

Zoom Study Group - Ratzinger

Holy Week – From Entrance into Jerusalem to the Resurrection

CHAPTER 1 – ENTRANCE INTO JERUSALEM AND CLEANSING OF THE TEMPLE			
<p>In this chapter Ratzinger speaks to the meaning of Palm Sunday. He connects the New Testament symbology of Jesus riding in on a donkey with the Old Testament prophesies of kingship related to the donkey and the actions of His disciples and the people. In Jesus' action in the cleansing of the Temple Ratzinger once again uses Old Testament prophesies in his discussion of whether these are the actions of a political zealot or a zeal for 'My Father's house.'</p>			
1	<p>In the Lauds of the Palm Sunday Evening Matins and in the Pre-Sanctified Liturgy on Holy Monday the first hymn states, "As the Lord was coming to His voluntary Passion, He said to the Apostles on the way, "Behold, we are going up to Jerusalem, and the Son of man will be betrayed, as it is written of Him." Come, then, and with our minds now purified, let us also go with Him..."</p> <p>What is the significance of the phrase "going up" and "go with Him" with regards to the 3 prophesies indicated by Ratzinger regarding the theme of "ascent."</p>	Page 1-2	<p>Ratzinger mentions three prophesies as steps in his ascent that are both physical and spiritual. A) a literal going up to the Temple where God dwells, B) Jesus' goal of ascending and self-offering on the Cross, replacing the old sacrificial tradition, and C) the ascent into heaven (God's presence) via the Cross towards love.</p> <p>For us, this hymn during Holy Week reminds us that we are "going up together" with Christ to His Passion and His Resurrection. The first part of this, Great Lent, is a when we purify our minds and souls in preparation to receive the Risen Christ.</p>
2	<p>What are 3 significant Old Testament prophesies fulfilled in Matt 21:2-7? What are the specific OT references?</p>	Page 2-5	<p>The manner of Jesus' entry into Jerusalem establishes His Davidic Kingdom reinforced by three prophetic fulfillments.</p> <ul style="list-style-type: none"> • Find and bring a young animal upon which no one has sat • The disciples lay their garments on the donkey and place Jesus on the donkey • The spreading out of the garments on the road before Jesus
3	<p>How did the meaning of the term "Hosana" evolve from the Jewish Temple era to the time of Jesus?</p>	Page 6-7	<p>In the original Hebrew "Hosanna" הוֹשִׁיעָה נָא (Psalm 118:25) was the cry (O Lord save us) which the people of Jerusalem would raise while marching in procession and waving branches of palm, myrtle, and willow in the Sukkot festival, especially on the seventh day, when the willow-branches were piled up and beaten against the altar. The willow-branch thus received the name "hosha'na"</p> <p>By the time of Jesus "hosanna" had acquired a Messianic overtone in addition to praise offered to God.</p>
4	<p>How does Ratzinger differentiate the people of Jerusalem to the people who accompanied Jesus into the city?</p>	Page 8	<p>Those taking part in the joyous praise of Jesus' entry into Jerusalem were not the inhabitants of Jerusalem. This is evident in Matt 21:10 and 11</p> <p>10 When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?"</p> <p>11 The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."</p>

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5	<p>In the Apolytikion that is sung during the Liturgy of Palm Sunday what is meant by the phrase <i>“Therefore imitating the children, carrying the symbols of victory...”</i></p> <p>Palm Sunday Apolytikion <i>To confirm the general resurrection before Your Passion, You resurrected Lazarus from the dead, O Christ our God. Therefore, imitating the children, carrying the symbols of victory, we cry out to You the Victor over death: “Hosanna in the highest! Blessed are You, the One, who comes in the name of the Lord.”</i></p>	Pages 8-9	<p>It was the children, both who were “...shouting in the temple courts, “Hosanna to the Son of David” (Matt 21:15). The Orthodox Study Bible states that it is the “perfect praise of the children who ,unlike adults, was innocent, fitting, unashamed and from a heart of pure love. (pg 1309) Also see pg 23 in Ratzinger’s book</p>
6	<p>Ratzinger indicates that some modern theologians see Jesus’ action in the Cleansing of the Temple as that of a political revolutionary in the manner earlier Jewish zealots. What is the proper Christian understanding of Jesus’ actions?</p>	Page 11-16	<p>According to Jesus’ own testimony the fundamental purpose behind the cleansing of the Temple was to remove whatever obstacles there may be to the recognition and worship of God and thereby open up a space for common worship. (pg 17)</p>
7	<p>Ratzinger points out that Mark’s account of Jesus’ Cleansing of the Temple differs from the other 3 Gospel writers in one significant way. What is this difference and what is its significance?</p>	Page 16-17	<p>Mark’s version includes the idea that the Temple, as a house of prayer is a house of prayer <i>for all nations</i>. This fulfills the universal quality of the prophet Isaiah who sees a future in which all people come together in the House of God to worship the Lord as the One God.</p>
8	<p>How does Ratzinger explain Jesus’ answer to the Pharisees question of why He did it, i.e. cleanse the Temple (John 2:19)</p>	Page 20-21	<p>The witnesses brought forth by the Pharisees states Jesus’ words as “I will destroy this temple made with human hands and in three days will build another...” Jesus’ actual words are given in the Gospel of John, “Destroy this temple, and I will raise it again in three days.” The corrupted combination of worship and trade, similar to what Jeramiah spoke against, is being repeated in Jesus’ time. The politicization of the faith by the Jewish leadership and Pharisees is what will destroy the Temple.</p>
9	<p>For Ratzinger what do these two events, Entry into Jerusalem and Cleansing of the Temple announce?</p>	Page 23	<p>The era of the old Temple is over. Jesus announces the coming of the new Temple, the living Temple which is His Body.</p>

