

The preceding remarks hold good for all matters in which Paul presents himself as passing on the traditional faith of the Church. Paul's witness, however, is especially important in regard to the Resurrection of Christ, for the appearance to him of the risen Christ was the occasion of his conversion to Christianity, and the Resurrection itself occupies a central place in his theology of Redemption (1 Cor 15.14, 17-18; Rom 4.24-25). Paul's encounter with the risen Lord is recounted four times in the NT (Acts 9.19; 22.3-16; 26.9-18; Gal 1.11-17) with only minor variations. He is far from considering this a mystical vision, but puts it on a par with the appearances of the risen Savior to the Apostles (1 Cor 15.1-9), and he even makes it the basis for his claim (disputed by those who opposed his teaching on the Law and other matters) to be an Apostle along with the others (1 Cor 9.1).

Paul did have visions; but he was careful to distinguish them from the truths on which he based his message. In 2 Cor 12.1-6 one is left far from satisfied regarding the manner of Paul's vision. In fact, Paul said he did not know how it happened, and he could not explain just what did happen. Regarding Christ's Resurrection, however, there is no difficulty: "I delivered to you first of all, what I also received, that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures, and that he appeared to Cephas, and after that to the Eleven. Then he was seen by more than five hundred . . . and last of all he was seen also by me" (1 Cor 15.3-8).

Of special importance is the teaching set forth in 1 Corinthians ch. 15. In this passage Paul begins by reminding his readers of the firmness of their belief in the Resurrection of Christ and the reason for that firmness: that it rested upon the testimony of a series of witnesses, among whom Paul himself is numbered. In 15.3 Paul uses technical terms for the transmission of tradition: "I have delivered [παρέδωκα] to you . . . what I also received [παρέλαβον]. . . ." Hence, at the time of the composition of this Epistle, St. Paul not only taught the Resurrection of Christ as an assured fact, but also he treated it as something that the Corinthians had held for some time as a basic element of their faith; vain would be his preaching and vain their faith if Christ had not risen—a suggestion he raised only to reject emphatically. For Paul introduced Christ's Resurrection as an incontestable datum upon which to base a conclusion, namely, the resurrection of the individual Christians, the real object of his teaching in this passage. Paul's remarks concerning the nature of the resurrection of the individual Christians reveal much concerning his understanding of the nature of Christ's Resurrection. The simile of the seed and the plant (1 Cor 15.35-44) indicates the numerical continuity as well as the surpassing glory of the resurrected body. When he speaks of a "spiritual body" (15.44), this must be understood in terms of the Semitic thought pattern and idiom, in which "spirit" does not suggest immateriality, but power, glory, immortality, and other divine attributes.

**Bibliography:** EncDictBibl 2011-22. J. SCHMITT, *LexThK*<sup>2</sup> 1:1028-35. H. CONZELMANN, *RGG*<sup>3</sup> 1:698-700. A. M. RAMSEY, *The Resurrection of Christ* (Philadelphia 1946; rev. ed. London 1961). F. X. DURRWELL, *The Resurrection: A Biblical Study*, tr. R. SHEED (New York 1960). B. LINDARS, *N.T. Apologetic* (Philadelphia 1961). D. M. STANLEY, *Christ's Resurrection in Pauline*

*Soteriology* (AnalBibl 13; Rome 1961). A. R. DULLES, *Apologetics and the Biblical Christ* (pa. Westminster, Md. 1963). V. TAYLOR, *The Formation of the Gospel Tradition* (2d ed. New York 1935; repr. 1957) 59-62. C. H. DODD, *The Apostolic Preaching and Its Developments* (New York 1937; repr. 1962). K. ADAM, "Reason and the Resurrection," in *Faith, Reason and the Gospels*, ed. J. J. HEANEY (Westminster, Md. 1961) 150-162. W. H. MCCLELLAN, "St. John's Evidence of the Resurrection," *CathBiblQuart* 1 (1939) 253-255. J. L. LILLY, "Alleged Discrepancies in the Gospel Accounts of the Resurrection," *ibid.* 2 (1940) 98-111; "The Appearances of the Risen Christ," *ibid.* 4 (1942) 22-36. C. LATTEY, "The Apparitions of Christ Risen," *ibid.* 2 (1940) 195-214. G. RING, "Christ's Resurrection and the Dying and Rising Gods," *ibid.* 6 (1944) 216-229. B. VAWTER, "Resurrection and Redemption," *ibid.* 15 (1953) 11-23. E. F. F. BISHOP, "The Risen Christ and the Five Hundred Brethren (1 Cor 15.6)," *ibid.* 18 (1956) 341-344. J. B. BAUER, "Drei Tage," *Biblica* 39 (1958) 354-358. É. DHANIS, *L'Ensevelissement de Jésus et la visite au tombeau dans l'évangile de saint Marc (Mc 15.40-16.8)*, *Greg* 39 (1958) 367-410. R. RUSSELL, "Modern Exegesis and the Fact of the Resurrection," *DownRev* 76 (1958) 251-264, 329-343. A. DESCAMPS, "La Structure de récits évangéliques de la Résurrection," *Biblica* 40 (1959) 726-741. "Christus victor mortis," papers of the third Theology Week at the Gregorian University, in *Greg* 39 (1958) 201-524. **Illustration credits:** Fig. 1, Alinari-Art Reference Bureau. Fig. 2, Courtesy of the Art Institute of Chicago, Charles H. and Mary F. S. Worcester Collection.

[D. GEELS]

## 2. THEOLOGY OF CHRIST'S RESURRECTION

The meaning of the Resurrection has never been so fully understood as during apostolic times. The Resurrection was the source and the object of faith; the theology of the time was a theology of the paschal mystery. It is not the purpose of the present section to follow the evolution of the early ideas and to determine what is peculiar to each author of the NT but, in keeping with the demands of theology, to endeavor by a proper arrangement of the Scripture texts to grasp the very mystery of the Resurrection. The elements of synthesis furnished by Scripture are grouped under two main heads.

### RISEN CHRIST, UNIVERSAL SAVIOR

Some texts concern Christ constituted universal savior by the Resurrection (objective Redemption). They show in the Resurrection the fulfillment of eschatological \*salvation and determine the relations between the Resurrection and the death of Christ, between the Resurrection and the \*Incarnation.

**Resurrection and the Final Coming of the Kingdom.** Jesus had announced the \*kingdom of God, that is, the final advent of the dominion of God. He had taken the title of \*Son of Man, which, in the evocation of Daniel ch. 7 and the connections that Jesus established between this title and "the Day," appears to be an eschatological title: it characterizes Jesus as the perfecter of the world (Mt 10.23; 19.28; 25.31; 26.64; Mk 8.38; 13.26; Lk 11.29-32; 12.8-9, 40; 17.24, 26-30; 18.8; 21.36). It is certain that, according to the Synoptic tradition, the coming of the kingdom is connected with "the coming" of Jesus [see K. H. Schelkle, *Die Passion Jesu in der Verkündigung des NT* (Heidelberg 1949) 199]. It would take place when the Son of Man "would come" with power [R. Schnackenburg, *God's Rule and Kingdom*, tr. J. Murray (New York 1963) 177]. Between the kingdom and the Son of Man in His coming there exists a real identity, so much so that the two terms, kingdom and Son of Man, can be interchanged (cf. Mk 8.39 and Mt 16.28; Lk 18.29 and

Mt 19. whose : eschato His "co is also t germ ir it is cer (Mt 10 18).

In sa: many th 17.25), death, n an inter The anr of the S pertains dom: it Resurrec kingdom ecy of J Son of

The a is the su optic the minent ( will be a in the jo rative, ki perspecti from the is image : discovers banquet j the multi with the : mystery c

Before shall see Power an 26.64). T the adven eternal er through d nipotence are synon: 10.37 and

Unique the kingdo certain th linked with in glory a thought kr one and fit tion of "tl of successi thought an clude that eschatologi mystery of

For St. J the Hour Passion anc cf. 5.25 an It is sign tles no lon

Mt 19.28; Mt 25.34 and 41). The power and the glory whose sudden appearance in the world constitutes the eschatological coming of God are proper to Jesus in His "coming." This final coming of the kingdom, which is also that of the Son of Man, is already contained in germ in the miracles (Lk 10.18, 23-24; 11.20), and it is certain that Jesus spoke of it as being very near (Mt 10.23; Mk 8.38-39; 13.30; Lk 12.54-56; 22.16-18).

