

***Companionship of Faith***  
**St Bonaventure Catholic Church Faith Study Group**  
***“Faith Seeking Understanding”***

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Body and Soul

Part II

The Resurrection of the Body

*. . . and I will raise them on the last day.*

John 6:37-40, 44, 53-57

*Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day.*

*For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise them on the last day.*

*No one can come to me unless the Father who sent me draw them, and I will raise them on the last day.*

*Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.*

*Whoever eats my flesh and drinks my blood has eternal life, and I will raise them on the last day. For my flesh is true food, and my blood is true drink.*

*Whoever eats my flesh and drinks my blood remains in me and I in him.*

*Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.*

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### A New Heaven and a New Earth

Isaiah 65:17-25

*17. Lo, I am about to create new heavens and a new earth;*

*The things of the past shall not be remembered or come to mind.*

*18. Instead, there shall always be rejoicing and happiness in what I create;*

*For I create Jerusalem to be a joy and its people to be a delight;*

*19. I will rejoice in Jerusalem and exult in my people. No longer shall the sound of weeping be heard there, or the sound of crying;*

*20. No longer shall there be in it an infant who lives but a few days,*

*or an old man who does not round out his full lifetime;*

*He dies a mere youth who reaches but a hundred years,*

*and he who fails of a hundred shall be thought accursed.*

*21. They shall live in the houses they build, and eat the fruit of the vineyards they plant;*

*22. They shall not build houses for others to live in, or plant for others to eat.*

*As the years of a tree, so the years of my people; and my chosen ones shall long enjoy the produce of their hands.*

*23. They shall not toil in vain, nor beget children for sudden destruction;*

*For a race blessed by the LORD are they and their offspring.*

*24. Before they call, I will answer; while they are yet speaking, I will hearken to them.*

*25. The wolf and the lamb shall graze alike, and the lion shall eat hay like the ox but the serpent's food shall be dust.*

*None shall hurt or destroy on all my holy mountain, says the LORD.*

2 Peter 3:8-13

*8. But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.*

*9. The Lord does not delay his promise, as some regard "delay," but he is patient with you, not wishing that any should perish but that all should come to repentance.*

*10. But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out.*

*11. Since everything is to be dissolved in this way, what sort of persons ought you to be, conducting yourselves in holiness and devotion,*

*12. waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire.*

*13. But according to his promise we await new heavens and a new earth in which righteousness dwells.*

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Revelation 21:1-5

- 1. Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more.*
- 2. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.*
- 3. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God.*
- 4. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away."*
- 5. The one who sat on the throne said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true."*

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### The Theology of Bodily Resurrection

Based on Joseph Cardinal Ratzinger’s book “Eschatology” <sup>1</sup>

In Part I of this study, “The Immortality of the Soul”, we gained an understanding that rejects death as “sleep” wherein the person is dormant after death until he is awakened by Christ “on the Last Day”. Catholic theology rejects this idea because it eliminates the concept of an “intermediate life” between death and resurrection. Eliminating the idea of an intermediate life eliminates other elements of faith and doctrine such as the Communion of Saints and Purgatory. The theology in Part I also rejects the idea of resurrection *at* death, which would be merely a spiritual resurrection or resurrection of the soul eliminating the concept of a bodily resurrection which is founded in Scripture and witnessed in the post-resurrection appearances of Christ.

It is this witness of faith, that “Christ is risen” and the Hope and promise of our own resurrection, preached by the apostles and the Church from the very beginning, that enabled the Christian Martyrs to face death willingly and even joyfully. Any theology that eliminates an intermediate life and bodily resurrection diminishes this Hope.

Having rejected this errant theology and accepting the doctrine of bodily resurrection we now turn our thoughts to the question posed by St Paul to the Corinthians:

*“How are the dead raised? With what kind of body do they come?”* (1 Cor 15:35)

It is easy and most common to understand bodily resurrection as a reforming of or a restoration of the body we have now. Indeed this seems to be the only way to understand it. In fact resurrection was part of the faith of Judaism and that faith was of the restoration of our earthly body. Because the full understanding is ultimately beyond the capacity of our human mind, it is only natural that we understand resurrection in this way.

In the First Letter to the Corinthians, however, St Paul gives us a glimpse of a deeper understanding of the resurrected body. (cf. 1 Cor 15:35-53) Based on this teaching by Paul, Cardinal Ratzinger presents a theological view of that gives us a clearer understanding of the “new corporeality”.