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CHAPTER 2 – JESUS’ ESCHATOLOGICAL DISCOURSE

In this chapter Ratzinger speaks to the overarching theme of Sunday, Monday and Tuesday evenings of Holy Week...watchfulness. Chapter 2 focuses on Jesus’ shrouded answer to a question by His disciples, and one that seems to concern many Christians today, “*What is the sign of Your coming and the end of the age?*” The chapter is a bit of a difficult read but serves to decipher two important and prophetic phrases, “*the abomination of desolation*” and “*the time of the Gentiles.*” This eschatological discourse is read on Holy Monday and Holy Tuesday in the Pre-Sanctified Liturgy.

1	The last part of the Gospel reading for the Matins of Holy Monday includes the Seven Woes to the Scribes and Pharisees by Jesus. (Matt 23:13-31) According to Ratzinger what is meant by Jesus’ words in Matt 23:37-38?	Page 24-25	Jesus’ words reveal the eternal and profound love He and His Father have for His people and a desire to elicit a positive response to the message Jesus must proclaim, in obedience to His Father who sent Him. The imagery of a protective mother here “...a hen (ορνις) gathers her chicks (υοσσια) under her wings” echoes to several OT references. And the final words, “...and you were not willing” indicate the lack of a positive response and in fact quite the opposite which also has its echoes in the OT.
2	In Matt 23 verse 38 what is the significance of the pronoun “ <i>your</i> ” in Jesus saying to the Scribes and Pharisees, Your house is forsaken (αφιεται) and desolate (ερημος)?	Page 25-26	God is withdrawing from the Temple announcing, “Let us go hence!” The Temple is no longer the place where He sets down His name. It will be left empty; henceforth it is merely “your house.”
3	Jesus’ Eschatological Discourse (Matt 24:1-31) prophesizes four (4) themes. What are they?	Page 26	Destruction of the Temple, Destruction of Jerusalem, the Last Judgement, and the End of the World.
4	What is the connection between Jesus’ Eschatological Discourse and the Bridegroom hymn that is sung on Holy Sunday, Monday and Tuesday? Hint: Ref the Oikos of Holy Monday and Matt 25:13, Mark 13:33, and Luke 21:36		The theme of watchfulness and to not let the care of the world distract us from being watchful.
5	How does Daniel’s prophecy of <i>abomination of desolation</i> translate into historic events? (Matt 24:15)	Pages 28-32	Hellenistic desecration of the Temple. Eusebius of Caesarea Church History, Book IV, Chapter 2, The Calamities of the Jews during Trajan's Reign.
6	How did Judaism change after the 70AD destruction of the Temple in Jerusalem? Judaism After the Temple	Page 32-33	It was the end of Temple sacrifice which was at the heart of the Torah. What had become of the Covenant and the promise? The Sadducees disappeared leaving only the Pharisees. This led to a rabbinical view of the canon of Hebrew Scripture as revelation without worship in the Temple.

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7	After the Ascension of Christ and the Pentecost event what was the relationship between Temple worship and Christian worship. (Hint. See Acts 2:46)	Page 35-36	The life of the new Christian faith occurred in two locations; for preaching and prayer they met in the synagogue which was seen as the house of God's word and a house of prayer. The "sacrifice" i.e. The Eucharist was celebrated in private homes as a community in communion in the name of the Risen Lord.
8	In Luke we read of the end times linked to the "time of the Gentiles" being fulfilled. What does Ratzinger define as the fulfillment of the time of the Gentiles? Is this idea present in the other Gospels?	Page 42,45	The time of the Gentiles is the time of the Church made up of all peoples of the world...and this universalism of the divine salvific Will. This requirement to bring the Gospel to "all nations" to bring about the "καιρός" of God was the urgency which drove Paul and the other Apostles as they expected this would happen in short duration of time. Yes, this time of the Gentiles was reflected in each of the Synoptic Gospels and in the writings of St. Paul.
9	The theme throughout Holy Monday is one of vigilance (Biblical: γρηγορεῶ Modern: προσεχτικός) (See Kontakion of Holy Monday). How does Ratzinger define both what is and is not meant by "being vigilant."	Page 48, 51	Vigilance is NOT a neglecting of the past, speculating on the future, or forgetting the task at hand. Meaning <i>do not busy ourselves with transient matters</i> . Vigilance IS doing what is right here and now in the sight of God. This requires a realignment of our perspective on the future based on the past words of God so as to illumine the right path for now and tomorrow.