In saying "But first he [the Son of Man] must suffer many things and be rejected by this generation" (Lk 17.25), He links the final coming (v.24) with His death, not as to something merely presupposed but by an internal bond (see Mk 10.37-38; Lk 19.12, 15). The announcement of the death and the Resurrection of the Son of Man (Mk 8.31; 9.9-12, 30; 10.32-34) pertains to the preaching of the eschatological kingdom: it means that it is through death and then in a Resurrection that Jesus will enter into the glory of the kingdom (Lk 24.26, 46). Jesus thus fulfills the prophecy of Daniel ch. 7 on the heavenly coming of the Son of Man through that of the Suffering Servant.

The account of the Last Supper (see Lk 22.14-20) is the summit and point of crystallization of the Synoptic thought on the kingdom: here this appears imminent (v.16-18, 29-30), like a meal, but one that will be a pasch and a completed pasch (v.16), a repast in the joy of a new world (Mk 14.25). In this narrative, kingdom and Eucharist are placed in the same perspective and thus receive mutual clarification one from the other. In the light of the Eucharist, which is image and mysterious realization of the kingdom, one discovers that the nourishment of the eschatological banquet is none other than Christ in His oblation for the multitude. Here, then, again the kingdom is linked with the Person of Jesus and His death pertains to the mystery of this kingdom.

Before His Passion, Jesus said: ". . . hereafter you shall see the Son of Man sitting on the right of the Power and coming upon the clouds of heaven" (Mt 26.64). The reference to Daniel ch. 7 is evident, where the advent of the Son of Man means the advent of an eternal empire. The Son of Man "comes" henceforth through death, into the glory (Lk 24.26) and the omnipotence (Mt 28.18) that in the eyes of the early Church are synonyms for the coming of the kingdom (cf. Mk 10.37 and Mt 20.21; Mk 8.38 and 8.39; 1 Thes 2.12).

*Unique Coming.* Scripture does not say explicitly that the kingdom has come in the Resurrection. But it is certain that the coming was considered very near, linked with death and identical with the coming of Jesus in glory and power. It is also certain that primitive thought knew only one coming of the kingdom, in the one and final "coming" of Christ. The later transformation of "the coming" into a "return" and the notion of successive \*Parousias is not in keeping with early thought and beclouds it. Theology has the right to conclude that the coming of the kingdom in which is the eschatological fullness of salvation is identical with the mystery of the Resurrection.

For St. John, more explicitly than for the Synoptics, the Hour of Christ is at the same time that of His Passion and that of His final consummation (12.31-32; cf. 5.25 and 17.1-3).

It is significant that after the Resurrection the Apostles no longer announced the kingdom to come, but

the risen Christ. The Resurrection is considered as the advent of salvation; it forms the principal object (Acts 2.22-36; 4.8-12), indeed the only object (4.33), of the message of salvation. It is no longer the preparation for eschatological events (Acts 17.31; 1 Thes 1.10), but the termination of history (Acts 13.32-33), the final accomplishment (13.34) of every promise of salvation (13.32; 26.6, 22-23) from that made to Abraham (3.25-26) to that made to David (2.31). The coming of the Son of Man is henceforth a reality (7.55-56). Jesus has become the Messiah-Lord (2.36), elevated to the throne of David (2.30-31), at the right hand of God (2.33-34). All salvation is in Him (4.11-12).

*Kyrios and Pleroma.* The characteristic title of the risen Christ is that of *Kyrios* (Lord). It was given to Christ with the same meaning it had when applied to God (Phil 2.9; Jn 20.28) in the fullness of His sovereignty. It is the Resurrection that has established Jesus in this Lordship (Acts 2.24-36; Mt 28.18; Rom 10.9; Phil 2.9-11). In view of the realism the Semites attached to the name, the granting of the sovereign Name means that the Resurrection was not merely a vivification but rather a divinization, the total assumption of the man Jesus in God and in His attributes (see St. Ambrose, *De excessu fratris sui Satyri* 2.91, CSEL 73:299; ST 3a, 55.2). Such an affirmation contains an unfathomable mystery that justifies the most surprising assertions of the NT on the risen Christ's manner of being and acting.

It seems also that St. Paul was thinking of the Resurrection and not of the Incarnation in the beginning when he said that "it has pleased God the Father to make dwell in him the fullness" (Col 1.19), to make it dwell there "bodily" (Col 2.9), that is, it seems, in the body of the risen Christ [see L. Cerfaux, *Christ in the Theology of St. Paul*, tr. G. Webb and A. Walker (New York 1959) 427]. The term fullness (*πλήρωμα*, *pleroma*), borrowed here from popularized Stoicism [see J. Dupont, *Gnosis* (Bruges 1949) 453-476], designates the whole plenitude of being and of creative and saving power that is in God and, through God, in the world [see *Theodori episcopi mopsuesteni in ep. b. Pauli commentarii*, ed. H. B. Swete (Cambridge 1880 1:275-276)]. This divine and cosmic totality God was pleased to concentrate in Christ in raising Him from the dead [see P. Benoit, "Corps, tête et plêrôme dans les ép. de la captivité," *RevBibl* 63 (1956) 31-44]. In this plenitude, Christ has become the summit and term of creation, but also the root where all begins (1 Cor 8.6; Col 1.16). For all men the end and salvation consist in participating in this plenitude (Col 2.9; Eph 1.23; 4.10, 13, 15).

This Lordship and plenitude make the Resurrection the eschatological event. It has already been seen that the power and the glory of the Lordship (Rom 1.4; 2 Thes 2.14) are eschatological attributes (1 Thes 2.12; 2 Thes 2.14). The divinization by the granting of the Name and the universal acclamation of the Resurrected (Phil 2.9-11) express the Parousia triumph of Christ. The text of Is 45.23 used in Phil 2.10 to describe the paschal exaltation describes in Rom 14.11 the last judgment. The submission of the cosmic powers obtained in the glorification of Christ (Eph 1.20-21) is, according to 1 Cor 15.24-25, the effect of the final triumph. Thus it is established that the Resurrection

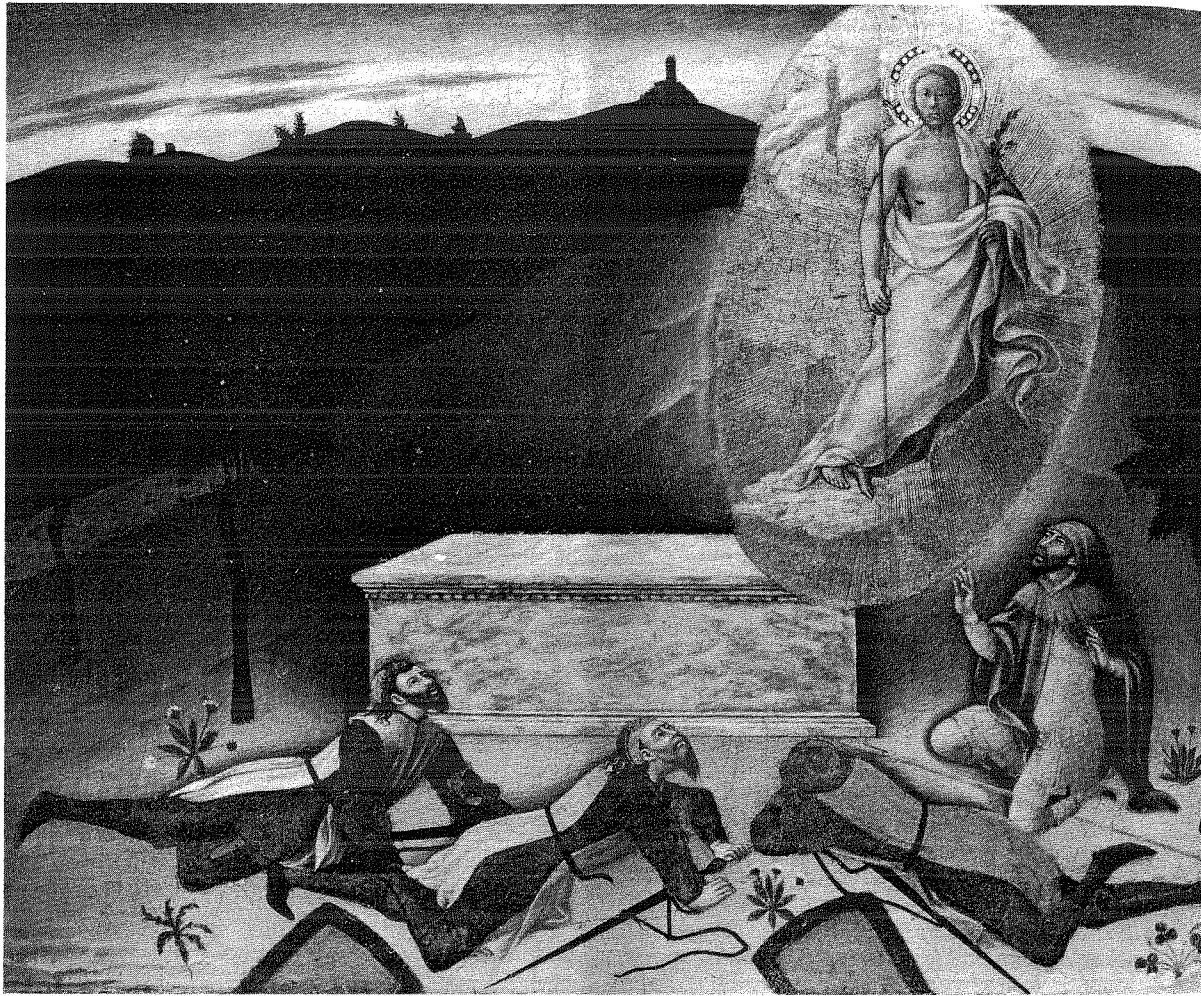


Fig. 4. "The Resurrection," by the 15th-century Siennese painter called "The Master of the Osservanza."

constitutes the advent of the kingdom of heaven that Jesus had announced as near.

