

The Liturgical Year – Class II – Salvation History

Introit (Second Sunday of Advent) *Populus Sion*

Isaiah 30:19, 30; Psalm 80

REDEMPTION. The salvation of humanity by Jesus Christ. Literally, to redeem means to free or buy back. Humanity was held captive in that it was enslaved by sin. Since the devil overcame human beings by inducing them to sin, they were said to be in bondage to the devil. Moreover, the human race was held captive as to a debt of punishment, to the payment of which it was bound by divine justice. On all these counts, the Passion of Christ was sufficient and superabundant satisfaction for human guilt and the consequent debt of punishment. His Passion was a kind of price or ransom that paid the cost of freeing humanity from both obligations. Christ rendered satisfaction, not by giving money, but by spending what was of the highest value. He gave himself, and therefore his Passion is called humanity's Redemption. (Etym. Latin *redemptio*, a buying back, ransoming, redemption.)

CCC – 571, 601; in the Liturgy 1069

1. What was the original (originating) sin? What is the outcome?
2. Who is the offender? Who is offended?

Salvation History is the slow undoing “in the fullness of time” of what Adam and Eve did. It is the untying of a big and tight knot.

Questions to consider before going through the Salvation History chart!

3. Why are the sacrifices of Abel, Abraham, etc. pleasing but not atoning?
Why do the Israelites have to make offerings? Who determines what is offered and how it is offered?
4. Why is being “good” not enough? Why can’t Noah or Moses be the “New Adam”?
5. What is man reaching for?

My own way on My own terms! Judas – chose his “own place” (Acts 1:25)

TYPES, SCRIPTURAL. A biblical person, thing, action, or event that foreshadows new truths, new actions, or new events. In the Old Testament, Melchizedech and Jonah are types of Jesus Christ. A likeness must exist between the type and the archetype, but the latter is always greater. Both are independent of each other. God's call for the return of the Israelites from Pharaoh's bondage typifies the return of Jesus Christ from his flight into Egypt. In the New Testament the destruction of Jerusalem, foretold by Christ, was the antitype of the end of the world.

Major Events in Salvation History

Creation	The Fall	Atonement	Cleansing	Promise
Gn. 2:16 Tree Good/Evil Adam like God or god?	Gn. 3:16 Promise of Jesus Gn. 3:22 Tree of Life	Gn. 4:8 Cain & Abel	Gn. 8:20 Noah Flood (Water)	Covenant with Noah (Blood)
Gn. 11:4 Tower of Babel Temple	Scattered Confused Many Languages City/Tower unbuilt	Gn. 14 Melchizedek Bread and Wine Gn. 22:8 Abraham/Isaac	Gn. 19 Sodom/Gomorrah Destroyed (Fire)	Covenant With Abraham (Circumcision)
Jacob / Israel 12 Sons/Tribes Jewish Nation	Gn. 37 Joseph Sold by Brothers Slavery of Egypt	Ex. 12 Moses Passover Lamb Roast and Eat Blood on doorposts Death Passes over 1 st born Israel Death to the 1 st born Egypt	Ex. 14 Saved by the (Water) of the Red Sea Sweetwater Manna Water from Rock	Covenant 10 Commandments (Law)
Jesus is the New Adam Why is Jesus different than Adam Noah Abraham Isaac Jacob Moses		Jn. 1:29 Behold, the Lamb of God, who takes away the sin of the world!	Tree of the Cross Good / Evil Tree of Life Blood & Water Water > Baptism and Confession Blood > Eucharist Temple Destroyed And Raised 12 Apostles Do this... Go, teach, baptize	Eucharistic Prayer Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins do this in memory of me. Pentecost Gift of the Holy Spirit (Fire) Unity / Language

And He who sat upon the throne said, "Behold, I make all things new." – **Revelation 21:5**

From the Catecheses by St. John Chrysostom , bishop (Cat. 3, 13-19; SC 50, 174-177)

The power of Christ's blood

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. *Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors.* If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood of the holy eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewal through the Holy Spirit*, and from the holy eucharist. Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: *Bone from my bones and flesh from my flesh!* As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

ATONEMENT. The satisfaction of a legitimate demand. In a more restricted sense it is the reparation of an offense. This occurs through a voluntary performance that outweighs the injustice done. If the performance fully counterbalances the gravity of the guilt, the atonement is adequate. And if the atonement is done by someone other than the actual offender, but in his stead, it is vicarious. Applied to Christ the Redeemer, through his suffering and death he rendered vicarious atonement to God for the sins of the whole human race. His atonement is fully adequate because it was performed by a divine person. In fact, it is superabundant because the positive value of Christ's expiation is actually greater than the negative value of human sin.

SECOND SUNDAY OF ADVENT

INTROIT

Populus Sion

Cf. Is 30: 19, 30

VII

P Eople of Zi-on behold, * the Lord is coming to
save all na-tions; and the Lord shall cause you to hear
his ma-jes-tic voice for the joy of your heart.

Psalm 80 (79)

1. O shepherd of *Israel*, hear us, *
you who lead Joseph like *a flock*:
enthroned on the cherubim, shine forth †
upon Ephraim, Benjamin, *Manasseh*. *
Rouse up your might and come *to save us*.
2. O God, *bring us back*; *
let your face shine on us, and we shall *be saved*.
3. How long, O LORD, *God of hosts*, *
will you be angry at the prayer of *your people*?
You have fed them with tears *for their bread*, *
an abundance of tears *for their drink*.
You have made us the taunt *of our neighbors*; *
our foes mock us among *themselves*.

Glory be to the Father ...