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CHAPTER 3 – JESUS’ WASHING OF THE FEET

In this chapter Ratzinger explores several important themes, cleanliness, purity, Christ as the Light, baptism and the love that Jesus has commanded us to display. The Gospel reading of the Washing of the Feet by Jesus is read during the Divine Liturgy of Holy Thursday morning. This Gospel reading also includes the women who anointed Jesus’ feet with costly oil and her hair and her actions are the theme of Holy Tuesday culminating in the beautiful Hymn of Kassiani. In addition to connecting Jewish ritual purity to Christian spiritual purity, Ratzinger includes in this chapter a discussion of Judas’ tragedy and the dialogue between Jesus and Peter.

The Hour of Jesus

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| 1 | In chapter 13 of John’s Gospel Ratzinger speaks of two (2) distinct elements. What are these two elements? | Pages 53-54 | 1) Jesus administering the service of the washing of His disciple’s feet
2) Jesus’ farewell discourse culminating in the high priestly prayer |
| 2 | In the last part of verse 1 of Chapter 13 John records Jesus having loved his own who were in the world, he loved them to the end.” For Ratzinger, what is the significance of “loving them to the end.” And how is this connected to verse 1:11 in John’s Prologue? | Pages 54 | Love is the very process of passing over, transformation, of stepping outside the limitations of humanity in which we are all separated from one another. Love “to the end” is the totality of self-giving. This is the love that Jesus offers and sets the example for to a world which “ <i>did not recognize him...but was His own, and His own did not receive him.</i> ” |

You are clean

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| 3 | Ratzinger states that if man is to enter God’s presence...he must be clean. Thus, he says, religions have created systems of purification which make it possible for man to approach God. Typically, in the ancient world, there were four types of settings where foot washing occurred.
a) Done as part of a ritual.
Ex 30:17-21, Lev 8:6, 2 Chr 4:6, John 2:6
b) Personal hygiene and comfort. Common in ancient Greek & Roman custom, 2 Sam 11:8
c) Domestic settings devoted to hospitality and/or respect. Gen 18:4, Gen 19:2, Courtship of Joseph and Aseneth , chapter 20
d) Done before or after meals. Mark 7:3-4, Luke 7:38 | Page 56-57 |
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Which of these do you feel best fits John’s narrative of Jesus washing of His disciples’ feet?

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<p>On page 58, Ratzinger references John 15:3. <i>“You are already made clean by the word which I have spoken to you.”</i> What does this signify?</p>	<p>Page 58</p>	<p>That the disciples had been under a process of purifying (Ratzinger uses the term <i>sanctify</i> meaning <i>rendering them fit for divine worship</i>) by his instructions all the time He had been with them. And He had trained and disciplined them that after his death they would be ready to go and bear fruit among all nations as He commanded them. John 15:16</p>
<p>Ratzinger references Peter’s words in Acts where he said, <i>“for he purified their hearts by faith.”</i> Ratzinger then says that faith comes about because men are touched within by God’s spirit, who opens and purifies their hearts. How is this different from the Hellenistic philosophy of purification?</p>	<p>Page 59</p>	<p>Hellenistic philosophy states that purification is obtained through man’s gradual ascent to the heights of God [through reason]. In this way man purifies himself from matter, becoming spirit... See also St Gregory of Palamas, Triads, Chapter C, para. 4 <i>However pure prayer is concerned with reuniting the mind (nous) and the heart. Neither mind nor heart can be allowed to remain alone.</i> <i>When prayer comes only from the mind, it is cold. We utter words, engage in thoughts and entertain ideas about God without experiencing a connection with Him.</i> <i>Prayer that comes only from the heart is also incomplete as it can veer toward sentimentality, such as the sentimentalization of the Christ figure without acknowledgment of His passion or understanding of theological foundations.</i> Fr D. Staniloae</p>
<p>Ratzinger contrasts the message of the Sermon on the Mount (Matt. 5:3-10) against the <i>“old way of the Ten Commandments.”</i> Ratzinger states that this “new way” is not just about extreme morality but is _____?</p>	<p>Page 62-63</p>	<p>This newness can only come from the gift of being WITH and being IN Christ...the preparation of the heart comes to replace the idea of a higher demand (i.e. increased moral behavior)</p>
<p>The Mystery of the Betrayer</p>		
<p>In verse 13:8 Jesus states that the action of the betrayer is so that Scripture might be fulfilled. To what Scripture does Jesus refer?</p>	<p>Page 66</p>	<p>Psalm 41:9</p>
<p>For Ratzinger what is the evidence that Judas was not totally consumed by the darkness? What was Judas’ second tragedy?</p>	<p>Page 68</p>	<p>Judas’ step towards conversion when he said, “I have sinned” and tries to return the money he obtained for the betrayal of Jesus. Judas no longer believes in forgiveness and his remorse turns to despair shutting himself off from the Light of Christ.</p>