Scripture, however, recognizes multiple effects, ranged in time, of the unique Parousia—coming with Easter; in the Church (Jn 14.18–20); coming manifested by the destruction of Jerusalem, of the adversary who is already at work in Paul's time (2 Thes 2.6–8); etc. The theologian concludes from this that the final mystery, already realized in all its power in the sole Person of Christ, ought henceforth to be communicated to the Church and imposed on the world.

*Spirit-Flesh Antithesis.* The difference between the new being of Christ and His earthly being is expressed in the antithesis *Spirit* and *flesh*. The Spirit is the heavenly reality (Jn 3.3–5; 1 Cor 2.12; 1 Pt 1.12); in it resides the sanctity and power of God (Lk 1.35; Acts 1.8; 10.38; Rom 15.13, 19; 1 Thes 1.5); it is the vivifying "glory" of God, while carnal man deprived of the Spirit is said to be "deprived of the glory of God" (Rom 3.23). Glory, strength, Spirit are associated in many texts (see 1 Cor 15.43–45) and constitute one and the same reality. All that which defines God [power, life, holiness, spirituality (Jn 4.24), love] is proper to the Spirit: it is the expression of the divine transcendence and, for man, the gift of the Spirit is eschatological salvation (Rom 8.11, 23; Eph 1.13–14). The flesh,

on the contrary, denotes man in an existence closed to God, deprived of the Spirit, a stranger to the kingdom (1 Cor 15.50).

Christ, then, who had lived according to the flesh (Rom 1.3) and "died by the flesh" and by its weakness, God has raised up by the power that is the Spirit (2 Cor 13.4; 1 Pt 3.18; Rom 8.11), by His glory (Rom 6.4) that is the Spirit. The divine resuscitating action is the total effusion of the Spirit, into which Christ was entirely transformed to the point of becoming Himself "a vivifying spirit" (1 Cor 15.45), in some way identified with the Spirit: "Now the Lord is the spirit" (2 Cor 3.17). Not that Christ, in the eyes of St. Paul, would henceforth be an ethereal impersonal substance, as a liberal exegesis has claimed. It is the same Christ, previously asleep in death, who has "been awakened" (cf. Greek of Rom 4.25) and who "arose again" (*ἀνάστασις*). But the Spirit has communicated to Christ His own manner of divine being, and that is a profound mystery. In the context of 2 Cor 3.17, the Spirit was opposed to a written document (*γράμμα*), that is, to the ancient economy, devoid of vivifying substances (2 Cor 3.6); Christ who "is the spirit" is presented because of this as the concentration of all the vivifying, sanctifying, celestial reality that is the Spirit and of whom the rest, according to Col 2.17, was but a shadow

projec  
of the  
is in H  
but wi  
of mei  
and sa  
Christ-  
being;  
commu  
fusion  
reach  
them (

Acco  
on the  
hand,  
and, or  
that is  
(the bc  
water  
life, 6:  
sary th  
Father  
there n  
7.37–39  
Spirit (

**Relat**  
The glo  
sary bo  
in His o  
of a tak  
purpose  
the dea  
28), a  
ascensio  
cension  
mention  
passed "  
His earl  
world, d  
this, far  
entered )  
glorious  
is essent

*Justifi*  
istence o  
existence  
flesh, cle  
the vivif  
flesh of  
Although  
like othe  
to that o  
sin (Rom  
of His fl  
which ma  
a death to  
(see Gal  
holiness :  
deeming  
Christ as

*Sacrific*  
pears as a  
Epistle to  
that carri  
through t  
sanctuary.

projected by the body. Here is found the reaffirmation of the assumption of Christ in God, that "the plenitude" is in Him, that He has become the total and final reality; but with a more immediate reference to the salvation of men, for the Spirit is communication (2 Cor 13.13) and sanctification (2 Thes 2.13; 1 Cor 6.11). In this Christ-spirit, the vivifying action is essential to His being; he is the "vivifying spirit" (1 Cor 15.45), the communicative fullness (2 Cor 3.18). The unique effusion of the Spirit, concentrated on Christ, ought to reach all men, as the Resurrection of Christ was for them (2 Cor 5.15).

According to St. John, the gift of the Spirit depends on the exaltation of Jesus (7.39; 16.7); for, on the one hand, the Spirit is the reality from on high (3.3, 5), and, on the other, it is the corporal humanity of Jesus that is the means of communion with celestial reality (the body is the rock from which springs forth the water of the Spirit, 7.37-39; the bread of heavenly life, 6.51; the temple of the NT, 2.21). It was necessary that Jesus, even in the body, be exalted in the Father that from His immolated and celestial body there might spring forth the waters of the Spirit (see 7.37-39; 19.34 and 20.22). On Easter, He gave the Spirit (20.22).

#### Relationship between the Death and Resurrection.

The glory of Christ is linked with His death by a necessary bond: it is the end of a movement accomplished in His death. St. Luke speaks of a departure (Lk 9.31), of a taking up (9.51) to God; the Resurrection is the purpose of the death (24.26; Jn 10.17). For St. John, the death is a passage (Jn 13.1, 3; 14.12; 16.5, 10, 28), a lifting up above the earth (3.14; 12.32), an ascension into heaven (3.13; 6.63; Ap 12.5). This ascension is not local, it is a transformation. St. John mentions the points of departure and arrival: Jesus passed "from this world to the Father" (13.1). During His earthly existence, Jesus became adapted to this world, deprived of His glory (17.5), and, because of this, far removed from the Father. By His death, He entered into the bosom of His Father (13.32), into His glorious sanctity (17.1, 5, 19). The redeeming death is essentially divine exaltation of Jesus.

**Justification.** St. Paul points out that the earthly existence of Jesus was in relation to sin. For this was an existence according to the flesh (Rom 1.3); and the flesh, closed to the spirit (Gal 5.17) and therefore to the vivifying holiness of God, is for this reason "a flesh of sin" (Rom 8.3) and of death (Rom 7.24). Although of a divine condition, Christ had been a man like others (Phil 2.7), subject to slavery (Phil 2.7), to that of the Law (Gal 4.4), in a flesh like to that of sin (Rom 8.3). "Made sin for us" (2 Cor 5.21) because of His flesh, He needed the holiness of the Spirit in which man is "justified" (1 Tm 3.16). His death was a death to the flesh, to sin (Rom 6.10), and to the Law (see Gal 2.19), because through it He entered into the holiness and power of the Spirit (Rom 1.4). The redeeming act constitutes a process of justification in Christ as well as of divinization (Rom 6.10).

**Sacrifice.** Considered as a sacrifice, Redemption appears as a giving by Christ of Himself (Eph 5.2). The Epistle to the Hebrews sees this giving as a movement that carries Christ from the earthly sphere (9.11-12) through the veil of His flesh (10.20) into the divine sanctuary. His entrance into the sanctuary and His sit-

ting at the right hand of God (12.2) expresses a divinizing transformation that the Epistle calls "the consummation" (2.10; 5.9). According to Jn 17.19, the sacrifice is a "sanctification," which transfers the victim from a profane existence into divine holiness. The glorification, then, pertains to the sacrifice: it is its result, the acceptance in God of the victim offered in death. It ought to be concluded that death for Christ constituted the entrance into total communion with God.

**Summary.** Consequently, the death is essentially related to the glorification, without which it would have no redemptive meaning, nor be a sacrifice; for a giving does not exist if it is not accepted, and a movement without a term is inconceivable. One understands, therefore, 1 Cor 15.17, "If Christ has not risen . . . you are still in your sins."

Salvation was a personal drama with Christ. The effect of His death, the total object of His merit, was His Resurrection. It was He who, thanks to His death, was "saved from death" (Heb 5.7). For others, the death of Christ is advantageous because of the glory to which it leads (Heb 2.9; 5.9).

