

Personal Notes
Fifth Sunday of Lent, 34A, April 10, 2011
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First Reading: Ezekiel 37:12-14
Responsorial Psalm: Psalm 130:1-2, 3-4, 5-6, 7-8 (7[b])
Second Reading: Romans 8:8-11
Verse before the Gospel: John 11:25a, 26
Gospel: John 11:1-45

Commentary

The Responsorial Antiphon for this Sunday is *with the Lord there is mercy and fullness of redemption*. This saying can be taken in at least two ways. In one pay-pray-and-obey way, inculcated at the Vatican and treasured by the hierarchy, the Faithful do not worry about their sins and trust in the mercy of God. That is not my way.

My way is to trust in the mercy of God all right, but also to worry about my sins. This means I am not attuned to a pay-pray-and-obey approach to the worship of God. I think I ought to be doing something, even if that gets me into trouble with those earthlings in power.

I see Mary with her hands on her hip at John 11:21, *Lord, if you had been here, my brother would not have died.*" I see Ezekiel in the Sixth Century before Christ promising the rise of the Faithful dead. Trusting in God, Romans is unconcerned about the debilitating body, a body especially associated with old age. This means that the Faithful are free to get into trouble trying to make this a better place in which to live.

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Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting material.

Ezekiel 37:12-14

Ezekiel lived 622-570 BC.

Psalm 130:1-2, 3-4, 5-6, 7-8 (7[b])

Funerals uses Psalm 130 in three places,¹ Pastoral Care of the Sick in one.²

¹ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: 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 (New Jersey: Catholic Book Publishing Co., 1998) 228, 291, 319.

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

Romans 8:8-11

Rom 8:9

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"³

Gupta translates, *if only the Spirit of God dwells in you* [from the Lectionary]; as *in the Spirit, since indeed the Spirit of God dwells among you*. Gupta argues that experiencing the Holy Spirit marks both individuals and communities of Christians. Afrocentric liturgists look more toward evidence of the Holy Spirit than to Euro-centric liturgists.⁴

Rom 8:9-11

Daniel A. Smith, "Seeing a Pneuma(tic Body): The Apologetic Interests of Luke 24:36-43"⁵

Smith argues that Luke understands the presence of Christ differently from Paul. For Luke, the Risen Christ is in heaven dispensing the Holy Spirit; for Paul the Risen Christ, through the Spirit, resides in the Faithful. Luke was gently correcting Paul.

Rom 8:6-13

Robert Jewett, review of Stephen Finlan, The Apostle Paul and the Pauline Tradition⁶

Jewett reports that Finlan "has written the best popular introduction that I have read on the Pauline portion of the NT and its subsequent patristic development." Most Christians think of Paul as the conformist of the Pastoral Epistles, rather than as the ascetic described in Romans 8:9-11.

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) 187.

³ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 530, 535.

⁴ See Mary E. McGann, R.S.C.J., Let it Shine! The Emergence of African American Catholic Worship (New York: Fordham University Press, 2008).

⁵ the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 770.

⁶ the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 402.

Rom 8:8

Stanley E. Porter, review of John D. Morres, Wrestling with Rationality in Paul: Romans 1—8 in a New Perspective⁷

Porter reports that Morres argues that to find the logic in Romans 8:8, *those who are in the flesh cannot please God*, the Faithful need to accept what Paul intended them to accept, without having to spell out everything. Porter regards the arguments of Morres as a beginning, rather than as entirely convincing as they stand.

John 11:25a, 26

John 11:1-45

Funerals uses this reading in four places,⁸ Pastoral Care of the Sick in one.⁹

John 11:19, 45

Sophia Park, S.N.J.M., “The Galilean Jesus: Creating a Borderland at the Foot of the Cross (Jn 19:23-30)”¹⁰

Park points out that the use of the term *Jews* in *many of the Jews had come to Martha and Mary* and *many of the Jews who had come to Mary* are neutral, rather than disparaging, remarks.

⁷ the Catholic Biblical Quarterly, Vol. 59, No. 4 (October 1997) 782.

⁸ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: 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 (New Jersey: Catholic Book Publishing Co., 1998) 51, 242, 243. 259.

⁹ 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) 243.