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Two Conversations with Peter			
	Ratzinger speaks of two exchanges between Peter Jesus that reveal the danger of a “fall.” What are these two falls?	Page 69-71	Failure to recognize that God’s power is different from worldly expectations of pride and strength and is rather humility and suffering into glory. Misunderstanding of how he will glorify God. Not through radical fidelity and heroic martyrdom, but a grace to suffer for Christ. Peter must learn to await “his hour.”
	How is Peter’s impatience and eagerness to heroism evident in today’s societal attitudes?		
Washing of the Feet and Confession of Sin			
	How does Ratzinger interpret Jesus’ answer to Peter, “ <i>Those who have had a bath need only to wash their feet; their whole body is clean...</i> ”	Page 72-73	The complete bath. That can only mean Baptism, by which man is immersed into Christ once and for all, acquiring his new identity as one who dwells in Christ. This fundamental event, by which we become Christians not through our own doing but through the action of the Lord in his Church, cannot be repeated. Washing of the feet. Since even the baptized remain sinners, they need confession of sins, “which cleanses us from all unrighteousness”. This word “cleanse” signals the inner connection with the foot-washing passage. Through [the sacrament of] confession the Lord washes our soiled feet over and over again and prepares us for table fellowship with him.

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CHAPTER 4 – JESUS’ HIGH PRIESTLY PRAYER

After the event of the washing of the feet and the departure of Judas, Jesus begins a discourse with His remaining disciples more commonly known as the Farewell Discourse which runs from chapters 14-16 culminating in Jesus’ High Priestly Prayer of chapter 17. The Passion of Christ begins with the act of Judas’ betrayal, which was set in motion by Jesus’ words, “*What you do, do quickly.*” The first Gospel reading of Holy Thursday is the full account of this Farewell discourse of Jesus to His disciples. Ratzinger notes that this discourse must be understood against the background of the Liturgy of the Jewish feast of Yom Kippurim (Feast of Atonement) Later Ratzinger will divide the discourse into four (4) themes of Eternal Life, Sanctification in Truth, the Name of God, and Oneness in Christ.

The Jewish Feast of Atonement as Biblical Background

1	While the “High Priestly Prayer” was a term used by the Lutheran David Chytraeus which Father of the Church highlighted the “priestly” character of the prayer?	Page 76	St Cyril of Alexandria in his Catechetical Lectures
2	How does Ratzinger connect John 17 to the Jewish Feast of Atonement?	Pages 77-78	Ratzinger sees the Jewish Feast of Atonement (Yom Kippurim) as a backdrop for Jesus’ High Priestly Prayer. The structure of the ritual described in Leviticus 16:17 is reproduced exactly in Jesus’ prayer in John 17:19-21. Just as the high priest (Aaron) makes atonement for himself, for the priestly clan, and for the whole community of Israel, so Jesus prays for Himself, for the Apostles, and finally for all who will come to believe in him through their word.
3	Ratzinger also compares Jesus’ High Priestly Prayer to St. Paul’s word to the Hebrews (Hebrews chapter 7). How does Jesus priestly office compare to the Levitical priesthood?	Page 79	See answer to Question 11
4	With the end of the Jewish temple era ended the ritual practice of animal sacrifice to God. Ratzinger speaks of a transformation of that practice to one of _____?	Page 80	Spiritual Sacrifice Sacrificial animals ended with the destruction of the 2 nd Temple. In their place are what the Greek Fathers called Θυσια Λογικη spiritual sacrifices or sacrifices after the manner of the word. St. Paul described this in similar terms as Λογικη Λατρεια that is, worship shaped by the word (Rom 12:1). The remembrance of this is present in the priestly prayers of Offering (just prior to the Creed) in the Divine Liturgy. <i>Enable us to offer You gifts and <u>spiritual sacrifices</u> for our own sins and the failings of Your people.</i>

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5	Jesus offering up His life for the salvation of all was prefigured in whom and in what event?	Page 81	The figure of Moses, who interceded for Israel’s salvation by offering his life to God to atone for the sins of the people of Israel after worshipping the golden calf. (Ex 32:32)
The Four Major Themes of High Priestly Prayer			
Eternal Life			
6	For Ratzinger what are the four themes of the High Priestly Prayer	Page 81	Eternal Life, Sanctification in Truth, God’s Name Known, Oneness in Christ
7	How is the Christian view of eternal life differ from the Modern view?	Page 82-83	<p><i>“Eternal life” is not—as the modern reader might immediately assume—life after death...</i></p> <p>Eternal life is the here and now and is gained through recognition ...recognizing creates communion; it is union of being with the one recognized. But of course, the key to life is not any kind of recognition, but to “know you the only true God, and Jesus Christ whom you have sent.”</p> <p>This is expressed in Orthodoxy as <i>theosis</i>, where the goal is to be united with God completely and to experience His love fully.</p> <p>This is only possible through Grace, which is a gift from God. Theosis is not something that can be earned, but it is something that can be received through humility and obedience.</p> <p>In this Orthodoxy agrees with Ratzinger when he states that <i>“Eternal life” is thus a relational event. Man did not acquire it from himself or for himself alone. Through relationship with the One who is himself life, man too comes alive.</i></p>

