

These readings are about the reconciling love of God.

First Reading: Joshua 5:9a, 10-12

Joshua 1:1—5:12

Eric A. Seibert, review of Adolph L. Harstad, Joshua¹

A study that supports a literalist reading of Joshua, despite evidence to the contrary from many sources, especially archaeology.

Responsorial Psalm: Psalm 34

The Church makes this psalm available for funerals² and care for the sick.

Psalm 34

Lawrence Boadt, C.S.P., “The Use of ‘Panels’ in the Structure of Psalms 73—78”³

This is a Hebrew acrostic psalm in which each line actually does begin with the next letter in the alphabet.

Psalm 34

Anthony R. Ceresko, O.S.F.S., “Endings and Beginnings: Alphabetic Thinking and the Shaping of Psalms 106 and 150”⁴

Acrostic though it is, Psalm 34, skips the letter *waw* and adds the letter *pe*. This means that modern Westerners can hardly expect to understand the poetry part of the psalms.

¹ the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 513.

² The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops’ Conferences (New York: Catholic Book Publishing Co. 1983) 286, 324.

³ the Catholic Biblical Quarterly, Vol. 66, No. 4 (October 2004) 537.

⁴ the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 33, 34.

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy⁵

Using her imagination, Barker supposes the singular, “I,” is plural, “they,” and *they* are the “angel priests.” I am not sure what Barker means.

Second Reading: 2 Corinthians 5:17-21

2 Corinthians 1—7

Calvin J. Roetzel, review of Frank J. Matera, II Corinthians: A Commentary⁶

In Chapters 1-7, Paul is complaining about an “offender” who has humiliated him. Is this less than love? Paul emphasizes the love of God for humanity, rather than his own love for that same humanity, other than to spread the good news.

2 Corinthians 5:14--6:2

Hendrikus Boers, “2 Corinthians 5:14--6:2: A Fragment of Pauline Christology”⁷

Verses 18-19 use the stem for *reconcile* four times. Reconciliation with God, then, is the meaning of what Jesus does for the Faithful.

2 Cor 5:14b-19

Pamela Thimmes, O.S.F., review of Sandra Hack Polaski, A Feminist Introduction to Paul⁸

Being a new creation through Christ opens the way for feminists to reexamine traditional social roles and customs.

2 Cor 5:16-21

Kevin P. Sullivan, review of Murray J. Harris, The Second Epistle to the Corinthians: A Commentary on the Greek Text⁹

These verses, explaining the theology of the love of God for humanity, through the sacrifice of Jesus, may be the most important verses in all of Christendom.

⁵ London: T & T Clark International: *A Continuum imprint*, 2003 135.

⁶ the Catholic Biblical Quarterly, Vol. 66, No. 4 (October 2004) 661.

⁷ the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002) 527-547.

⁸ the Catholic Biblical Quarterly, Vol. 68, No. 2 (October 2006) 345.

⁹ the Catholic Biblical Quarterly, Vol. 67, No. 4 (October 2005) 713.

2 Cor 5:20
Terrance Callan, "The Syntax of 2 Peter 1:1-7"¹⁰
In the Greek, *presbyter* connotes ambassador. Because God appeals to the Faithful through the Faithful, the Faithful "are ambassadors for Christ."

2 Cor 5:21
Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"¹¹
In Paul, Jesus Christ took on the sins of the Faithful, so that the Faithful might be righteous before God.

2 Corinthians 5:21
Richard Clifford, S.J. and Khaled Anatolois, "Christian Salvation: Biblical and Theological Perspectives"¹²
Jesus overcame the Devil (1) with justice, because Jesus had no sin; and (2) with power, when he rose from the dead. Jesus had the justice of humility, a similar justice exhibited by those engaged in civil rights in the United States.

2 Cor 5:21
Eugene TeSelle, review of Stephen Finlan, Problems with Atonement: The Origins of, and Controversy about, the Atonement Doctrine¹³
In verse 21 Paul is treating rituals as metaphors, combining them in a single sentence. *He made him to be sin* must be one ritual. *That we might become the righteousness of God* must be the other ritual. In this way, through Paul, the cross, rather than the resurrection, becomes fulfilling. For modern people, the atonement cross of Paul, who looks to the First Testament, can appear gross, when contrasted with the kind and gentle nature of Jesus, who established the New Testament.

Verse before the Gospel Luke 15:18

The prodigal son.

¹⁰ the Catholic Biblical Quarterly, Vol. 67, No. 4 (October 2005) 632.

¹¹ Theological Studies, Vol. 67, No. 2 (June 2006) 243, 243.

¹² Theological Studies, Vol. 66, No. 4 (December 2005) 766.

¹³ the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 541.

Gospel: Luke 15:1-3, 11-32

The Church uses this Gospel in caring for the sick.¹⁴

Luke 15:11-13

Abraham Smith, "A Prodigal Sings the Blues: The Characterization of Harriett Williams in Langston Hughes's *Not without Laughter*"¹⁵

Langston Hughes used this parable of the prodigal son to portray the blues in African-American communities.

I welcome suggestions you may have for improving the changed format. Unless I change it again, with Easter, I will stop making this special appeal. Thank you. For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes

¹⁴ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 317.

¹⁵ in Yet with a Steady Beat: Contemporary U.S. Afrocentric Biblical Interpretation, Randall C. Bailey, ed., (Atlanta: Society of Biblical Literature, 2003) 145-158.