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The following is an excerpt from Cardinal Ratzinger’s book “Eschatology” (*The Future Life*):

In dealing with this question of the bodily character of the resurrection, Paul transposes the experience of the new corporeality of the risen Lord into an understanding of the resurrection of all the dead. And this means that Paul was decidedly opposed to the prevailing Jewish view whereby the risen body was completely identical with the earthly body and the world of the resurrection simply a continuation of the world of the present. Such ideas were utterly shattered by encounter with the risen Lord who in his total otherness had withdrawn himself from earthly perception and knowledge, being emancipated from subjection to the laws of matter and yet visible after the manner of theophany – in his appearing from out of the world of God.

*I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.* (1 Cor 15:50)

Here all naturalistic or physicalistic ideas of the resurrection are set aside. At a stroke, all speculation about how the perishable might become imperishable is rendered superfluous. According to Paul, this is precisely what will *not* happen. Yet Paul’s unconditional rejection of the naturalistic approach does not stop him from continuing to speak of the resurrection of the body, different though this is from the resuscitation of corpses as the world would conceive it. For Paul, the rejection of naturalism does not mean abandoning the resurrection but illuminating it. To his mind, body exists not only in the Adamic mode of the ensouled body but also in the christological mode prefigured in the resurrection of Jesus, a corporeality stemming from the Holy Spirit. In other words, what Paul opposes to a physicalist realism is not spiritualism but a pneumatic realism. In this dialectical quality, Paul’s text reminds one not only of the accounts of the Lord’s resurrection in all the gospels, but also of the inner tension which characterizes the Eucharistic Discourse in the gospel of John. Any spiritualistic evaporation of faith, Church, sacrament is countered by the hard realism of the affirmation that

*my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him.* (John 6:55)

On the other hand, a purely naturalistic understanding of the risen Lord and his presence in the Church’s Liturgy is ruled out by the abrupt statement, seemingly cancelling outright what has gone before but in reality teaching one to grasp it in its true meaning, *“It is the spirit that gives life; the flesh is of no avail.”* (John 6:63) It is within this tension that the novel and distinctive realism of the risen Lord becomes apparent beyond all naturalism and spiritualism alike.

One must be cautious when using biblical data in systematic theology. The questions which we ask are *our* questions. Our answers must be capable of holding up in biblical terms, but it would be false to treat them as exegetical conclusions because the way we have decided in their favor is that appropriate to systematic thought. This complicating factor in the theological appropriation of Scripture is in any case something demanded by the structure of the Bible’s own affirmations. As in the case of the topic of immortality, what the New Testament offers to reflection is a beginning, not an end.

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Through Christology, it gives a new focus to both of these questions. [The question of bodily resurrection and that of what kind of body.] Yet this new center is itself in search of suitable anthropological means of expression. The Bible itself forbids Biblicism.

It is clear the neither Paul nor John identify the resurrection with that current existence with Christ which they ascribe to the dead. Despite this immediate hope, and over against all the *aporiai* [confusion] of human speculation, they emphatically assert the resurrection in its bodiliness . . . But where the materiality of a resurrection is concerned, nearly everything remains open. That the resurrection state is quite different from our present conditions of life is resoundingly affirmed.. What, in more actual terms, such anti-spiritualist pneumatic realism may mean is less immediately obvious. And yet the claim that the whole of God's creation, in whatever form, will enter upon its definitive salvation at the end of time is so palpable that any reflective systematization of the biblical data must do it justice.<sup>2</sup>

As we can see, Cardinal Ratzinger's theology builds upon and begins to explain the ideas of “flesh” and “resurrection of the body” first set forth in Paul's letter to the Corinthians and Jesus' Bread of Life discourse in chapter 6 of John's gospel. Even without the theology, both of the Scripture texts give us an idea that the body of the resurrection is not of the “type” of body as our earthly existence, yet they confirm that it is a bodily resurrection. In the post-resurrection appearances we see that Jesus is not limited by the physics of this world, appearing and disappearing as he wills, yet you can be touched and he eats with his disciples. This “other worldly” physical presence is what Ratzinger means by “beyond naturalism and spiritualism”. Jesus risen has a glorified body that has powers beyond our own and even beyond his pre-resurrection body, yet he is “not a ghost” as he tells us himself.

In the post-resurrection passages we again see what Ratzinger means when he says that we must “be cautious when using biblical data in systematic theology”. The Bible, he says, give us a beginning thought for reflection, not a definitive answer. This is the primary difference between Catholic interpretation of the Bible and the Fundamentalist view of literalism.

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\* \* \* A side note on theology and interpretation of Scripture \* \* \*

St Anselm, in the 11<sup>th</sup> century, gave us a simple definition when he said that “theology is faith seeking understanding.” Theology takes these beginning ideas of the Bible and logically tries to expound on them to a fuller understanding of faith. Any interpretation of the Bible or theological discourse cannot, however contradict the faith and doctrine of the Church and vice-versa, doctrine of the Church cannot contradict the truths of the Bible.