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Sanctification in Truth			
8	What is the “triple sanctification” that Ratzinger refers to and why is this important to note?	Pages 85-86	<p>a) the Father has sanctified the Son and sent him into the world b) the Son sanctifies himself c) the disciples be sanctified in the truth (on the basis of Jesus’ own sanctification)</p> <p>For Ratzinger in this process of sanctification are two elements in tension as “to sanctify” means to set apart into a new sphere not under human control while at the same time “being entirely given over to God.”</p> <p>Israel was set apart from other peoples by God and thus designated a “holy people” (Deut 7:6) so that they may carry out a commission for all peoples for the whole world. (Gen 12:2-3) The Lord had said to Abram, “...I will make you into a great nation, and I will bless you...and all peoples on earth will be blessed through you.”</p> <p>In the same way Christians are set apart “a chosen race, a royal priesthood, a holy nation, a people for God’s own possession...” (1 Peter 2:9) with the commission “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you.” (Matt 28:19-20)</p>
9	Gnosticism states that Jesus is a messenger from God sent to give human beings true "gnosis" (knowledge) by which they can return to the perfect divine realm. In terms of John 17:17 how do we as Christians see Jesus differently?	Pages 88-89	<p>In Gnosticism Jesus’ role was to aid mankind to discover the secret knowledge, i.e. the Truth, needed to enter into the divine realm.</p> <p>In Christianity Jesus <u>is</u> Truth into which His disciples, and all of us, must be sanctified in <u>the</u> Truth.</p>
10	Ratzinger compares the consecration of Aaron and of disciples. Is there a difference? In which sacrament is this consecration of the disciples in Truth echoed?	Page 89	<p>In the Old Testament the priests are consecrated through ritual bathing and vesting. (Ex 29:4-9) In the New Testament the waters of baptism purified Jesus’ disciples and Jesus, as Truth, is the garment they are robed in.</p> <p>Ratzinger’s use of the terms “immersed” or “robed” remind us of the Orthodox Baptismal hymn, “As many of you as have been baptized into Christ, have been clothed (ενεδύσασθε) in Christ.”</p>
11	Ratzinger states that “If the disciples’ sanctification in the truth is ultimately about sharing in Jesus’ priestly mission, then we may recognize in these words of John’s Gospel the institution of	page 89 See also page	<p>In the Book of Hebrews St Paul states that Christ arose from the tribe of Judah from which “no man has officiated (προσέσχηκεν) at the altar.” However in the likeness of Melchizedek there</p>

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	<p>the priesthood of the Apostles, the institution of the New Testament priesthood...”</p> <p>How does Orthodoxy view priesthood and is Orthodox priesthood the same as Levitical priesthood?</p>	<p>1661 of the Orthodox Study Bible</p>	<p>arises a priest who has not come according to the Law but by the power of eternal life. St. Paul then offers a contrast between the earthly (Levitical) priesthood and the eternal priesthood of Melchizedek which is fulfilled in Christ.</p>
		<p style="text-align: center;">Levitical</p> <p>Priesthood is limited to one tribe and is unable to transform corrupt humanity since the priests are mortal. Power given at ordination is incomplete as the sacrifices need to be repeated. This ordination is not direct confirmation from God. Priesthood is temporary since it is composed of mortal men and new priests must be consecrated. As priests are mortal (created) they are subject to sin and corruption and therefore cannot achieve perfection.</p>	<p style="text-align: center;">Eternal</p> <p>Christ is incarnate of God, immortal and sinless and His divinity is able to transform humanity. The power of Christ’s priesthood is perfect as the Father has directly ordained (sanctified) His Son for the mission of the redemption of humanity. As Christ is immortal His priesthood is eternal on the order of Melchizedek. Christ, as full God and fully Man, is holy and sinless and therefore is perfect in His humanity.</p>
God’s Name Made Known			
<p>12</p>	<p>Interpreting John 17:26 Ratzinger says</p> <p>“The self-gift of God in Christ is not a thing of the past: “I will make it known” In Christ, God continually approaches men, so that they in turn can approach him. To make Christ known is to make God known.”</p> <p>Where in the words of Scripture and our Divine Liturgy can we validate this “eternal presence” of Christ.</p>	<p>Page 92</p>	<p>John 17:26 και εγνωρισα αυτοις το ονομα σου και γνωρισω ινα η αγαπη ην ηγαπησας με εν αυτοις</p> <p>I have made You known to them, and [I] will continue to make You known in order that the love You have for Me may be in them.</p> <p>The words εγνωρισα and γνωρισω are both of the same root verb, γνωρισω, but with different tenses.</p> <p>Εγνωρισα is present active indicative in that Jesus is saying that He has made known the Father’s name to the disciples in the present.</p> <p>Γνωρισω is future, active, indicative indicating that Jesus will continue to make known the Father’s name.</p>