¹⁰ Theological Studies, Vol. 70, No. 2 (June 2009) 424.

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John 11:33-44

Michael L. Cook, .S.J., "The African Experience of Jesus"¹¹

Cook argues that Africans have to relate Jesus from his own culture coming as a friend to theirs. Jesus accepts and honors ancestral traditions, as shown in the burial narrative of Lazarus. Jesus then takes the tradition and hands it down, developing and changing the tradition. That is what generation after generation must do, each in its own way, in order to pass down the traditions, whatever the culture.

John 14:6

Séan P. Kealy, C.S.SP., review of Robert J. Karris, O.V.M. (ed.), St. Bonaventure, Commentary on the Gospel of John, vol. 11 of Works of St. Bonaventure¹²

Kealy reports that Karris "has a surprising remark on the raising of Lazarus

From Bethany, the village of Mary and her sister Martha (John 11:1): it is not without reason that Martha and Mary are introduced as principal characters in this verse since although they are women by gender, nevertheless, they exceeded Lazarus in strength of mind and virtue. For it was by merit of their faith, as will become clear below, that Lazarus was resuscitated (p. 591)

Kealy goes on to assert that this book "would be helpful for sermon preparation, particularly for the Sundays of Lent."

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes

Themes

For recurring themes in Sacred Scripture, see the following. The exclamation point (!) indicates where a principal reference list of passages related by a common theme or expression found. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Cycles, when I intend to add in which Lectionary readings the relevant passages are found.

Sacred Scripture develops themes for the following readings at Romans 8:8-11:

Verse 8

¹¹ Theological Studies, Vol. 70, No. 3 (September 2009) 681.

¹² the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 377.

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- Verse 9 1 Corinthians 3:16, 12:3! 1 John 3:24; 1 Corinthians 3:23; 15, 23;
Galatians 5:24.
Verse 10 Galatians 2:20; Colossians 1:27; 2 Corinthians 13:5; John 17, 23.
Verse 11 1 Peter 4:6; Romans 4:24; 1 Corinthians 6:14! 15, 45! 2 Timothy 1:14.

Sacred Scripture develops themes for the following readings at John 11:1-45:

- Verse 1 Luke 10:38-42.
Verse 5
Verse 6
Verse 7
Verse 8 John 8:59, 10:31.
Verse 9
Verse 11
Verse 12
Verse 13
Verse 14
Verse 15 John 11:42! 14:5, 20:24-28.
Verse 16 John 21:2; Mark 14:31.
Verse 17 John 11:39.
Verse 18
Verse 19
Verse 20
Verse 21 John 11:32.
Verse 22 John 16:30.
Verse 23
Verse 24 John 6:39! f.
Verse 25 John 14:6; 1 John 5:20.
Verse 26 John 5:24!
Verse 27 Matthew 16:16! John 1:9, 6:14, 12:46, 16:28, 18:37; Matthew 3:11!
Verse 28
Verse 29
Verse 30
Verse 31 John 11:20.
Verse 32 John 11:21.
Verse 33 Matthew 9:30!
Verse 34 John 12:27, 13:21, 1:46!
Verse 35 Luke 19:41.
Verse 36
Verse 37 John 9:1 ff.
Verse 38 Matthew 9:30! 27:60.
Verse 39 John 11:17.
Verse 40 John 23:25 f., 2:11!
Verse 41 Matthew 14:19! Parallel, 11:25.
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Verse 42
Verse 43 John 17:8, 21, 23, 25.
Verse 44 John 19:40.
Verse 45

Manuscripts

Through Reading 70A, January 30, 2011, I designed these notes on the availability of manuscripts to make the point that uncertainty exists about exactly what Greek to use for the purposes of translation. At that point, I began offering manuscript availability for background when examining Translating the New Testament: Text, Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.¹³

John 11:40-52

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.¹⁴

The Bibliothèque Nationale et Universitaire in Strasbourg has a fourth Century papyrus with John 11:1-8, 45-52. The Pierpont Morgan Library in New York has a Seventh Century papyrus with John 11:40-52.

¹³ Robert Hodgson, Jr., review of Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), the Catholic Quarterly, Vol. 72, No. 4 (October 2010) 877-878.

¹⁴ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 96, 99.