In a recent article in the Detroit Catholic, Fr. John Dietzen explains how to use the Bible as a foundation for our Catholic faith:

Interpretation of Scripture must abide by three basic criteria. First, the interpretation must reflect the unity and content of the whole Bible. Second, it must be in harmony with the living tradition of the whole Church. And third, the explanation must respect what is called the “analogy of faith”, the coherence and harmony which properly exist between the different articles of faith.

[Doctrine being a form of interpretation of Scripture, Fr. Dietzen further explains that . . .]

If the doctrine does not contradict what is in the Bible, and if it generally fulfills the above criteria – in other words, if it is coherent with other truths of faith, consistent with the living traditions of Christianity and does not conflict with the content and unity of the Scriptures – then a particular teaching may be accepted without violating the normative role Sacred Scripture plays in the Christian religion.

\* \* \*

In the passages from Paul and John, we have the beginning ideas of bodily resurrection, but not a complete answer to Paul’s question of, “With what kind of body will the dead return” (cf. 1 Cor 15:35)

In Part I “Immortality of the Soul” we learned of St Thomas Aquinas’ explanation of the relationship of the soul and the body. Taking the teachings of Aristotle and putting it in the context of Christian thought, Aquinas concluded that the soul is the form of the body and the body is the form of the soul. In making this statement Aquinas contradicts Aristotle’s notion of a universal soul and affirms that the soul, having developed with the body, is unique and holds the true identity of the person. In this way we can understand that at death, when the soul is separated from the body, the person, the “I” survives death and goes to be with God waiting to be united again with it’s body which makes the person whole again, body and soul.

At this point in the theology of the “Resurrection of the Body”, Part II of our study, Cardinal Ratzinger now picks up the discourse linking it to ideas of St Thomas regarding the immortality of the soul. The lesson now presses on to fulfillment in answering the question of the resurrected body.

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Cardinal Ratzinger presses on:

[During the early Middle Ages during a controversy about the presence of Christ in the Eucharist the Church had to take stand and clarify the dispute.]

The Church held to a Eucharistic realism, yet thought had not found a way between spiritualism on the one hand and naturalism on the other. Thus the Church’s confession of faith was obliged to adopt naturalism in order to remain realistic. The only permanent element in this solution was the intention to maintain “realism”. Granted that these two themes, Eucharistic realism and the realism of resurrection faith, are intimately connected, indeed scarcely intelligible except in terms of each other, it comes as no surprise that the decisive step towards a solution of each of the two dilemmas was found in the same context of thought.

The crucial factor in reaching this solution was the entry of Aristotle into Christian thinking during the course of the thirteenth century. The Platonic heritage, in many ways so useful for taking up the intellectual challenge of the biblical message, had led to the dilemma between spiritualism and naturalism just described. Of itself, it was unable to clear a path through the thicket. With the help of Aristotle, however, a non-sensualist realism could be formulated and in this way a philosophical counterpart to the pneumatic realism of the Bible could be found. The decisive step was the new understanding of the soul which Thomas Aquinas achieved through his daring transformation of the Aristotelean anthropology. We saw above that the picture of the soul which developed in definitive fashion from Christianity implied at the same time a new view of the body. In Thomas’ interpretation of the formula *anima forma corporis*, both soul and body are realities only thanks to each other and as oriented towards each other. Though they are not identical, they are nevertheless one; and as one, they constitute the single human being. As both expression and being-expressed they make up a dual unity of a quite special kind. For our purposes, this insight carries with it a two fold consequence of a remarkable sort. First, the soul can never completely leave behind its relationship with matter. [. . .] If it belongs to the very essence of the soul to be the form of the body then its ordination to matter is inescapable. The only way to destroy this ordering would be to dissolve the soul itself. What is thus emerging is an anthropological logic which shows the resurrection to be a postulate of human existence. Secondly, the material elements from out of which human physiology is constructed receive their character of being “body” only in virtue of being organized and formed by the expressive power of the soul. Distinguishing between “physiological unit” and “bodiliness” now becomes possible. [. . .] The individual atoms and molecules do not as such add up to the human being. The identity of the living body does not depend upon them, but upon the fact that matter is drawn into the soul’s power of expression. Just as the soul is defined in terms of matter, so the living body is wholly defined by reference to the soul. The soul builds itself a living body, a self-identical living body, as its corporeal expression. And since the living body belongs so inseparably to the being of man, the identity of that body is defined not in terms of matter but in terms of soul.<sup>3</sup>

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In conclusion, Cardinal Ratzinger provides the following summary and surprising answer to our question: “By what kind of body will the dead be raised?”

