

Readings

First Reading:	Acts 10:34a, 37-43
Responsorial Psalm:	Psalm 118: 1-2, 16-17, 22-23 (24)
Second Reading:	Colossians 3:1-4
	or
Second Reading	1 Corinthians 5:6b-8
Alleluia:	cf. 1 Corinthians 5:7b-8a
Gospel:	John 20: 1-9

Commentary

Physical resurrection from the dead is evidence that God is entering history to save humanity from itself. The Church repeats the expectation of physical resurrection during funeral rites. Resurrection to heavenly life following earthly life is the meaning of Easter.

Until it happens, no one can experience earthly death. That lack of experience enables the Faithful to expect never to die. Death happens to others, but not to those still alive. A twofold faith becomes involved.

The first faith is that what has happened to others will also happen to each of the living Faithful. Notably, the early Church expected not to die in this life. It took some time to get over that expectation. The first faith, then is faith that each of us shall die.

The second faith, however, is that each of us shall rise again. If Jesus rose from the dead, then those who live his life shall also rise. This expectation of eternal life is able to offer the Faithful confidence to take prudent risks in order to bring as many as possible under the protective umbrella of the love of God.

Some of these risks are happening in the United States in Tucson, Arizona where His Excellency, the Bishop and the local hospital contest the meaning of abortion. Apparently, His Excellency would let both die, rather than save the only life that could be saved, the life of the mother. Other risks are happening in Germany, Switzerland, and Austria, where a third of the leading theologians are objecting to the way the Vatican exercises its authority.¹

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.

Acts 10:34a, 37-43

¹ <http://ncronline.org/news/accountability/144-theologians-confront-hierarchy> (Accessed February 20, 2011.)

Acts 10:39-41

Daniel A. Smith, "Seeing a Pneuma(tic Body): The Apologetic Interests of Luke 24:36-43"²

Smith argues that *who ate and drank with him* somehow means that Jesus was a ghost and not truly resurrected. That, in turn, is what Luke is trying to straighten out. Luke was concerned with the impression Paul was leaving. Luke is making the point that Paul was not a physical witness to the Resurrection; but that Peter was. That is Church politics even in the writing of Sacred Scripture.

Psalm 118: 1-2, 16-17, 22-23 (24)

Colossians 3:1-4

or

1 Corinthians 5:6b-8

1 Cor 5:1-13

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

Gupta argues that the old yeast is no abstract *malice and wickedness* but refers to people who are disrupting the Church. Paul wants to save these people, however, not permanently ban them from the community.

cf. 1 Corinthians 5:7b-8a

John 20: 1-9

John 19:38—20:1

Clifford M. Yearly, Pilgrim People: A Scriptural Commentary ⁴

Yearly has a problem with so-called "family-values." Yearly begins by noting that Jesus said, "let the dead bury their dead" (Matt 8:22). Yearly ends the section, "Burying the Dead," with Jesus buried in the tomb. Yearly does not note the tension between traditional family values and the teaching of Jesus. Yearly even speculates about the disciple who wants to bury his father: that father "might be quite healthy and robust for years to come." Yearly is abusing the sense of the Faithful.

² the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 753, 770.

³ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 525, 526.

⁴ Collegeville, Minnesota: Liturgical Press, 2010, 65.

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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. The abbreviation for *following* is f. 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 Colossians 3:1-4:

- Verse 1 Colossians 2:12; Psalm 110:1.
- Verse 2 Philemon 3:19 f.
- Verse 3 Romans 6:2 ff.; 1 Thessalonians 4:17!
- Verse 4 Luke 17:30; 1 John 3:2; Philemon 1:21! 1 Corinthians 15:43.

Sacred Scripture develops themes for the following readings at 1 Corinthians 5:6b-8:

- Verse 6 1 Corinthians 5:21 parallel.
- Verse 7 Exodus 12:19; 1 Corinthians 13:7; Exodus 12:21 etc.
- Verse 8 cf. 1 Corinthians 7:1.

Sacred Scripture develops themes for the following readings at John 20:1-9:

- Verse 1 John 20:1-10; Matthew 28:1-8; Mark 16:1-8; Luke 24:1-9.
- Verse 2 John 18:15! 13:23!
- Verse 3 18:15!
- Verse 4 Luke 24:24.
- Verse 5 John 19:40.
- Verse 6
- Verse 7 John 11:44!
- Verse 8
- Verse 9 John 2:22! 1 Corinthians 15:4

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,

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Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.⁵

1 Corinthians 5:8

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.⁶

The Alands explain:

However neat the uncial [Sacred Scripture written in all capital letters] may appear (cf. the plates), the very similarity of many uncial letters to each other could be the source of variants. Some were so similar that a confusion of letters was almost inevitable, especially when carelessly written by one scribe and then misread in haste by another e.g.: ... In 1 Cor. 5:8 *πονηριας* and *πορνειας* .

πονηριας means *wickedness*; *πορνειας* means *lewdness* in *the yeast of malice and wickedness*.

⁵ 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.

⁶ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 100, 283.