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			<p>In the Divine Liturgy just prior to the Anaphora, we echo this when the priest prays</p> <p><i>For You, O God, are ineffable, inconceivable, invisible, incomprehensible, existing forever, forever the same, You and Your only-begotten Son and Your Holy Spirit.</i></p>
Oneness in Christ			
12	Name the four times in John 17 that Jesus makes a particular plea for unity		<p>1. 17:11 2. 17:21 3. 17:22 4. 17:23</p>
13	<p>Ratzinger, in quoting Bultmann, states that <i>“even if the proclamation of the word in the world requires institutions and dogmas, these cannot guarantee the unity of true proclamation.”</i></p> <p>What is the criteria for authentic proclamation of unity?</p>	Pages 94-95	<p>Wherever Tradition is maintained. That Tradition recognizes that authentic unity can only come from the Father through the Son, granted through the Holy Spirit.</p> <p>We hear this in the prayer just before the recital of the Lord’s Prayer. <i>“Having asked for the unity of the faith and for the communion of the Holy Spirit, let us commend ourselves and one another and our whole life to Christ our God.”</i></p>
14	<p>How is Apostolic Succession (Greek: Αποστολική Διαδοχή) tied into Unity and Apostolic Tradition?</p> <p>Further reading in ENGLISH or GREEK</p>	Page 98	<p>Fr. Georges Florovsky</p> <p><i>“Apostolic Succession is not simply a succession of ordinations but is inseparably linked with the Apostolic Tradition and Pentecost. For Apostolic Succession has been established for the sake of unity and must never become the vehicle of exclusiveness and division.”</i></p> <p><i>[Therefore] Apostolic Succession must not be severed from Apostolic Tradition, and in fact never can be. This tradition is not a historical reminiscence or a museum of the past, but the memory of the Church. It is, firstly, an uninterrupted current of spiritual life proceeding from the Upper Room... Faithfulness to Tradition is similarly a participation in Pentecost, and Tradition represents a fulfilment of Pentecost...”</i></p> <p>Fr John Romanides</p> <p>He spoke of the connection of Apostolic Tradition and Apostolic Succession as a “deposit of faith.” (1 Tim. 6:20 and 2 Thess. 2:15)</p> <p><i>“The deposit is the manifestation of the uncreated grace and energy of God and of the hypostatic union in Christ of the divine and human nature, which is the work of the infallible energy of the Holy Spirit, Who illumines the Prophets, Apostles and saints to</i></p>

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			<p><i>guide the faithful to observe God's will and participate in the glory of Christ."</i></p> <p>The deposit of the Tradition existed before the creation of the world. It was revealed to the Prophets of the Old Testament and was fulfilled by the incarnation of the Word. It activates the purification, illumination and deification of the faithful in the Church. Essentially, the deposit is the mystery of faith that is revealed to the saints and handed down by them.</p> <p>The Apostolic Tradition is the life that the Apostles received from Christ in the Holy Spirit, principally on the day of Pentecost, when they attained to divine vision, and they taught it to the Christians and passed it on through words and through the sacraments that they performed.</p> <p>St Irenaeus, Bishop of Lyons</p> <p>The Apostolic Fathers of the Church spoke mainly of Apostolic Tradition, however, when various heretics appeared, such as the Gnostic Christians, who claimed to have received from Christ another knowledge, beyond that recorded by the Apostles, the Apostolic Fathers spoke about "Apostolic Succession". In defense against this St Irenaeus Bishop of Lyons showed that the Apostolic Tradition is transmitted through the Apostolic Succession, and outside this Apostolic Succession there is no real Apostolic Tradition.</p>
15	<p>How does Ratzinger explain Jesus' harsh words to His disciples, "I am praying for them, I am not praying for the whole world." which seem to go against Jesus' theme of unity.</p>	Page 100	<p>He states that John uses the term "world" (κοσμος) —in two different senses. On the one hand, it refers to the whole of God's good creation, especially to [humanity] which He loves to the point of the gift of Himself in the Son.</p> <p>On the other hand, the word refers to the human world as it has evolved in history [after the Fall]. Corruption, lies, and violence have, as it were, become "natural" to it. Blaise Pascal speaks of a second nature that in the course of history has supplanted the first.</p>

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CHAPTER 5 – The Last Supper

In Chapter 5 Ratzinger examines the events of the Last Supper. He begins with the assumption that the events of Jesus and His disciples in the Upper Room are in fact historical reality and not just a fanciful story that symbolizes a deeper meaning. In fact he states that *“biblical faith does not recount stories as symbols of meta-historical truths; rather, it bases itself upon history that unfolded upon this earth. If Jesus did not give his disciples bread and wine as his body and blood, then the Church’s eucharistic celebration is empty—a pious fiction and not a reality...”*

As he did in Chapter 4, Ratzinger examines four important questions regarding the Last Supper event; the dating of Jesus’ Last Supper, which is essentially the question of whether or not it was a Passover meal, second, the historical credibility of the texts that recount Jesus’ Last Supper, third an exegesis of the essential theological content of the Last Supper tradition and finally, in the fourth section, the emergence of the Church’s Eucharist.