#### *The Risen Body*

We left the question of the materiality of the resurrection at the point to which Thomas Aquinas had brought it. The fundamental insight to which Thomas broke through was given a new twist by [Karl] Rahner when he noted that in death the soul becomes not acosmic but all-cosmic. This means that its essential ordination to the material world remains, not in the mode of giving form to an organism as its entelechy, but in that of an ordering to this world as such and as a whole. [. . .] For it might be said in this regard that relation to the cosmos is necessarily also relation to the temporality of the universe. The universe, matter, is as such conditioned by time. It is a process of becoming. This temporality of the universe, which knows being only in the form of becoming, has certain direction, disclosed in the gradual construction of “biosphere”<sup>4</sup> and “noosphere”<sup>5</sup> from out of physical building blocks which it then proceeds to transcend. Above all, it is a progress to ever more complex unities. This is why it calls for a total complexity: a unity which will embrace all previously existing unities. From the cosmic standpoint, the appearance of each individual spirit in the world of matter is an aspect of this history in which the complex unity of matter and spirit is formed. For, significantly enough, the exigence [explanation] for unity found in matter is fulfilled precisely by the nonmaterial, by spirit. Spirit is not, then, the splintering of unity into a duality. It is that qualitatively new power of unification absolutely necessary to what is disintegrated and disunited if ever it is to be one.

The “Last Day”, the “end of the world”, the “resurrection of the flesh”, would then be figures for the completion of this process, a completion which once again, can happen only from the outside, through the entry onto the scene of something qualitatively new and different, yet a completion which corresponds to the innermost “drift” of cosmic being. This would mean that the search of being for unity in its own becoming arrives at its goal, a goal which it cannot create from its own resources yet one which it ever strives for. The search reaches the point of integration of all in all, where each thing becomes completely itself precisely by being completely in the other. In such integration, matter belongs to spirit in a wholly new and different way, and spirit is utterly one with matter. The pancosmic existence which death opens up would lead, then, to universal exchange and openness, and so to the overcoming of all alienation. Only where creation realizes such unity can it be true that “God is all in all.” (1 Cor 15:28)

[. . .]

If it so happens that anthropology gives us the challenge to strive for a new world, natural science can hardly forbid our doing so. Although science cannot bring such a new world within our ken [knowledge], its discourse does nothing to support the static alternative. The world which the scientist observes is the theatre of a strange conflict. On the other hand, it is a world in steady ascent towards ever more complex unities. The question of where this movement, with its dilemma of decay or plentitude, will end up cannot be answered from within natural science, though more speaks for decay than for plentitude. Fresh evidence is required of a kind that can only come from without. The Christian

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message expects at one and the same time both decay – in conformity with the way of the cosmos itself, and plenitude – in the new power coming from without, namely, Christ. Of course, faith does not see in Christ something simply external, but the proper origin of all created being which, therefore, while coming “from without” can fulfill what in the cosmos is most deeply “within.”

In conclusion: the new world cannot be imagined. Nothing concrete or imaginable can be said about the relation of man to matter in the new world, or about the “risen body.” Yet we have the certainty that the dynamism of the cosmos leads towards a goal, a situation in which matter and spirit will belong to each other in a new and definitive fashion. This certainty remains the concrete content of the confession of the resurrection of the flesh even today, and perhaps we should add: especially today.

What this means, as I’m sure you are beginning to understand, is that in when the New Heaven and New Earth come into being, the “new world” that is to say, when Christ comes to “make all things new”, the resurrection of the dead will be the re-uniting of the body and the soul from the materiality of that “new world”. This is to say that the soul will take on the material matter of the new world to form the body anew.

In death the soul sheds the body made up of the material of this world, but stays connected to this world, this universe. When this world is transformed, the soul will enter into the new existence, and the new body will be re-formed in the new world, the world of God.

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From the Catechism of the Catholic Church:

#655 Finally, Christ's Resurrection—and the risen Christ himself—is the principle and source of our future resurrection: "Christ has been raised from the dead, the first fruits of those who have fallen asleep. . . . For as in Adam all die, so also in Christ shall all be made alive."<sup>529</sup> The risen Christ lives in the hearts of his faithful while they await that fulfillment. In Christ, Christians "have tasted . . . the powers of the age to come"<sup>530</sup> and their lives are swept up by Christ into the heart of divine life, so that they may "live no longer for themselves but for him who for their sake died and was raised."<sup>531</sup>

529. 1 Cor 15:20-22.