Redemptive merit is not understood according to the law of *do ut des*, but (cf. St. Thomas, *De ver.* 29.7) as the physical and moral disposition to receive the gift of God. The death was total submission (Phil 2.8; Rom 5.19), complete disponibility for the divine plenitude; the purpose of the sufferings was to prepare this receptivity (Heb 2.10; 5.8). Thus the merit is in the death (Phil 2.9; Heb 2.9), and the Resurrection is the divine gift that corresponds to this receptivity. That is why, even in St. John (Jn 12.28; 13.32; 17.1), the Resurrection is almost always the work of the Father.

The redemptive act was not a gift offered to God to appease Him. Since He is love, God took the initiative in saving (Jn 3.16; Eph 1.9). It is Jesus who welcomed the gift of God. Even if the sacrifice was a giving, it was a giving of self, that is, acceptance of the dominion of God. For sin means opposition to God, the refusal of His saving justice (Rom 10.3); the sinner is characterized by his withdrawal (Lk 15.4-20) and by the absence of God's glory in him (Rom 3.23). See S. Lyonnet, *De peccato et redemptione*, v.1, *De notione peccati* (Rome 1957) 81-82, 90. Christ satisfied divine justice, offended by the refusal to receive it, when He allowed Himself to be filled with it to the point of "becoming justice" (1 Cor 1.30). Expiation does not consist of compensatory suffering; according to Scripture, it is God who expiates, that is, wipes out sin [L. Moraldi, *Espiazione sacrificale e riti espiatori nell'ambiente biblico e nell'AT* (Rome 1956) 265-266]. The Spirit of the Resurrection is the expiation of the sins of the world; He frees the flesh of sin (Jn 1.29 and 20.22-23).

In a theological system where Redemption is understood as a gift of infinite value made by Christ in compensation for offenses, the death is not necessary; it is even declared useless, since every action of Christ is of infinite value. If, because of scriptural evidence, one attributes salvation to death, it is not so much to death itself as to the circumstances that preceded it (suffering, etc.). In paschal theology, the death appears necessary, in keeping with Sacred Scripture; for salvation is God who gives Himself, and it is by death that Christ opened Himself to this infinite gift.



**Relationship between the Resurrection and Incarnation.** To say that the death was an entrance into total communion with God is to affirm that the Incarnation began in Christ a history whose termination was the Resurrection. The glory pertains to the definition of the Incarnation (Jn 1.14); now, although Christ experienced passing glorification on earth (2.11; 11.4), only the Hour brought Him the glory that was His (17.1-5). The definition of the Incarnation given in 10.36 comprises two elements: the consecration by which Jesus is in God, and the mission that brought Him among men.

Now according to 17.19, it is by death that Christ is consecrated in God; for, if by an initial consecration He is already in heaven, one with the Father (3.13; 10.30, 38), He must, nevertheless, still go to the Father (14.12) and ascend into heaven (6.63). On earth He is not then in His full truth, which is to be: "the Son in the bosom of the Father" (1.18).

As regards the mission: it is simultaneously to the world and to the death in which He is lifted up that, according to 3.14-16, Christ is delivered up. His coming includes a departure: "I go away and I come" (14.28). He goes away in order to come.

In the same manner, the effects of salvation, proper to the Incarnation, are produced only in glory: by the Incarnation Jesus is the light that gives life to the faithful (8.12), but in His exaltation (3.14-15; 8.28; 17.1-3); by the Incarnation, He is the living font, bread from heaven, resurrection of the dead, but in His exaltation (cf. 4.14 and 7.37-39; 6.33 and 6.63-64; 11.25 and 17.1-3). Scripture recognizes therefore a development of the mystery of the Incarnation in Christ.

St. Paul says in turn that Christ "was constituted Son of God in power by the resurrection" (Rom 1.4); the resurrecting act of the Father is a divine generation (Acts 13.33). The Epistle to the Hebrews calls Christ Son of God, high priest according to the order of Melchisedec; it sees Him in His "consummation" (glorification). The affirmations of the Epistle to the Hebrews about the Incarnation concern in general Christ glorified (cf. 5.5-6 and 5.9-10; 6.20).

It is therefore in the history of the Incarnation that Redemption was achieved: salvation is communion with God, by divine Incarnation, realized in its plenitude in the Resurrection. It would be the duty of theology to define this real progress of the Incarnation, in such a way that the truth of the divinity of Christ on earth would in no way be weakened.

**Resurrection and Death Eternal Realities.** Although because of its circumstances (empty tomb, apparitions, etc.) the Resurrection was included in history (Denz 3436; cf. 1 Cor 15.4), it is in itself an eschatological fact that remains ever present. For it is an action of divine plenitude [the granting of the Name (Phil. 2.9), of the *pleroma* (Col 1.19; 2.9)]; it is the final consummation (Heb 2.10; 5.9), and therefore eternal. The texts that show in the Resurrection the blossoming of the divine filiation permit the theologian to understand Acts 13.33 in the deepest sense: "He has raised up Jesus, as it is written . . . 'Thou art my Son, this day have I begotten thee.'" The Resurrection proceeds from the mystery of the eternal generation. Thus it is made clear that every follower who is united in Christ is "raised up with" Him (Col 2.12-13; Eph 2.5-6). For he is united to Him the moment the Father engenders

Him; he becomes a new creature (2 Cor 4.16; 5.17; Col 3.10), he is born (Ti 3.5), because Christ, to whom he is united, is placed at the original point of His newness, in the filial beginning that is the Resurrection.

To this permanent vivification by God there corresponds a simultaneous permanence of the death. For St. John, the term for "the exaltation above the earth" is the cross (12.32-33; 3.14); this is the eternal place of glorification [W. Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium* (Münster 1960) 31-33]. It is then in death that Christ is glorified. The Hour when Christ's destiny is accomplished is simultaneously death and glorification. The death is the moment of plenitude when "all is consummated" (19.30). In 19.31-37 the image of the eternal Christ is presented. He is pierced through (v.37; 20.27), the lamb of which no bone is broken—for He is upright in death (Ap 5.6)—nevertheless, a lamb forever immolated (*ibid.*). From His side flow together the blood of immolation and the water, symbol of the Spirit of glory (Jn 7.37-39). It is thus that He will be eternally seen (19.37; Ap 1.7; 5.6). Never has Christ been healed of His mortal wounds (Jn 20.20, 27); the faithful steep their garments in His blood (Ap 7.14), receive the sprinkling of His blood (Heb 12.24; 1 Pt 1.2). In the narrative of the Last Supper, the heavenly banquet, celebrated in the joy of a new wine, is illustrated by the Eucharist, where the immolated Christ is offered as food. Heb 8.1-5 supposes an eternal sacrifice. According to St. Paul, whoever enters into communion with Christ dies with Him (Rom 6.3) and also "rises with" Him. All this proves that death is integrated into the glory of Christ.

The perdurance of the death is explained by the connection of the death to the Resurrection. The death is meritorious of glory, disponibility in relation to the divine plenitude; it is a gift made to God at the moment that this giving becomes a reality, that is, in God's glorifying acceptance of it; it is the end of Christ's carnal state through its transformation into the spiritual state. That is why it does not precede, in time, glorification but coincides with it (first of all with the glorification of His soul, into which His body is then drawn). Now the glorification is a permanent actuality; it therefore maintains Christ in the redemptive death with which it coincides, in His disponibility for glory, at the summit of His giving.

**Fullness of Incarnation.** The paschal mystery is in every sense the fullness of the Incarnation. Even in His corporal humanity, Christ is entirely begotten by the Father; He is relation to the Father, situated as He is at the height of His offering; He is transformed into the Spirit in which the divine attributes are expressed, and even in His humanity He is the font of the Spirit (Jn 7.37-39). Because the death and Resurrection are the affirmation of the divine filiation, it is there that Jesus is beloved of the Father (Jn 10.17); it is there (Acts 13.33) or in the anticipation of the paschal mystery (baptism, Transfiguration) that He is proclaimed the beloved Son. It seems that the death was virtually included in the Incarnation from the beginning; according to Phil 2.7-8, it was the ultimate expression of the initial despoilment. For since this despoilment meant submission to God, it pertained to the Incarnation. At its end, but also, it seems, at its beginning, the Incarnation is a mystery of death and glory.



Fig. 5.