16	<p>In the opening paragraphs of this chapter Ratzinger insists that <i>“The New Testament message is not simply an idea...rather it bases itself upon history that unfolded upon this earth.”</i></p> <p>Why is it so important that the event of Jesus’ Last Supper be viewed as a real event vs. a metaphorical spiritual lesson?</p>	Page 103-104	<p><i>If Jesus did not give his disciples bread and wine as his body and blood, then the Church’s eucharistic celebration is empty—a pious fiction and not a reality at the foundation of communion with God and among men.</i></p> <p>For Orthodox, nothing in Scripture indicates that partaking in the Lord’s Supper is meant as a metaphor. In each of the Synoptic Gospel accounts Jesus uses the Greek word ἐστιν rather than ὅμοιος (like or similar) indicating His desire for His apostles to understand the reality of the Bread and Wine. St John, in his Gospel, reinforces this with Jesus’ own words, <i>“Truly, truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you...For my flesh is real food and my blood is real drink.”</i> (John 5:53-55)</p>
17	<p>In stark contrast to the worldly idea that only science can give us the ultimate certainty upon which to base our lives, Ratzinger states that instead it is faith. How does the Orthodox Church envision the balance between science and faith?</p>	Page 105	<p>Christians should rejoice in the advances of all sciences, gladly learning from them and promote scientific education...for legitimate and necessary scientific research and we must draw on all the resources of scientific research and theory to seek out an even deeper knowledge of our world and ever more effective solutions to our shared dangers.</p> <p>Perhaps the Church’s first concern in seeking to understand the rapid technological developments of late modernity and in attempting to secure her role as a place of spiritual stability amid the incessant flux of scientific and social change should strive to overcome any antagonism between the world of faith and that of the sciences.</p> <p>Excerpt from <i>For the Life of the World</i>, Chapter 8, page 97, David Bentley and Fr. John Chryssavgis</p>

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The Four Major Themes of the Last Supper			
1. Dating the Last Supper			
18	Ratzinger presents a contradiction between the Gospel Accounts. Specifically, where does he say is the contradiction? What is the contradiction?	Pages 106-108	<p>Between the Synoptic Gospels of Mark, Matthew, and Luke and of John’s Gospel.</p> <p>The dating of which day Jesus actually held His Last Supper.</p> <p>In the Synoptic account Jesus’ execution would have taken place on the day of the Passover Feast. In John’s account Jesus dies on the Vigil of the Passover Feast.</p>
19	What is the significance for John for having Jesus’ death coincide with the Vigil of the Passover Feast?	Page 108	<p>According to John’s chronology, Jesus dies at the moment when the Passover lambs are being slaughtered in the Temple. Jesus dies as the real lamb, merely prefigured by those slain in the Temple.</p>
20	After reviewing a series of scholarly explanations for the discrepancy between the Synoptic accounts and John’s Gospel what conclusion does Ratzinger come to regarding the question of whether Jesus celebrated a Passover meal with His disciples?	Pages 113-114	<p>Jesus did not celebrate a Jewish Passover meal. Instead, <i>this farewell meal was not the old Passover, but the new one...Even though the meal that Jesus shared with the Twelve was not a Passover meal according to the ritual prescriptions of Judaism.</i></p> <p><i>Jesus knew that he was about to die. He knew that he would not be able to eat the Passover again. Fully aware of this, he invited his disciples to a Last Supper of a very special kind, one that followed no specific Jewish ritual but, rather, constituted his farewell; during the meal he gave them something new: he gave them himself as the true Lamb and thereby instituted <u>his</u> Passover.</i></p> <p>Orthodoxy agrees with this as is evident in the Resurrection Lauds from Holy Saturday.</p> <p>A sacred Pascha is revealed to us this day, a new and holy Passover, a mystical Passover, a Pascha all-venerable, a Passover which is Christ the Redeemer, a pure Pascha, a great Pascha, the Pascha of the faithful, a Passover that has opened the gates of paradise, a Pascha sanctifying all believers.</p> <p>This is the day the Lord has made, let us exult and rejoice in it.</p> <p>A Pascha of delight, this Passover, the Lords Passover. A most venerable Pascha has dawned on us. In it let us embrace one another with gladness.</p>

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2. The Institution of the Eucharist			
21	Ratzinger states that biblical scholars are divided regarding whether the Gospel writer and St. Paul were reproducing Jesus' words literally and exactly or the Gospel/Epistle texts were crafted with the liturgy in mind. What would you offer in defense of either hypothesis?	Page 117	<i>"Both strands of tradition set out to transmit the Lord's testament to us accurately. Between them, they allow us to recognize the depth of the theological implications of the events of that night, and at the same time they highlight what was radically new in Jesus' action."</i>
22	What is "key element" for Ratzinger in "the many" of Mark and Matthew and the "you" of Luke and Paul.	Page 118	The self-offering of Jesus which include the theological idea of expiation.
23	What is "expiation" as a theological concept?	Page 119	See article by Fr. Stephen de Young, Propitiation and Expiation
24	Based on the works of other theologians Ratzinger presents the idea of Jesus' "unfolding ministry." <i>That Jesus began by offering the good news of God's kingdom and his unconditional forgiveness to the Jews, (Matt 15:24) but due to their rejection of this offer Jesus identified His mission with that of the Suffering Servant (Isaiah 53) and that He realized that the only remaining path was that of vicarious expiation.</i> Can Orthodoxy agree with this?	Page 120 Page 122	Jesus tells His disciples early on in His ministry that, "the time will come when the bridegroom will be taken from them, and on that day they will fast." This is an indication that Jesus was already aware of the certainty of His upcoming Passion.
3. The Theology of the Words of Institution			
25	When, during Holy Week, are the words of institution of the Last Supper read from both Paul and the Gospels.		Divine Liturgy on Holy Thursday morning
26	Comparison and review of the Last Supper dialogue from the Synoptics, Paul, and the Divine Liturgy.		See Comparison Chart
27	With reference to the word spoken over the chalice which are the OT connections with Matt and Mark words, "This is My blood" and Luke and Paul's words, "This is the new covenant in my blood."	Page 126 Page 130 Pag 133	Matt/Mark – Exodus 24:8 Luke/Paul – Jeremiah 31:31

