go a little deeper? What if we went down to the absolute smallest things we know? Smaller than a dime, smaller than a protein molecule or even a water molecule, smaller than an atom or an electron, like a neutrino, or a muon, or a quark! And what if we looked at the absolute largest thing we know? Larger than our planet, larger than our solar system or our Milky Way galaxy, even larger than our Universe. And what about TIME? What do we actually know about the dawn of creation, or the final judgment and the end times? All of life is really just one-big-Mystery! Yes, we do, continually grow in wisdom. And we can gain great insight by the revelation of the Holy Spirit working through us. Even our own concept of Love is beyond our understanding. Just think about it. How would you put into words this thing we call love? How would you describe love to someone who has no idea what it is? Did you ever love someone that strongly, that real? If not, maybe someday you will. Jesus For us, that Love was fully expressed in Jesus Christ. And what we saw was just a shadow of its depth, in this thing we call the Paschal Mystery. This is the Mystery of His passion, death, resurrection, ascension and the descent of the Holy Spirit. God becoming man, fully divine and fully human, at the same time, in the same being, because of His unfathomable love for us. That love for life was evident throughout the Scriptures. Jesus loved the stars and the sea and the birds and the flowers. And He also had many other friends. Some He knew well, and others maybe not as well, just like we do. And He would make them laugh and even cry with some of His stories. He could bring justice without chastising. He cared so much for the downtrodden and sick people, that he even risked exposure to deadly diseases Himself, in order to heal them and lift them up. He was fair with all people. But He recognized that even the dogs sometimes were more worthy of the steak than the children were; when those dogs would show more faith in Him than the children did. But, you see, regardless of their religious preference, Jesus loved them all! You see, Jesus loves us so much, that even when He was nailed on a cross, barely able to breathe, He still forgave his persecutors. He still made sure that his mom would be taken care of by John, after He died. You see, in His death, the love of Jesus won out over all despair and evil. Do we dare to truly look into the eyes and heart of Jesus, where blue is the color of the sky and the sea, and not our mood? Where red is the color of rosy cheeks, and not spilled blood? Death Now remember, we said, that the life of Jesus was as fully Human as it was Divine. And that meant that He had his own struggles too. His life was constantly filled with little deaths. When here comes mom, who grabs you by the ear and scolds you for not coming home on time. Jesus sensed this in Mary and Joseph, and He knew that He had to change for them. He knew that their exasperation was out of Love and not anger. This was just one of those little deaths that helped Jesus grow in the strength that He would need to carry Him through one huge death, for the sake of ALL life. Shortly before His death on a cross, Jesus shared with His disciples, a nugget of Wisdom about Life, that is actually capable of changing the whole concept of what we think Life is all about. But if it dies, it produces much fruit. You see, Jesus knew that all of Life is a dying process. Only children think that things can remain the same forever. And yet, at some point we realize that, in reality, our whole lives are dependent upon God. When we can step down off