In ac-  
stituted  
Redemp-  
cerning  
salvation  
in Chris-  
men will  
in this  
Christ I  
Church  
that sal-  
the pasc-  
are the p-  
tery, and  
tery.  
Christ  
Himself.  
tion in C-  
men. Wh-  
forth is  
Synoptic  
as a "co-  
of the te-

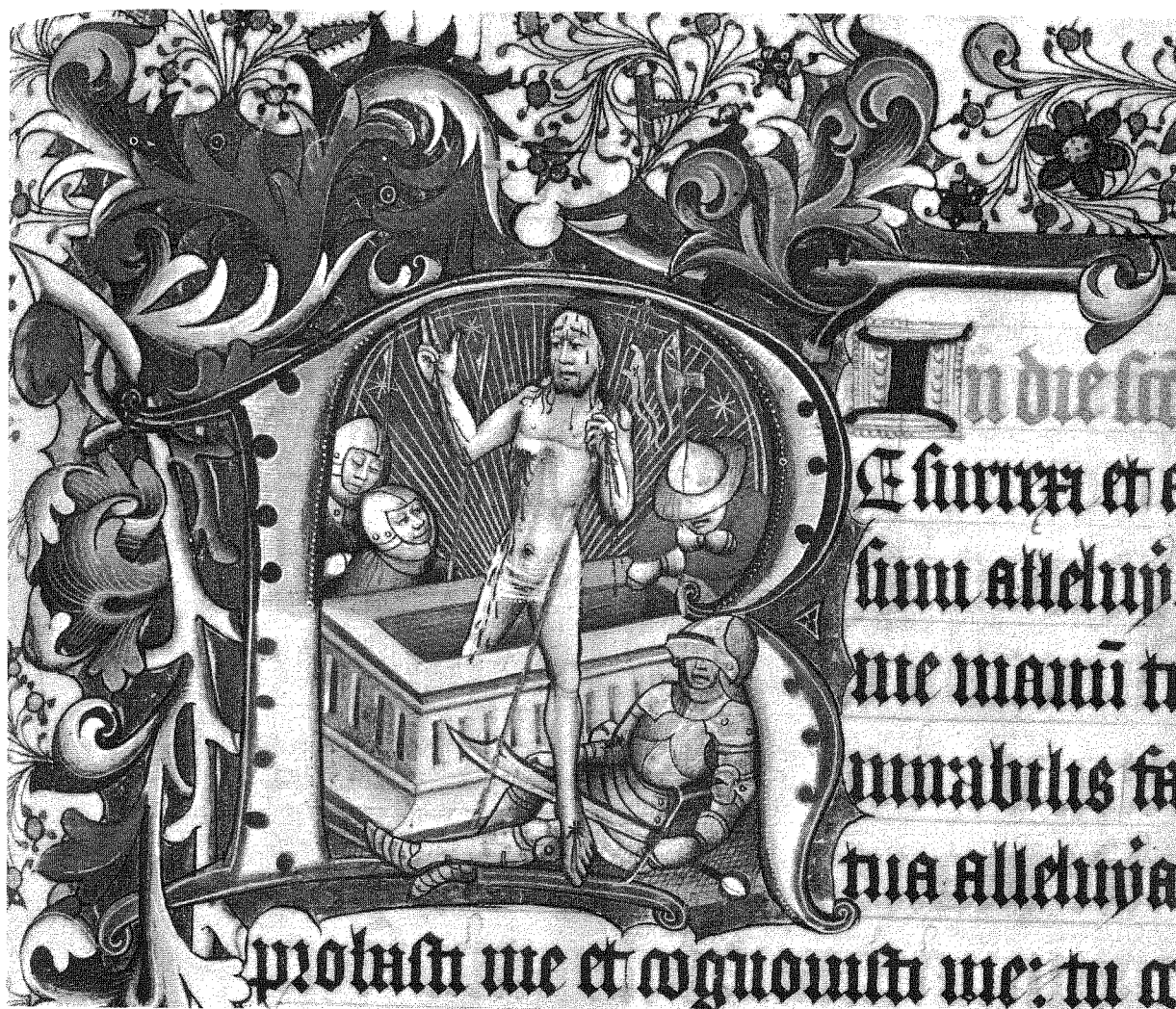


Fig. 5. "The Resurrection," historiated initial "R" in an English MS, A.D. 1461 (MS Digby 227, fol. 13r, detail).

#### SALVATION COMMUNICATED TO MEN

In addition to the texts concerning Christ as constituted universal savior by the Resurrection (objective Redemption, treated above), there are other texts concerning the integration of men into this principle of salvation (subjective Redemption). Salvation is realized in Christ alone, with whom it is identified (1 Cor 1.30); men will not be saved except by communion with Christ in this salvation. These texts show that the paschal Christ has become communicable to men, that the Church is the Body of Christ in the paschal mystery, that salvation is attained by means of communion with the paschal mystery, that the eschatological realities are the plenitude of communion with the paschal mystery, and that all creation takes part in the paschal mystery.

**Christ Glorious in Condition of Communicating Himself.** The Resurrection that brought about salvation in Christ also puts this salvation at the disposal of men. While remaining an individual being, Jesus henceforth is continually communicating Himself. In the Synoptic Gospels, He appears in His glorious coming as a "corporative personality," in the strongest sense of the term; He contains in Himself the kingdom (cf.

Mt 26.64 and Daniel ch. 7). The narrative of the Last Supper shows this kingdom united in a paschal repast, of which the Eucharistic communion is the Sacrament on earth. Less explicit, the Acts of the Apostles says, however, that Christ is risen for men and sent to men (3.26; 26.23), that He has become the author of life (3.15) and cornerstone of the house (4.11). According to St. Paul, Christ was raised up for men (2 Cor 5.15), "for our justification" (Rom 4.25), which seems to mean that the resuscitative action of God was destined to effect men's salvation. Formerly limited by His body to one race, Jesus became a universal being, capable of uniting the multitude in Himself (Gal 3.28; Col 3.11), a new Adam, father of eschatological humanity (1 Cor 15.45-49). His Lordship is ordered to the Church (Eph 1.22). The title Head comes to Christ through the Resurrection (Col 1.18) and refers to an organic bond with the Church. The Spirit is communion; transforming Christ, it makes Him "a life-giving spirit" (1 Cor 15.45), of which the essence is to give life.

According to St. John, Christ "comes" hereafter to His disciples; He draws them to Himself in His exaltation (Jn 12.32). Formerly a solitary grain, now a full ear of wheat (12.24), He becomes the temple of the new people (2.19-21). He is open to the faithful by

His very being, just as the being of the Father is open to the Son (14.20). His transcendence, which is expressed in the formula "I Am" is salutary in itself. Ordinarily this divine name was coupled with a predicate that emphasized its soteriological character: "I Am the resurrection (11.25), the bread of life (6.35), the true vine (15.1) . . ." But it is in the lifting up that this transcendence (8.28) and its salutary character are affirmed. It is then that Jesus is the bread eaten (6.51, 63-64) and that the vine bears those fruits in which the glory of God takes concrete form (cf. 15.5 and 8; 12.24-28). Henceforth His disciples are His brothers, sons of His Father (20.17). The glorious Christ is savior by His very being.

**Church, Body of Christ Dead and Risen Again.** The resuscitating action of God that makes Christ communicable is thus creative of the Church. The latter is like the space in which Christ exists and lives; it is filled with Him (Eph 1.23; Col 2.9; 3.11), so much so that it is identified with His risen humanity and is called the "body of Christ." The interpretation that sees in 1 Cor 12.12-13 (cf. Rom 6.3; Gal 3.27-28); 1 Cor 6.15-17; 10.16-17; and also Eph 1.23; 5.28-32 a union identifying the faithful with the physical and "spiritual" body of Christ appears exegetically certain and is in accord with patristic thinking, especially when it considers the Church, as does St. Paul [1 Cor 10.16-17; 11.25: "this cup is the New Establishment (see Jer 31.31; Is 42.6; 49.8)] in the perspective of the Eucharist. It is the Spirit (Rom 8.9-10; 1 Cor 12.13) of the Resurrection that integrates the faithful with the Body of Christ, in one communion of being (Rom 6.5; 12.5; Gal 3.27-28) and of life (Rom 6.11, 23), which St. Paul ordinarily designates by the phrase "in Christ" or "Christ in us." Having become one Body with Christ, they are also "one spirit" (1 Cor 6.17) with Him who is "spirit," benefiting by the effusion of the Spirit that has resuscitated Him. They are sons of Abraham through incorporation in his Offspring, inheriting His blessing actualized in the Resurrection (Acts 3.25-26), which is the Spirit (Gal 3.14). Thus salvation realized in Christ becomes in turn personal for them.

This incorporation is also an association with the salvation present in its actuality in Christ. The believer is seized by the resuscitating action of God (Eph 2.5; Col 2.13). He is overcome by it in communion with the very death of Christ (Rom 6.3-4; Col 2.12). He communes with the redeeming act that historically is placed in the time of Pontius Pilate and that he encounters in its actuality in Christ glorified. While distinguishing between objective and subjective Redemption, paschal theology considers the latter as a communion with the former.