530. Heb 6:5.

531. 2 Cor 5:15; cf. Col 3:1-3.

#988-1019 – Article 11 *"I Believe in the Resurrection of the Body"*

(Excerpts)

How do the dead rise?

997

What is "rising"? In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection.

998

Who will rise? All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."<sup>552</sup>

999

How? Christ is raised with his own body: "See my hands and my feet, that it is I myself";<sup>553</sup> but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body":<sup>554</sup>

*But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel. . . . What is sown is perishable, what is raised is imperishable. . . . The dead will be raised imperishable. . . . For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.<sup>555</sup>*

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This "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies:

*Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection.<sup>556</sup>*

1001

When? Definitely "at the last day," "at the end of the world."<sup>557</sup> Indeed, the resurrection of the dead is closely associated with Christ's Parousia:

*For the Lord himself will descend from heaven, with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first.<sup>558</sup>*

Risen with Christ

1002

Christ will raise us up "on the last day"; but it is also true that, in a certain way, we have already risen with Christ. For, by virtue of the Holy Spirit, Christian life is already now on earth a participation in the death and Resurrection of Christ:

*And you were buried with him in Baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. . . . If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.<sup>559</sup>*

1003

United with Christ by Baptism, believers already truly participate in the heavenly life of the risen Christ, but this life remains "hidden with Christ in God."<sup>560</sup> The Father has already "raised us up with him, and made us sit with him in the heavenly places in Christ Jesus."<sup>561</sup> Nourished with his body in the Eucharist, we already belong to the Body of Christ. When we rise on the last day we "also will appear with him in glory."<sup>562</sup>

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In expectation of that day, the believer's body and soul already participate in the dignity of belonging to Christ. This dignity entails the demand that he should treat with respect his own body, but also the body of every other person, especially the suffering:

*The body [is meant] for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? . . . You are not your own; . . . So glorify God in your body.*<sup>563</sup>

552. *Jn* 5:29; cf. *Dan* 12:2.

553. *Lk* 24:39.

554. Lateran Council IV (1215): DS 801; *Phil* 3:21; *1 Cor* 15:44.

555. *1 Cor* 15:35-37, 42, 52, 53.

556. St. Irenaeus, *Adv. haeres.* 4, 18, 4-5: PG 7/1, 1028-1029.

557. *Jn* 6:39-40, 44, 54; 11:24; LG 48 § 3.

558. *1 Thess* 4:16.

559. *Col* 2:12; 3:1.

560. *Col* 3:3; cf. *Phil* 3:20.

561. *Eph* 2:6.

562. *Col* 3:4.

563. *1 Cor* 6:13-15, 19-20.

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### **Scripture Passages on The Resurrection – Christ’s Resurrection and Our Own**

Ezekiel 37:1-14 – Dry Bones

1 Corinthians 15 – How are the dead raised? With what kind of body will they come back?

### **Eating and Drinking with the Risen Lord**

Luke 24:36-43 – “I am not a ghost”

John 21:1-14 – A Seashore Breakfast

John 20:19-29 – Thomas Believes

1 John 1:1-4 – Witnesses to Life

Acts 10:34-43 – We who ate and drank with Him . . .

### **Transfiguration**

Matthew 17:1-8

Mark 9:1-8

Luke 9:28-36

Philippians 3:21

1 Corinthians 15:50-54

### **Our Souls – Chosen Before the World Began**

Ephesians 1:3-4

*Praised be the God and Father of our Lord Jesus Christ,*

*who has bestowed on us in Christ every spiritual blessing in the heavens.*

*God chose us in him before the world began*

*to be holy and blameless in his sight.*

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## **Corporeality**

- 1. concerning the physical body:** relating to or involving the physical body rather than the mind or spirit
- 2. material:** material or physical rather than spiritual

## **Materiality**

- 1. something used in making items:** the substance used to make things
- 2. physical:** relating to or consisting of solid physical matter *the material universe*
- 3. worldly:** relating to physical well-being rather than emotional or spiritual well-being *material comforts*

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<sup>1</sup> Ratzinger, Joseph Cardinal; *Eschatology: Death and Eternal Life*; Translated by Michael Waldstein; The Catholic University of America Press, Washington, DC; 1988; German copyright 1977

<sup>2</sup> *ibid.* pp. 169-172

<sup>3</sup> *ibid.* pp. 178-179

<sup>4</sup> **Biosphere – planet Earth and its life:** the whole area of the Earth’s surface, atmosphere, and sea that is inhabited by living things.

<sup>5</sup> **Noosphere – total information available to humans:** the totality of information and human knowledge that is collectively available to people