that platform of self-centeredness, just as Jesus had to, at years old, and submit to obedience; only then will we realize that His saving grace has been with us through our entire lives. Jesus said, unless you give yourself away, you cannot possess yourself. It is this self-giving that will truly bring Fullness to our lives. Life I learned about self-giving early in my life, both by example and personal experience. When I was 7-years old, my dad gave up his profession as a tool and die maker, to become a grocery store owner " in order to be closer to my mom, who had a pretty serious heart condition. We lived in an apartment behind the store, which became our lives from 6: I learned to stock shelves, sell candy, scoop ice-cream and cut meats. But most importantly, I learned the value of Service. I learned to appreciate the beauty and diversity of people. I would walk grocery bags to the homes of the elderly. And my dad had to convince me that it was not polite to refuse their tips, which I did because I knew they were poor. And yet, my dad would allow some of those tabs, or unpaid bills, of the poorest in our neighborhood to sometimes just disappear, as his goodwill offering. We worked together as a family, sharing and giving, and dying to self, constantly. When I was in the 7th grade, my mom had one of the first heart valve replacements ever performed. Our responsibilities became even greater, learning to balance school-work, with store-work, with babysitting our little sister. I watched, as some of our customers and closest friends went off to war in Vietnam and never came back. Remember, prior to that last plague, the plague of death to the first-born of all Egypt, there were nine other plagues. It was these plagues that prefigured the Passion of Jesus. Did you ever feel betrayed by your best friends, or your family? Jesus was then handed over to the Romans and tried by Pilate. Then convicted, Jesus was stripped, mocked, and even rejected by His very closest friend, Peter. He was scourged, crowned with thorns, forced to carry His own death cross, and then crucified upon it. Can you remember as a kid, watching that bully neighbor or mean cousin steal or break something valuable, only to end up accused and punished for doing it yourself? So you bore it anyway. The blood of Jesus on that cross, like the blood of the lambs on the doorposts of the Jews in Egypt; and the Passover sacrifice of a lamb to God for forgiveness of Israel, just like the Good Friday sacrifice of Jesus for our forgiveness, were all preparations for something much, much greater to come. That salvation of the believing and obedient Jews, huddled in their homes in Egypt, would come to represent the salvation of all believing and obedient Christians of the world, through the Paschal Mystery of Jesus. Then like the uplifted staff of Moses at the foot of the Red Sea, an uplifted spear was thrust into that most Sacred Heart of Jesus. And where the water of the Red Sea led to the death of Egyptian slavery, this water from the side of Jesus led to the death of our slavery to sin. For through the water of our Baptisms we died with Jesus on His cross. Hand in hand we entered that tomb with Him; like the chasm of the Red Sea, between two great walls of water; like the chasm of the Grand Canyon. Remember, Jesus said that only if the wheat grain dies, will it grow into a fruit-producing plant. You see, there can never be a Resurrection, without a Death. Resurrection Unity After His death, Jesus rose, just like the wheat seedling, in order to offer us His Fruit, that mysterious, yet very real and permanent bond " of our spirits to His, our union to His Living Love. Jesus described that bond at many different times and in many ways. We are that tightly united to one another. And even though we are not yet living the Ascension, as resurrected members of the Body of Christ, there are times when we might still find ourselves confronted with some of those same tough, worldly situations that Jesus had to live through: Jesus said, unless we take up our crosses and follow Him, we cannot be His disciples.

Chapter 5 : LIVE THE PASCHAL MYSTERY

What is the paschal mystery? Question: "What is the paschal mystery?" Answer: The word paschal comes from the Hebrew word for Passover – "the event in Exodus where the death angel passed over all the homes that had the blood of a lamb on the lintel and door posts but brought death to the firstborn in all houses that did not have the blood.

The two seasons were made for each other, and I discuss them together in my recent book *Signs of Life*: In fact, faith tells us that Easter is always our focus as Christians. We who speak English suffer a fundamental disorientation when we consider the central mysteries of faith. It is Pascua, Pascha, Pasqua, Pesach. The English name, on the other hand, derives from an ancient German spring festival, about which we know very little today. All the other feasts, all the other mysteries point to the central mystery we celebrate at Easter CCC, n. For Christians, the Paschal Mystery should evoke the ancient Passover, when all the firstborn children of Israel were spared, when the chosen people were liberated from slavery, and when they embarked upon their journey to the promised land. For Christians, the Passover has not been abolished, but rather fulfilled. Raised up in the traditions of Judaism, the first Christians could see both the continuity and discontinuity from the Old Covenant to the New. They still celebrated the festival with unleavened bread, but now the sacrifice was Christ himself, who had made an explicit offering of his body at the Last Supper. It was that moment, that paschal meal, that transformed his execution into a once-for-all sacrifice. Between those events, the tribes wandered in the desert for forty years. Those years were a time of purification, when God purged the Israelites of the residual effects of generations of contact with Egyptian idolatry. Before he launched his public ministry – inaugurating his kingdom – he fasted and prayed for forty days in the wilderness. He did this even though he was sinless and had no need of purification. His fast was, like his baptism, a model for his disciples to imitate. So, every year, as we prepare to celebrate Easter, the great feast of the Paschal Mystery, we undergo purification through forty days of desert: The early Church celebrated Easter with special solemnity. In some places, the celebration lasted the entire night, from sundown on Easter Vigil till sunrise on Easter morning. In the course of the liturgy, the Church read selected passages from Scripture that told the story of salvation in rough outline, from creation through the resurrection of Jesus. All of history is caught up now in the great Paschal Mystery. From ancient times, the Church saw the Christian pilgrimage as a movement from purification to illumination and finally to union with God. These are the stages we mark as we pass through the sacraments of initiation. They trace a pattern that plays itself out from Lent to Easter, over the course of history, and over the course of a lifetime. Please reserve a place for the St. Paul Center in your seasonal prayer. We have a special place for you in ours. Sign Up to receive Dr. Scott Hahn Weekly St. Paul Center Newsletter Monthly St.