Christian existence is thus located in the mystery of the Redemption (Rom 6.3-11; 8.17; 2 Cor 4.10-12; Gal 2.19-20; Phil 3.10; 2 Tm 2.11); the Church is the Body of Christ in the redemptive mystery.

Man saved is a new creature (2 Cor 5.17; Eph 2.15; 4.24) created in the Resurrection of Christ. This means that he belongs to a new genus: a child of God (Gal 3.26-27) in Christ made "the Son of God by the Resurrection" (Rom 1.4), dead to the flesh (Rom 8.9) and freed from sin (Rom 8.1), because he has been given life in the Spirit (Rom 8.2). This also means that he is a brand-new creature, in a fresh newness of being, his newness being the opposite to his old self (Rom 6.4-6;

7.6). Christian by birth in the Spirit (Ti 3.5), who is absolute newness and plenitude, he does not swerve from what he is by his birth, as he is under the action of God, who raised up Christ; he advances in this newness (2 Cor 4.16) unto the day when he arrives at adulthood by total birth, in the Resurrection of Christ.

The ethical situation of the believer is also new. Incorporated in the risen Christ, he is freed from the earthly Law and subjected to the source of the risen life, the Spirit (Rom 7.1-6); this is the moral law of the NT (Rom 8.2; St. Thomas Aquinas, *In epist. ad Rom.* 8 lect. 1; ST 1a2ae, 106.1). While containing both the Mosaic and the natural law, this law is different: contrary to the Mosaic Law, imposed from outside, it is immanent in the faithful (Rom 5.5); contrary to the law of nature, it is transcendent, being the holiness of God; contrary to both one and the other, it is a law of evolution, of a physical supernatural transformation, for it is a law of resurrection in the death of the flesh (Rom 6.2-5; Col 3.1-4). The moral effort roused by the Spirit of the Resurrection (Rom 8.13; Gal 5.16) seeks to extend through "the earthly members" the mysterious transformation realized in Baptism (Col 3.1-5) and prepares the final resurrection (Rom 6.2-8). Before being an obligation, this law is a salutary gift; it is therefore beatifying in itself. Since it is the Holy Spirit, it is the love and power of God; that is why moral effort is not the affirmation of man but his gift of self and acquiescence with the resuscitating action of God. Charity is the adequate expression of this law; it expresses communion with Christ in one Body, death to selfish flesh, the life of the Spirit of love. It is "the new commandment," i.e., eschatological, "the law of Christ," who, in death to Himself, has been given to God for the multitude in the love of the Spirit (see CHRISTIAN LAW).

**Means of Communion with Paschal Mystery.** To give to men the salvation that exists in Him, Christ has created means of communion with the paschal mystery.

The Apostles are created as such in the paschal mystery (Jn 17.19; 20.21-22; Gal 1.1); they are sent forth from the time Christ is glorified (Mt 28.18-19; Lk 24.46-47), and filled with the Spirit (Acts 1.8; Jn 20.22; cf. 7.37-39), they proclaim the risen Christ (Acts 1.22; 2.32; 4.33) and His death (1 Cor 1.23). While Christ, preeminent Apostle (Heb 3.1), is no longer connaturally present in the world (cf. Acts 10.41), precisely from the moment of His essential sending through His Resurrection (Acts 3.26; 26.23), the Apostles become by their word and their person the organs of His presence in the world and of His contact in the death and Resurrection (2 Cor 4.6-12; 13.4). Through them, men enter into communion with Christ dead and risen again (Rom 10.8-10; 2 Cor 2.15-16; Col 1.25-29).

All the Sacraments draw their strength from the paschal mystery [Vatican II, *Constitution on the Sacred Liturgy* 61; ActApS 56 (1964) 116-117]. The two Sacraments of which Scripture speaks more explicitly, Baptism and the Holy Eucharist, sanctify insofar as they are means of communion with Christ in His paschal mystery. By Baptism man submits to the action of the Spirit (1 Cor 6.11), of whom the water is the symbol (Is 32.15; 44.3-4; Jn 3.5; Ti 3.5). This Spirit is given in union with Christ (cf. Jn 9.7 and 7.37-39) in one Body (Rom 6.3, 5; Gal 3.27; 1 Cor 12.13) and

by par  
(Rom  
spoker  
Baptist  
The  
nion. J  
it (1 C  
11.24-  
spiritua  
rificial  
tion" o  
cation,  
momen  
this alw  
the Euc  
the uni  
Church  
the bod  
in His  
Thes  
which,  
all Chr  
questio  
cept as  
The ren  
ing to S  
Christ (  
but by  
urrectio  
Man  
that is o  
Sacrame  
a compl  
up Jesus  
and the  
Col 1.15  
complex  
mystery  
Première  
The beli  
10.9; 1 C  
tion, is s  
Resurrec  
out cont  
stems fro  
that justi  
yes to Gc  
for men,  
raises hit  
the flesh  
this glory  
(Rom 4.2  
This as  
The ultim  
urrection  
12.9), su  
2.11). Th  
ing the w  
2.2, cf. 6.  
Full Re  
At the Pa  
ness of sa  
(2 Thes 2  
Parousia i  
the latter  
Easter wa

by participation in His Resurrection in one same death (Rom 6.3-11; Col 2.11-13; the sprinkling of His blood, spoken of in 1 Pt 1.2 and Heb 10.22 is related to Baptism).

The Eucharist is, from all evidence, paschal communion. The faithful eat the body of Christ and turn into it (1 Cor 10.16-17). This body is immolated (1 Cor 11.24-26; Jn 6.52) but also glorified in the Spirit (a spiritual food, 1 Cor 10.3-4; Jn 6.63-64), every sacrificial repast supposing the preliminary "sanctification" of the victim. Since Christ, because of His glorification, continues in an enduring way in the supreme moment of His sacrifice (for His death coincides with this always actual glorification and is eternalized by it), the Eucharistic celebration is the very sacrifice of Christ, the unique sacrifice, made sacramentally present to the Church. Thus the Church, which communicates with the body of Christ, becomes itself the Body of Christ in His sacrifice.

These Sacraments, and especially the Eucharist, which, as Sacrament of the kingdom, throws light on all Christian reality, place before the theologian the question of whether all the Sacraments do not act except as means of communion in the paschal mystery. The remission of sin, for example, is achieved, according to Scripture, not by the application of the merits of Christ (with application understood in a juridic sense), but by communion with Him in His death and Resurrection.

Man engages himself by faith in the paschal mystery that is offered to him by means of the Apostles and the Sacraments. The object of faith is not in the first place a complex of doctrines but rather God, who has raised up Jesus for men (Rom 4.24; 10.9; Col 2.12; 1 Pt 1.21), and the risen Christ, in whom is revealed (Jn 17.1-3; Col 1.15) this God who saves. As regards the doctrinal complex, it is developed by reflection on the paschal mystery in which it is contained [cf. O. Cullmann, *Les Premières confessions de foi chrétiennes* (Paris 1948)]. The believer confesses that "Jesus is Kyrios" (Rom 10.9; 1 Cor 12.3; Phil 2.11). Christ, in His Resurrection, is so truly the essential object of faith that if the Resurrection had not taken place faith would be without content and efficacy (1 Cor 15.14); its efficacy stems from its content, and the latter is the Resurrection that justifies men (Rom 4.24-25). The believer says yes to God, who reveals Himself by resuscitating Christ for men, and thus submits to the action of God, who raises him up with Christ (Col 2.12) in the death of the flesh (Phil 3.8-11). Faith is itself the effect of this glory (cf. Jn 3.14-16 and 12.32) that justifies men (Rom 4.25), making believers of them.

This assent to salvation is continued by moral effort. The ultimate means of receiving strength from the Resurrection are, according to St. Paul, weakness (2 Cor 12.9), suffering (2 Cor 4.10-12), and death (2 Tm 2.11). The faithful die with Christ (2 Tm 2.11), "leaving the world for God" (St. Ignatius of Antioch, *Rom.* 2.2, cf. 6.1; *FathCh* 109, 110).

#### Full Realization in the Church of Paschal Mystery.

At the Parousia, the Church will participate in the fullness of salvation realized in the Resurrection of Christ (2 Thes 2.14). The difference between Easter and the Parousia is not to be found in Christ, to whose power the latter adds nothing, but in the Church, for which Easter was a beginning and a hope, and the Parousia

the full realization. All eschatological events are to be found ontologically in the mystery of the Resurrection.