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28	Ratzinger compares the ritual of the Last Supper to which Jewish prayer tradition.	Page 127	בְּרַכָּה (Be-ra-kah)
			<p>In Judaism, a berakah is a formula of blessing or thanksgiving, recited in public or private, usually before performing a commandment, or the enjoyment of food or fragrance, and in praise on various occasions. A Berakah (prayer) is performed in three situations.</p> <p>a) before enjoying a material pleasure, such as eating, drinking or wearing new clothes, b) before performing a commandment serve to prevent the performance of the activity in an unthinking, rote way, and c) the blessings of praise to remind people of the presence of God in all situations.</p>
29	<p>The Jewish act of the “breaking of the bread” takes on new meaning in Jesus’ actions during the Last Supper.</p> <p>What is this difference and where do we find this in the Divine Liturgy?</p>	Page 128-129 Page 132	<p>In the Berakah for the breaking of the bread the prayer is <i>“Blessed are You, Lord our God, Ruler of the universe, who brings forth bread from the earth”</i> after which the bread is shared. Jesus, gives thanks to God and then distributed it to His disciples as the gift of Himself, “This is My Body.”</p> <p>In this dual action of praise/thanksgiving and the breaking/distributing the essence of the new worship established by Christ through the Last Supper, Cross, and Resurrection is made manifest. The old Temple worship is abolished and at the same time brought to its fulfillment.</p> <p>During the Communion Hymn (Ανειτε τον Κυριον...) the priest prayer is <i>“The Lamb of God is broken and distributed; broken but not divided. He is forever eaten yet is never consumed, but He sanctifies those who partake of Him.”</i></p>
30	How do we reconcile the “many” of Isaiah 53:12 and the “παντων” (all) of 1 Tim 2:6,	Page 136-137	<p>Isaiah used the word “many” to refer essentially to the totality of Israel. The Church responds in faith to Jesus’ new use of the word, it becomes clear that he did indeed die for all.</p>
4. From the Last Supper to the Sunday Morning Eucharist			
31	What happened, according to Ratzinger, that forced the separation of the original communal meal from the celebration of the Eucharist.	Page 139	The abuses outlined in 1 Cor 11:20-22, 34

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32	In each of the synoptic Gospel accounts is recorded that “Jesus gave thanks” before breaking the bread. What was He giving thanks for?	Page 139	<ul style="list-style-type: none"> • That his prayer was “heard” (cf. Heb 5:7). • That the Father would not abandon him in death (Ps 16:10). • For the gift of the Resurrection, and thus giving His body and blood in the form of bread and wine as a pledge of resurrection. (John 12:32)
33	Ratzinger refers to the Passion Psalm (Ps 21/22) which begins with the words “My God, My God, why have you forsaken me and ends with the promise of the Lord returning to His people. When is this Psalm read during Holy Week?	Page 140	First Royal Hour on Holy Friday morning
34	Ratzinger states that “This fixed time for the Christian liturgy, which is of defining importance for its character and its format, was established very early on...the “breaking of bread” was already fixed for the morning of the day of Resurrection. Is this true that the fixed time for Liturgy is in the morning?	Page 141-142	False. For Orthodoxy the Divine Liturgy transcends time. Thus Liturgy can be celebrated at any time and is not restricted to a particular time like Vespers and Matins.
CHAPTER 5 – Gethsemane			
Following the Last Supper, Jesus leads His disciples to the Mount of Olives to a place named Gethsemane (oil press) singing a hymns of praise and thanksgiving. For Ratzinger this is a glimpse of the Paschal mystery coming to fulfillment in Jesus who is the rejected stone but will become the cornerstone of the new temple. Jesus then makes three prophecies, Zechariah, Salvation and Resurrection. Ratzinger then recounts Jesus’ prayer in the garden through all three Synoptic accounts. A discussion of Jesus’ will and the will of the Father and the impact this had on the Early Church and the Council of Chalcedon. The chapter concludes with a comparison to the portrayal of Christ’s Passion to Paul’s account in Hebrews with regards to His suffering and the purpose of that suffering in the larger framework of Christ’s mission.			
36			