Chapter 6 : Paschal Mystery

Paschal Mystery "The Paschal mystery of Christ's cross and Resurrection stands at the center of the Good News that the apostles, and the Church following them, are to proclaim to the world." (CCC,).

What is common to them in terms of their celebration will be presented in the second chapter, and what is distinctive about each will be the topic of the Section Two. They announced and prepared what he was going to give the Church when all was accomplished. They are actions of the Holy Spirit at work in his Body, the Church. They are "the masterworks of God" in the new and everlasting covenant. They are "for the Church" in the sense that "the sacraments make the Church,"³⁵ since they manifest and communicate to men, above all in the Eucharist, the mystery of communion with the God who is love, One in three persons. The saving mission entrusted by the Father to his incarnate Son was committed to the apostles and through them to their successors: This configuration to Christ and to the Church, brought about by the Spirit, is indelible,⁴⁰ it remains for ever in the Christian as a positive disposition for grace, a promise and guarantee of divine protection, and as a vocation to divine worship and to the service of the Church. Therefore these sacraments can never be repeated. The People of God is formed into one in the first place by the Word of the living God. The preaching of the Word is required for the sacramental ministry itself, since the sacraments are sacraments of faith, drawing their origin and nourishment from the Word. Because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it. When the Church celebrates the sacraments, she confesses the faith received from the apostles - whence the ancient saying: Liturgy is a constitutive element of the holy and living Tradition. Even the supreme authority in the Church may not change the liturgy arbitrarily, but only in the obedience of faith and with religious respect for the mystery of the liturgy. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power. It follows that "the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature⁵² by uniting them in a living union with the only Son, the Savior. Thomas sums up the various aspects of sacramental signs: The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions. Thus the sacraments strengthen faith and express it. For every one of the faithful on the one hand, this fruit is life for God in Christ Jesus; for the Church, on the other, it is an increase in charity and in her mission of witness. DS ; Council of Trent Leo the Great, Sermo. Council of Trent

Chapter 7 : Paschal Mystery | ColorMe4Life

The Paschal mystery is the Passion, death and Resurrection of Jesus Christ by which he heals us from sin and enables us to become children of God. The Passion of Jesus The Passion refers to the sacrificial suffering and death of Jesus Christ by crucifixion on mount Calvary.