*Resurrection of the Faithful.* Constituting the inevitable consequence of the resuscitating action of God in Christ is the resurrection of the faithful. The glory of Christ has such necessary ecclesial dimensions that to deny the resurrection of the faithful would be to deny that of Christ (1 Cor 15.13). The glorification of the faithful does not demand a new display of power: they are risen by \*incorporation in Christ (Rom 6.5), "together with" Him (2 Tm 2.11). For the resuscitating intervention of God is unique and applies to Christ. In Baptism, the faithful have been "resuscitated with" by an initial gift of the Spirit that calls for the complete gift, the Redemption of the body (Rom 8.11, 23; Eph 1.13-14). Now they are subjected according to their whole being to the "power [that effects] the resurrection of Christ" (Phil 3.10), absorbed in the eschatological mystery.

With the resurrection of the faithful, the action of God in Christ has attained its effects. For the end of this action is the salvation of the Church (Rom 4.25; 2 Cor 5.15; Eph 1.18-23). This salvation, then, is henceforth complete: the filiation is perfect (Rom 8.19, 23); formerly hindered by the body (1 Cor 15.50), the sons have entered into their heritage; the Church realizes in perfection its definition as the Body of Christ, the repository of His riches (Eph 1.23; cf. 4.13). By His victory over "the last enemy," death, Christ has imposed His dominion on the entire world (1 Cor 15.25-26).

*Cosmic Unity.* The other effects of the Parousia are obtained by this resuscitating action that bestows final salvation on the faithful. The material universe is freed from "corruption," thanks to the "revelation of the sons of God," for its Fall was in man, and its Redemption consists in enjoyment of the "liberty of the glory of the children of God" (Rom 8.19-22). The harmful Powers have been overcome (1 Cor 15.24), for it was in men and their universe incompletely saved that these Powers were able to set themselves against the Lordship of Christ. In Christ, cosmic unity (Col 1.20) and submission of the Powers (Eph 1.21-22) were already realized; they remained incomplete, however, because the resurrection of the Church was not achieved. The Church is, with Christ, the crucible of the eschatological transformation of the world; the Parousia that determines the destiny of the world is the paschal mystery totally communicated to the Church.

*Judgment.* It seems that the last judgment should be included in this ultimate saving intervention of God. This judgment had been announced as an event to be realized at the coming of Christ (Mt 3.11-12). Several texts suggest or affirm that it was pronounced in the coming of Christ, which is nothing else than His glorification. In Mt 26.64, Jesus announces His glorification while evoking Daniel ch. 7 and Ps 109(110).1, where the judgment of God is described; Acts (10.41-42; 17.31) brings the Resurrection of Jesus and the final judgment together; for John (12.31) Jesus' Hour is that of His exaltation and last judgment. In fact, according to Scripture, the \*justice of God is His holiness and saving power (in the NT it is, in the final analysis, the Holy Spirit Himself who is holiness and saving power); it does not operate according to legal procedure but by creating justice, that is, by creating salva-



tion in men. In the Resurrection, all the justifying power of God has burst forth, so that "justified in the Spirit" (1 Tm 3.16), Christ Himself becomes the justice of God (1 Cor 1.30). Henceforth the justice of God is also exerted over other men: it makes them just in their union with Christ (Rom 3.21-26; 8.1). It is exerted at the present time (Rom 3.21), but the fullness of this salvation is reserved for the end (Gal 5.5). It is exerted by vivification, as in Christ; the believer is always judged by passing from death to life (Jn 5.24). That is why St. John does not separate justifying power from the vivifying power of Christ (5.21-29). According to St. Paul, the justice of the Day effects final salvation (Gal 5.5) that, as is known, is identical with the Resurrection. To account for these elements (the last judgment realized in the glorification of Christ, the vivifying effect of justice, the saving character of the Day for the faithful), theology does not look upon the judgment of the faithful as if it were a human trial, theology situates it in the justifying action of God, who raises up the dead together with Christ (*see* JUDGMENT, DIVINE).

*Punishment and Reward.* Those who have "rebelled against justice" (Rom 10.3) are condemned by this justice of salvation—by being excluded from justice, from the Spirit, and from the kingdom (cf. Gal 6.8; 1 Cor 15.50). This condemnation is not merely privation; the Lord has subdued all with His power (1 Cor 15.25; 2 Thes 1.8-9), leading the world toward its end, the risen Christ (cf. Col 1.16, 20). It is in His redeeming Lordship, in the power of His saving Resurrection (ST 3a, 56.1 ad 3), as Son of Man (Jn 5.27) who has no power of condemnation (Jn 3.17; 12.47), that Christ raises up those "who have done evil" (Jn 5.29). For them the effect of the supreme action of salvation will be a resurrection of damnation (Jn 5.29; cf. Dn 12.2): opposed to the salvation of which they will nevertheless be created by the resuscitating power of Christ, they will exist in total contradiction to their own being. Thus hell would appear to be an effect of the salvific power of the risen Christ and of the refusal set against this power.

The theology of heaven ought to be developed beginning with the notion of the kingdom. The latter is

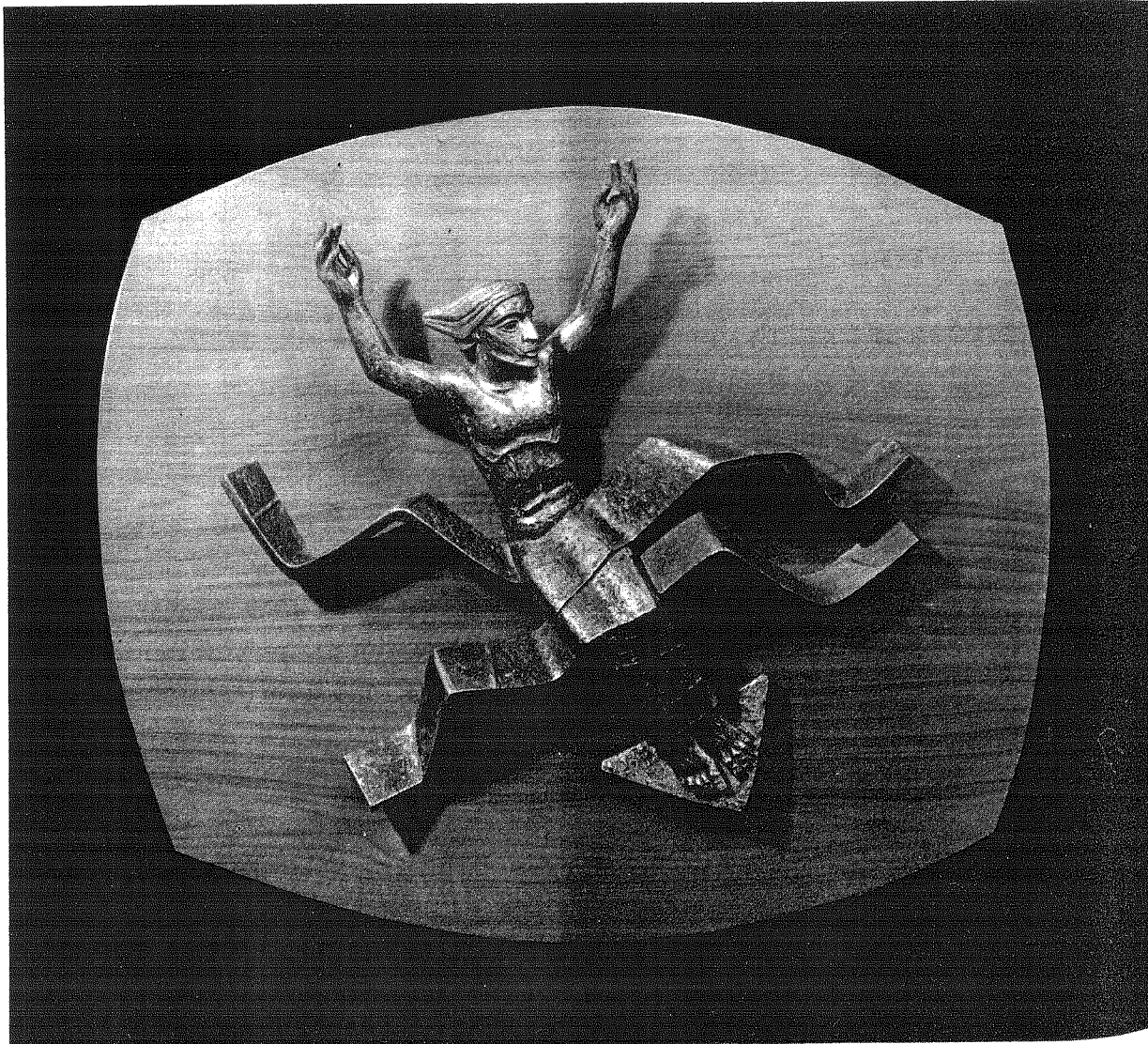


Fig. 6. "Resurrection," cast aluminum sculpture by the American sculptor Peter Lupori, 1955.

a pers  
as into  
His gl  
They  
Thus t  
Suppe  
(Lk 2:  
do no  
glorific  
Christ  
soon a  
Ambro  
are "in  
"risen  
participate  
body  
heaven  
Rom.

**Rest**

In its e  
the act  
ness H  
the hig  
the uni  
is exert  
that of  
ognizes  
is not e  
its prog  
image c  
whom  
is not t  
glory. I  
power I  
then co  
causalit  
over cr  
the fina  
underst  
the mar  
We hav  
the Inc  
Christ's  
Incarna  
He is ei  
that Ch  
also kno  
tive, the  
seems, t  
in that

**Concl**

us that  
nicates  
by the I  
rived at  
realized  
with Ch  
His deat  
Myste  
ferment  
ter of th  
its centr  
eschatok  
more the  
payment

a personal reality to Christ, who did not enter there as into a place; His entry into heaven is identical with His glorification. Men's heaven is in Christ glorified. They enter into it through the paschal communion. Thus the kingdom appears in the narrative of the Last Supper: a paschal banquet of the faithful with Christ (Lk 22.15). This explains why St. Paul and St. John do not distinguish the Ascension of Christ from His glorification; why men could not enter heaven before Christ's glorification (Heb 11.40), but do enter it as soon as they participate in His glory (Lk 23.43; cf. St. Ambrose, *Exp. ev. sec. Luc. 10*; CSEL 32.4:500). They are "in heaven" insofar as, living "in Christ," they have "risen with him" (Eph 2.6). Already in the Church, particularly in the Eucharistic celebration, they participate in this banquet of the immolated and glorified body that without a veil they will celebrate in the heavenly kingdom (cf. Denz 1649; Ignatius of Ant., *Rom. 7.3*).

#### Resurrection of Christ and Creation of the World.

In its eschatological form, the world is then created by the action of God who raises up Christ. Being all fullness Himself (Col 1.19), Christ "fills" the Church to the highest degree (Eph 1.23; Col 2.9) and beyond it the universe (Eph 4.10). This dominion over the world is exerted over the being of things, His Lordship being that of God Himself (Phil 2.9). St. Paul expressly recognizes in Christ a creative causality (1 Cor 8.6). This is not exerted only on the world at its term, but also in its progress toward its term. "The beloved Son . . . image of the invisible God, firstborn of all creation, in whom and for whom all is created" (Col 1.14-16), is not the Word in His preexistence but Christ in His glory. If it is true that "all fullness" of being and of power has come to abide in Him (Col 1.19), nothing then could exist except in dependence on Christ. This causality does not include any chronological priority over creation; the glorified Christ is, on the contrary, the final term of the world. The theologian ought to understand the creative action of God in Christ after the manner of a call, of an attraction to final plenitude. We have recognized in the Resurrection the mystery of the Incarnation in its achievement. Dependent on Christ's glory, creation depends on the mystery of the Incarnation; it is in His divine glorious birth, where He is entirely assumed into the mystery of the Word, that Christ is the primordial source of the world. We also know that the glory of Christ is essentially redemptive, that the cosmic Lordship is affirmed in death. It seems, then, that the mystery of creation is to be found in that of Redemption.

**Conclusion.** The study of the Resurrection has taught us that salvation is none other than God who communicates Himself. He communicates Himself in Jesus by the Incarnation and when this Incarnation has arrived at its plenitude through the death. This salvation realized in Christ is extended to men in their union with Christ. Man's work is to consent, with Christ in His death, to the saving gift of God.

Mystery of communion, the Resurrection is also a ferment of unity for Christian thought. Source and center of the theology of apostolic times, it very soon lost its central place because there was not seen in it the eschatological event, the plenitude of salvation; furthermore the death of Christ began to be considered as a payment of debt and not as an entrance into commu-

nion; it was isolated from the Resurrection and had imputed to it alone a redemptive role. The role attributed to the Resurrection reduced it henceforth to prolonging the mediatory existence of Christ, to being an exemplary cause of justification and the motive of credibility of faith [cf. D. M. Stanley, *Ad historiam exegeticos Rom. 4.25*, *VerbDom 29* (1951) 261, 258, 274]. To St. Thomas belongs, nevertheless, the credit for seeing in the Resurrection the instrumental efficient cause of the resurrection of souls and bodies (*In epist. ad Rom. 4* lect. 3; ST 3a, 56.1-2). The misunderstanding of the central reality was no doubt the cause of the parceling out of theological thought, and it will no doubt be one of the benefits of the theology of the Resurrection to restore this thought to unity. "There are many things," says St. Thomas, "to be meditated on in Him [Christ] but especially the Resurrection; everything is ordered to it, particularly the whole economy of the Christian religion" (*In epist. 2 ad Tim. 2* lect. 2).

See also ESCHATOLOGY, ARTICLES ON; JESUS CHRIST, ARTICLES ON; MYSTICAL BODY OF CHRIST; PASSION OF CHRIST, II (THEOLOGY OF); REDEMPTION, ARTICLES ON; RESURRECTION OF THE DEAD; SACRIFICE OF THE CROSS; SATISFACTION OF CHRIST; SOTERIOLOGY.

**Bibliography:** A. MICHEL, DTC, *Tables générales* 2:2553-54, 2598-2655. J. SCHMITT and K. RAHNER, *LexThK*<sup>2</sup> 1:1028-35, 1038-41. R. MARLÉ and A. KOLPING, *Fries HbThGrdbgr* 1:130-145. J. COMBLIN, *La Résurrection de Jésus-Christ* (Paris 1959). C. DE CONDREN, *The Eternal Sacrifice*, tr. A. J. MONTEITH (London 1906). F. X. DURRWELL, *The Resurrection: A Biblical Study*, tr. R. SHEED (New York 1960). N. FUGLISTER, *Die Heilsbedeutung des Pascha* (Munich 1963). G. KOCH, *Die Auferstehung Jesu-Christi* (Tübingen 1959). W. KÜNNETH, *Theologie der Auferstehung* (4th ed. Munich 1951). A. M. RAMSEY, *The Resurrection of Christ* (Philadelphia 1946; rev. ed. London 1961). K. H. RENGSTORF, *Die Auferstehung Jesu: Form, Art und Sinn der urchristlichen Osterbotschaft* (Witten 1952). J. SCHMITT, *Jésus ressuscité dans la prédication apostolique* (Paris 1949). D. M. STANLEY, *Christ's Resurrection in Pauline Soteriology* (*AnaBibl* 13; 1961). "Christus victor mortis," papers of the third Theology Week at the Gregorian University, in *Greg* 39 (1958) 201-524. F. HOLTZ, "La Valeur sotériologique de la résurrection du Christ selon s. Thomas," *EphThLov* 29 (1953) 609-645. K. RAHNER, "Dogmatische Fragen zur Osterfrömmigkeit," in *Schriften zur Theologie* 4 (Einsiedeln 1960) 157-172. B. VAWTER, "Resurrection and Redemption," *CathBiblQuart* 15 (1953) 11-23. **Illustration credits:** Fig. 4, The Detroit Institute of Arts. Fig. 5, Reproduced by courtesy of the Bodleian Library, Oxford. Fig. 6, Collection, Mr. and Mrs. William H. McCartney, Wayzata, Minn.

[F. X. DURRWELL]

## RESURRECTION OF THE DEAD

This article discusses the resurrection of the dead as it is taught in the Bible and in theology.

### 1. IN THE BIBLE

In the Apostles' Creed the Christian professes faith in the resurrection in two distinct, but intimately connected, articles: "the third day He arose again from the dead;" and "I believe . . . the resurrection of the body." The latter is the subject of this section, which discusses: (1) the Biblical use of the term resurrection; (2) the basis and background of this belief in the OT; (3) the OT doctrine on the resurrection; and (4) the faith of the NT in the resurrection of the dead.

**Biblical Use of Term.** The teaching of the OT on man rests upon the definition of him given in the creation narrative of Gn 2.7. A creature whose life is the exclusive gift of God, whose body and spirit come from God, man remains always for the Israelite mind a "liv-

*Nihil Obstat:*

John P. Whalen, M.A., S.T.D.  
Censor Deputatus

*Imprimatur:*

✠ Patrick A. O'Boyle, D.D.  
Archbishop of Washington  
August 5, 1966

NEW CATHOLIC ENCYCLOPEDIA

Copyright © 1967 by The Catholic University of America, Washington, D.C. Printed in the United States of America. All rights reserved. This book, or parts thereof, may not be reproduced in any form without permission of The Catholic University of America. Philippines Copyright, 1967, by The Catholic University of America.

Library of Congress Catalog Card Number: 66-22292