The origin is not known. Figuratively it may be understood, "to jump", "to pass", "to spare". It refers to the passage of God on the Passover night, when the Israelites left Egypt. God struck the houses of Egyptians and left the Israelites untouched, i. It opposes the ideas of Gnosticism, Rationalism and Semi-Rationalism, pointing out that there are Divine mysteries properly called which cannot be grasped by mere human reasoning and can only be revealed by God through grace. Eph 1,17ff Patristic spiritual and theological aspects[edit] The very first known use of the term Paschal mystery literally Mystery of the Pascha was found in the homily of Melito of Sardis On the Pascha written between A. Historical events form the foundation for the Paschal mystery and are commemorated in the paschal liturgy of Easter Sacraments and mystagogy. Historical events of the death and resurrection of Christ are realised in the believer as passage from death to life. Primarily, it is achieved in baptism and the Eucharist, but the paschal solemnity of Easter taken as a whole is itself a sacrament, the paschale sacramentum. Moral and spiritual life. Pascha or Easter is a transitus "detachment from evil, conversion to good, and progress in spiritual life, until the final transitus to the Kingdom of God. In the early years of the Church Paschal mystery was celebrated with a vivid expectation of the coming of Christ. Gradually Christian communities have come to focus on the presence of Christ in the Church as liturgical anticipation of the parousia. Paschal eschatology has also individual dimension as eagerness for the heavenly Pascha. Paschal mystery becomes a pledge of eternal life. The term mystery of salvation made its way to the Council documents not without some opposition or misunderstanding. Some fathers expressed doubts saying that it was a vague and chimeric idea, its orthodoxy was dubious, and that it was ignored by sound theology. Eventually the Council decided to confirm the importance of the term. It is reflected especially in the Constitution on the liturgy Sacrosanctum Concilium. The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the paschal mystery of His blessed passion, resurrection from the dead, and the glorious ascension, whereby "dying, he destroyed our death and, rising, he restored our life". It teaches that "In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present. During his earthly life Jesus announced his Paschal mystery by his teaching and anticipated it by his actions. When his Hour comes, he lives out the unique event of history which does not pass away: The Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is - all that he did and suffered for all men - participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection abides and draws everything toward life. In him, the "spiritual" meaning of the Sabbath is fully realized, as Saint Gregory the Great declares: In many developed countries Christians fail to see the Eucharist as a celebration of the paschal mystery. They tend to perceive it as simply the fulfilment of a Sunday obligation and a meal of fellowship. The paschal mystery, celebrated in an unbloody manner on the altar, is much more a source of spiritual strength to those Christians who live in the situation of suffering, wars, and natural disasters etc. They called for a process of mystagogy, i. Introduction into the meaning of the signs and gestures of the rites. In a highly technological age people no longer understand them. Safeguarding the impact celebration of the rites should have on Christian life in all its dimensions "work and responsibility, thoughts and emotions, activity and repose. Each Christian community is called to be a place where people can be taught about the mysteries celebrated in faith. In this regard, the Synod Fathers called for greater involvement by communities of consecrated life, movements and groups which, by their specific charisms, can give new impetus to Christian formation. In our time, too, the Holy Spirit freely bestows his gifts to sustain the apostolic mission of the Church, which is charged with spreading the faith and bringing it to maturity. The Pope spoke also about new movements and groups working in the field of Christian

formation. Among internationally active there are e. Due to historical context of nominalism promoted by William Ockham , Protestant Eucharist has become more a fraternal meal than a celebration of the paschal mystery. Paschal mystery and the traditionalists[edit] The concept of the paschal mystery is criticised by the traditionalists. According to the address of the Superior of the Society of St. Pius X , Bishop Bernard Fellay , the theology of the "paschal mystery" minimizes the mystery of the Redemption, because it considers the sacrament only in its relation with the "mystery", and because the conception that it makes of the "memorial" alters the sacrificial dimension of the Mass and as a consequence it renders the post-Conciliar Liturgy dangerously distant from Catholic doctrine. While traditional understanding of the mystery of faith is that the Divine revelation can use human word, somehow assimilating the Word of God, to initiate man into the mystery of the divine life, according to Louis Bouyer , the Protestant view excludes such approach. Revelation of the mystery of salvation to man is compatible with traditional philosophy, like Thomism , and incompatible with the Protestant view of grace, influenced by nominalism. They are central to the Christian Creed. The Crucifixion and Descent of Jesus to the Dead[edit] Jesus sacrificed his life by freely accepting death on the cross and being put in a tomb. The Resurrection[edit] Three days after he died and was buried, Jesus was raised from the dead with a new and glorified body. All four Gospels of the New Testament clearly give an account of the resurrection. This event is at the heart of faith in Christ see 1 Corinthians From there, Christ, who is hidden from our eyes, will come again in glory at the end of time to judge the living and the dead. Through the Ascension and Exaltation of Christ, humanity has been given the unbreakable promise of everlasting life with God. Through the Paschal Mystery everything has been justified and made right in Christ with God.

Chapter 8 : The Paschal Mystery in Everyday Life

The Paschal Mystery is the promise of life for Christians which we receive at Baptism. The word 'Paschal' comes from an ancient Aramaic word, pasha (Hebrew, pesah) meaning 'Passover'. It refers to the fact that Jews believe God 'passed over' the houses of the Jews when the slaying of the firstborn occurred in Egypt.

Beloved Sons and Daughters! What can We speak to you about in these days following the great celebration of the Resurrection of Jesus Christ if not of the "paschal mystery"? We do not intend to venture on the delicate and erudite discussion that has engrossed scholars in the last few decades on the subject of the Christian mystery, on the relations—alleged, denied and specified—between the Christian mystery and pagan mysteries. We will just rely on the conclusion, now accepted by scholars, exegetes, historians, philosophers, about the biblical originality of this word and its Christian, cultural and theological meaning, even if, in the Christian literature of the first centuries, it was used with a purely literary reference, analogical with the current Hellenistic language cfr. We speak to you of the paschal mystery in the elementary and homely terms of this usual talk of Ours to Our visitors at the weekly General Audience; first of all because this time it falls in the Easter octave; and then because this expression "paschal mystery" has come into current use. The Council brought it into honour, and often repeats it in its documents, especially in the Constitution on the Sacred Liturgy cfr. What is meant by mystery? We must keep in mind the double meaning of this word in the Scriptures. The first meaning is that of our usual language: Divine plan in action "The secret of the kingdom of God is given to you", he Master once said Mark 4, 11 ; and St. Paul speaks of "the mystery of Christ that The mystery, in this sense, is the object of a revelation, which reveals a secret of God to the "saints ", that is, to his faithful, to whom he wished "to make known the manifold splendour of this secret among the Gentiles—Christ among you, your hope of glory" Col. And here there appears the other meaning of the word mystery in Scriptural and Christian language; and it is the one that it is most important to consider. Mystery is the divine plan in action, it is the economy of the Gospel, hidden in God for centuries and, at a certain moment, made clear and operating in Christ cfr. It is the new and divine work that is carried out, on this earth, in time, for believers; it is the amazing reality of the vital relationship reestablished, in an order transcending the natural order, between God and mankind, by means of Christ, in living divine Love, the Holy Spirit. Why is this astonishing novelty, this mystery, habitually associated with the adjective "paschal"? Because the mystery of salvation was fulfilled by means of the death and resurrection of Christ, by means of the Cross, and is perpetuated by means of the eucharistic sacrifice: Eucharist, Passion, Resurrection are the salvific passover accomplished by Jesus: The paschal mystery is nothing but redemption: Augustine, *De vera rel. Vagaggini*, "Il senso teologico della liturgia", p. The secret of this mystery is the Word of God made man who, out of love for man, died and rose again. Historical synthesis and biblical synthesis The paschal mystery has, therefore, the value of a synthesis. A historical synthesis, because the whole course of human events and of the destiny of mankind is concentrated in it; a biblical synthesis,. From these rapid indications we can draw a first conclusion, which the new liturgical formation makes obvious to us: We must put Easter, its sacraments and its rites, more clearly in the first place of our religious evaluation, as being at the centre of the divine plan for our salvation. The two principal sacraments, from which we receive it, baptism and the Holy Eucharist, are clearly derived from the paschal mystery: Thomas writes, referring to St. As baptism is called the sacrament of faith, on which spiritual life is based, so the Eucharist is called the sacrament of charity, which is the bond that makes us perfect" Col. III, 73 ad 3. Every Sunday was considered a repetition of the Easter feast". Communion with Christ And here another conclusion is offered, a deeper one, which lets us penetrate the intimate theological and ontological reality of the paschal mystery. The celebration of this mystery is not just a commemoration. For believing Christians, purified of their faults and living in the grace of the Holy Spirit, it is a reviviscence of the death and resurrection of the Lord, it is an actualization, always new, of the one drama of redemption, it is a permanent, extemporaneous reality, in which we have the privilege of actually, though sacramentally, participating. To participate in the paschal mystery is nothing other than to put oneself in real communion with him, dying with him, rising with him. The expression "contemporaneity of Christ" has

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been used Kierkegaard, cfr. Fabro, Diario, III, This is what the Council recommended us to remember, with the celebration of the Sacred Liturgy: And it is what We will recommend to you: With Our Apostolic Benediction.

Chapter 9 : The Paschal Mystery by Brian Singer-Towns on Apple Books

The Paschal Mystery is the process of dying and rising, which has eternal implications for those who believe in Jesus' life, death and resurrection.